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# GENERAL CONFERENCE

## THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

BY THE PRESIDENTIAL COUNCIL  
AND THE GENERAL BOARD OF DIRECTORS

FOR THE APPROVAL OF THE MEMBERS  
OF THE CHURCH OF JESUS CHRIST  
OF LATTER-DAY SAINTS

AT THE GENERAL CONFERENCE  
HELD IN THE CITY OF SALT LAKE,  
UTAH, ON THE TWENTY-EIGHTH  
DAY OF APRIL, A.D. 1890.

WE THEREFORE RESOLVE, THAT  
THESE ORDERS BE APPROVED AND  
MADE KNOWN TO ALL THE MEMBERS  
OF THE CHURCH OF JESUS CHRIST  
OF LATTER-DAY SAINTS.

IN WITNESS WHEREOF, WE HAVE  
HEREUNTER SET OUR NAMES,

AT THE CITY OF SALT LAKE,  
UTAH, ON THE TWENTY-EIGHTH  
DAY OF APRIL, A.D. 1890.

BY THE PRESIDENTIAL COUNCIL  
AND THE GENERAL BOARD OF DIRECTORS



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# GENERAL CONFERENCE

OF

## THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

### FIRST DAY.

The Seventy-third Semi-annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, at 10 a. m., on Saturday, Oct. 4, 1902, President Joseph F. Smith presiding.

There were present of the General Authorities: Of the First Presidency, Joseph F. Smith, John R. Winder and Anton H. Lund. Of the Council of the Twelve Apostles there were: John Henry Smith, George Teasdale, Marriner W. Merrill, Matthias F. Cowley, Abraham O. Woodruff, Rudger Clawson, Reed Smoot and Hyrum M. Smith; Presiding Patriarch of the Church, John Smith; first seven presidents of Seventies, Seymour B. Young, Brigham H. Roberts, George Reynolds, Jonathan G. Kimball, Rulon S. Wells and Joseph W. McMurrin; of the presiding Bishopric, William B. Preston, Robert T. Burton and Orrin P. Miller. There were likewise a large number of presidents of Stakes, their counselors and other leading men of the Priesthood.

The choir and congregation sang the hymn, which begins:

Our God, we raise to Thee,  
Thanks for Thy blessings free,  
We here enjoy.

Prayer was offered by Elder Collins R. Hakes.

Singing by the choir and congregation:

Redeemer of Israel,  
Our only delight,  
On whom for a blessing we call;  
Our shadow by day,  
And our pillar by night,  
Our King, our Deliverer, our all.

#### OPENING ADDRESS.

#### PRESIDENT JOSEPH F. SMITH.

Greeting—Causes for thanksgiving—God's blessings increase through faithfulness—More Temples to be built—Great responsibility resting upon the Saints.

My beloved brethren and sisters, I greet you heartily this morning in your attendance at this the 73rd Semi-annual Conference of the Church. I am pleased to see such a good representation here this morning. Especially am I pleased to see so many of the presiding authorities of the Church—the Apostles and the presidents of stakes, and also many of the presidents of the various missions of the Church. It is indeed gratifying to see these our brethren assembled here, on whom rests so great a responsibility, they having been entrusted with the proclamation of the Gospel to the nations of the earth and with the care of the flock of Christ in the various Stakes of Zion.

During this conference we desire, as far as the time will permit, to give an opportunity to as many as possible of the Elders who are presiding abroad, and of the presidents of the stakes o-

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Zion, to express themselves; and in order that we may reach as many as possible, we desire that the brethren who speak shall have that portion of the Spirit of God that will enable them to speak clearly, pointedly and briefly upon those subjects that may come to their minds.

We have here the Apostles, the Presidents of the Seventies, and the Presiding Bishopric, who are practically traveling Elders in the Church, visiting the stakes of Zion and the various mission fields, from time to time, and they are especially posted in relation to the condition of the work of the Lord in the various fields that they have visited and will be able to speak to us in relation to those subjects and matters that will be most interesting and necessary for the general enlightenment of those who have come to the conference, and to the edification of the whole people.

We desire to say to the people that we feel very grateful to the Lord for His continued mercy unto us, and, notwithstanding the drouth of the past season, which has been almost unprecedented in many parts of the country, we feel that the Saints have been greatly blessed, and that there will be no necessity for any great lack or want among the people in consequence of the drouth, but we feel that all will be blessed with sufficient for their needs. In many parts of the country we have been exceedingly blessed. There has been an abundance of water, and in some sections our people have been visited by unprecedented rains, resulting in great floods, which have done more or less damage to the people; but this, of course, is not to a very great extent.

We feel in our hearts that Zion is prospering, and that all is well with the people of God at large; still, we realize that there is great room for us to improve, and that the opportunities for advancement are very extensive. We hope that all the Latter-day Saints will continue their diligence and faithfulness before the Lord in the work in which they are engaged, that Zion may continue to flourish in the tops of the mountains, and that the purposes of

God Almighty concerning His people and His work in the latter days may be consummated and fully realized. We feel that the Lord will bless His people, and the earth, for their sake, in the future more abundantly than in the past. In proportion as we renew and redouble our diligence and faithfulness before the Lord in keeping His commandments and walking in all righteousness and acceptableness before Him, so will His blessings be increased upon the people, and upon all their substance, and upon the earth which they inhabit.

We congratulate you, brethren and sisters, on your appearance here this morning, and we pray God to pour out upon you and upon all of us His Holy Spirit during this Conference, that we may have a time of rejoicing, and that we may be able to act intelligently and wisely on all matters of business that may be presented before us; that we may have the spirit of union, love and devotion to the cause of Zion abiding in our hearts; that we may have no feelings of dissension, but that we may be one, that we may be indeed the people of God.

It is not my purpose to prolong my remarks this morning, but I desired to express my gratitude to my Father in heaven for all His mercies and blessings unto us.

We will say to the people that we have no reason to complain of the diligence of the Saints, so far as we are able to judge, in keeping the law of tithing. We believe that the Latter-day Saints are observing that law as faithfully as they have ever done, and we beseech of you that you will continue to do this until our hands shall be freed from all obligations, and until we shall have means in the storehouse of the Lord with which to accomplish greater works, which may be necessary to be done. We feel there is much that can be done and much that ought to be done in the interests of Zion and for the benefit of the people of God.

We feel that an effort should be made to preserve the Temples of God, those houses that have been erected for the purpose of administering the ordinances of the Gospel therein for the

living and the dead. We desire that these buildings shall be preserved and kept in repair and in a wholesome condition, so that the Spirit of the Lord may dwell in them, and that those who minister therein, may feel the presence and influence of His Spirit. We also feel that when the time shall come and our hands shall be free from the obligations that now rest upon us, other places should be prepared for the convenience of the Latter-day Saints in more distant stakes, in order that those who are living at great distances from the center may have the privilege of receiving the ordinances of the Gospel without being put to the great expense and loss of time that is necessary now in journeying from 500 to 1,000 miles in order to reach the houses of God. We hope to see the day when we shall have temples built in the various parts of the land where they are needed for the convenience of the people: for we realize that one of the greatest responsibilities that rest upon the people of God today is that their hearts shall be turned unto their fathers, and that they shall do the work that is necessary to be done for them in order that they may be joined together fitly in the bond of the New and Everlasting covenant from generation to generation. For the Lord has said, through the Prophet Joseph, that this is one of the greatest responsibilities devolving upon us in this latter day.

God help us to do this work and help us to be faithful, one and all, that we may have means with which to accomplish it, is my prayer, in the name of Jesus. Amen.

ELDER JOSEPH E. ROBINSON,  
(President of the California Mission.)

My very beloved brothers and sisters, when I heard the voice of the Prophet of God say that all is well in Zion, the words of one of the Prophets of old came to my mind:

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"

In the California Mission we are not always blessed by the presence of those who bring good tidings of good; we often hear the people of Zion villified and spoken of evilly. It fills my heart with joy to know that those whose interests are our interests, and who have done so much for our common weal in fostering our industries, can say that all is well, and they have no complaints in regard to the law of tithing and other matters relating to the Saints of God.

In our mission we have the same spirit that characterizes the saints of God in all the world. The hearts of the Saints there turn to you in these valleys, and deep in their souls they have a desire to come to the Temple of the Lord and receive their blessings, and some few have been so privileged. They feel a pride in all your successes. When they hear of any great thing you do or any good thing that is said of you, they rejoice, and feel that they are entitled to do so, because they are of you, though not with you. When the Tabernacle choir visited us it feasted our souls. We sensed again that the prophecy was being fulfilled wherein it was said that in Zion there should be the voice of thanksgiving and melody. When we lifted up our voices together this morning and sang in unison, it brought to my mind this saying of old:

"Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion."

The Saints of the California Mission have been valiant and earnest in the payment of their tithes. They feel that they are adding to the glory of Zion and to the wealth of their own souls by the practice of self-abnegation and self-sacrifice. Though we number but about six hundred souls, and quite a percentage of them, I am sorry to say, are not the most faithful, yet to date we have paid something over \$3,000 in tithes, besides liberal offerings. The Elders are valiant, earnest, and God-fearing; many of them are boys, several being under twenty years of age. Among them are some most promising speakers, humble, childlike,

feeling their dependence upon the Lord, and knowing that it is not sufficient to be able to quote scripture to substantiate our belief, but that they must live in accordance with the Spirit of the Lord to gain favor with the honorable of the world. I often tell them that it is not enough to be able to quote scripture; for many of the people of our cosmopolitan state know but little of the scriptures, and many of those who have a knowledge of them do not believe them, and they ask for more material results. "Show me," they say, "wherein the Gospel which you teach has benefited and helped you to do better. What has it done for your commonwealth? Show me the logic or the philosophy of the Gospel which you preach." How soul-satisfying it is to be enabled to say that it has made a peace-loving people, a patriotic people, a people that live in their own homes to a very great extent, a people that have not mortgaged themselves, a people that are tolerant, a people that have been gathered out from almost all lands and climes, with one purpose, one ambition, and have dropped their national antipathies and animosities, and in their children have become one. When I heard of the reply that Ambassador White had made to Count Tolstoi, that when the youth of Zion grew up and began to assert their individuality, then the fabric which had been woven and the building which had been constructed by Mormonism would fall to pieces, I thought how little he knows of us. I can remember when our fathers, who had been gathered from many lands, had differences with each other. Having been brought up under different environments and training, they had different methods of gaining a livelihood and varied ideas as to what should be accomplished, and sometimes they clashed one with another. But now we find that their sons have dropped the differences of nationality, and enjoying the same testimony that their fathers have borne in relation to the truth of the Gospel they are one in intent and purpose, and I trust are more fixed, if possible, upon the one object of upbuilding the kingdom of God than were their fathers and mo-

thers. This to me is a testimony of the Gospel of Christ.

Our Elders meet with the same experience that they do in other lands. During the last five months we have met with a great deal of opposition, especially on the streets. Some few men have apparently dedicated themselves to the purpose of driving us out of the state, exposing our fraud, as they term it, and the life of hypocrisy which they accuse us of leading. They have met us on every street corner and in every way imaginable. When they have learned that we had some friends, they have sent people to them to embitter their minds against us; and in one city they have gone so far as to print a little tract about us, signed by the ladies of three leading religious organizations. This tract has been distributed broadcast. They did not pass by the house of the Elders even, but left us a copy. We feel that this is in part due to the visit of the choir and to the attention it attracted toward us in that state, and to our renewed efforts to be heard and seen. I have found it necessary to call upon the mayor and the chief of police of some of the cities, and express to them the wish that they would see that we, as American citizens, should not be villified beyond endurance; and I am glad to state that they have accorded me a most kindly hearing and given me the protection asked for, so much so that some of the most pernicious speakers have been told that they could no longer speak upon the streets. By the way, one of them has since been welcomed into the pulpit of one of the leading churches and is now preaching there.

We have not had many baptisms so far this year. It has not been a season of harvesting. But our hearts have been filled with joy because of the thousands of strangers who have heard our testimonies. In that land of golden sunshine there are thousands of people from the east, who come there for the sake of the climate. Many of them come to hear us, perhaps in many instances where they would have nothing to do with us at their homes, because of the same spirit that Nicodemus manifested when he came to the Savior by

night. We have visited the homes of 3,000 strangers, and re-visited over 4,000, as well as holding the Saints together. We have distributed something like 38,000 tracts, besides loaning a number of books. We do not have the success in selling our literature that some of the brethren report in other parts of the United States. The people do not seem to care to buy from us, or else we are not very good canvassers along that line. But we have given away a goodly number, and are trying to place the Book of Mormon, in particular, in a way that the people will take hold of it, because of the price that the book is now held at and the gracious donations given to us by the Presidency of the Church.

I do not feel that it would be proper, my brethren and sisters, for me to take more of your time; for you have come to hear the words of the prophets of the living God; but my testimony is that God lives, that His work is advancing, that we are beginning to be known as His people, and that the people of the world sense the fact that there is something in the very genius of the Gospel we teach which has more to do with this life than any of their plans or schemes. They see, too, that it is beneficial, and they would rather have something that is practical, and that does not deal alone with the dead past. Many friends have been raised up unto us who have said that they knew we had more to offer than any other religious denomination, but that they cared nothing for any church. We have been fortunate in becoming acquainted with some of the leading citizens in the state, and among the medical fraternity we have friends who have cared for the Elders and do care for them without price, and who have told me to send the Elders to them if they ever needed any consultation. I think sometimes, because of the reputed good climate of California, that several Elders have been sent to me that were not the soundest in health. This season I have had six or eight who have had to be cared for nearly the whole season.

May God bless and prosper you in your labors, increase your love for the Gospel, help you to subjugate your pas-

sions, wean yourselves of improper desires, correct your judgment, peace attend you in your homes and joy await you at your gates, is my prayer in the name of Jesus. Amen.

#### ELDER EPHRAIM H. NYE.

(President of the Southern States mission.).

My Brethren and sisters, it is a joy, greater and grander than I have words to express, to have the privilege of coming up to Zion occasionally. President Robinson, who has addressed you, succeeded me in the care of the California mission. I took great pleasure in laboring in that mission, and in turning it over to him when I was released. It fell to my lot to be sent to the Eastern states, and after laboring there for a season, to be sent into the Southern states, where I was met by President Ben E. Rich, and given a royal welcome into that region, and relieved him of a part of his responsibilities.

I am not prepared to say very much about the Southern States mission, as I have hardly got seated in the saddle yet, and have not had a fair opportunity to know much about it. I have traveled through the mission, and have visited the Elders in their conferences and labored somewhat with them; but it is only about three months since I went in there. I find a great difference between laboring among the people of California and the people of the "Sunny South;" but I labor there with the greatest possible pleasure and with a desire to bring souls to a knowledge of the truth and into the fold of Christ, and help to lift some of them, at least, upon a higher plane, that they may come up to the standard required of Latter-day Saints. I take joy in ministering among that people, and I hope to see the results of my labors as the years roll on.

What is now known as the Southern States mission embraces the states of Mississippi, Alabama, Georgia, Florida, North Carolina and South Carolina; and we have about 100 Elders in the field. We would like to have twice that number; we could use them very

well. We hope we may be permitted to have many more than we now have. The Elders are a brave and noble set. You fathers who have sons there, be proud of them. You wives who have husbands there, be proud of them. They are serving God to the very utmost of their ability, and they are passing through scenes and trials that you have no idea of. Let your prayers ascend unto the Almighty in their behalf; for they are faithful and valiant in the discharge of their duties. I do not expect to do any better there than my predecessor. Brother Rich has performed a noble work. If that can be said of me when I am released from that mission, as it can justly be said of him today, I shall be satisfied.

I feel like taking the admonition of the President and not occupy too much time. I rejoice in the knowledge of the truth, and in the opportunity of coming up here and worshiping once or twice a year, beholding the faces and hearing the voices of the Prophet and his associates, that I may learn more perfectly the ways of God and be better fitted and prepared to perform the labors and duties that rest upon me, and go back to my labors strengthened, filled with integrity and faith to go forth and prosecute the ministry devolving upon me. That the blessings of the Almighty may rest abundantly upon the Latter-day Saints, that you may grow and increase in the knowledge of the truth, and rise higher and higher in the standard of perfection until you shall reach that position that the Almighty requires the Latter-day Saints to come up to, is my prayer in the name of Jesus. Amen.

#### ELDER BEN E. RICH.

(President of the Middle States Mission.)

My brothers and sisters, it has been promised by the Lord that in the last days He would establish a kingdom upon the earth, and the promise was also given that it would never more be thrown down or given to another people, but that it would be like unto a little stone cut out of the mountains

without hands, which should roll forth and eventually fill the whole earth with righteousness. It was promised by our Master while He was dwelling in mortality that one of the signs of His second coming would be the preaching of that Gospel planted upon the earth by Him, built upon the foundation of apostles and prophets and revelation from God, preached without purse or scrip, the fundamental principles of which would be faith in Him, repentance of sin, baptism for the remission of sin, and the gift of the Holy Ghost by the laying on of hands.

We are living in an age, whether the world believe it or not, when these promises are being fulfilled; when the God of heaven has established a kingdom upon the earth, and notwithstanding the fact that the powers of the earth have been arrayed against it from its organization up to the present time, it has been rolling forth, it has been growing and multiplying in strength and influence. Its destiny is to fill this earth with the righteousness of our God, and it is being preached in fulfillment of the Master's word, as a witness unto all the nations of the earth, before the end of wickedness shall come.

We have been blessed to live in this dispensation, and to be made acquainted with the principles of the Gospel; and God has given to us through the whisperings of His Spirit a testimony of the truthfulness of the same. It has been my privilege to be in the world for some little time, directing the missionary work in some of the states and aiding to warn the people of the world to flee from the wrath to come. We do not anticipate converting the world. Our mission is to gather in the honest in heart from among the nations of the earth, to warn all mankind, and to preach the Gospel as a witness, in fulfillment of the Master's word.

In the missionary field we meet many things that you do not meet at home. Many things happen that you pay no attention to, and yet they are magnified by the people of the world; and unless the Almighty continued to magnify us and our ability before the

people of the world and softened the hearts of the people towards us, and led us to the doors of those who are searching after the truth, we would have a very hard time indeed. The missionaries are entitled to the faith and prayers of all Saints. The sun should never go down without the Latter-day Saints being able to say, This day I have prayed for those who are laboring in the nations of the earth to spread the principles of eternal truth. Everything that happens is construed by the world in such a way as to bring the work of God into ill repute before the people. Inasmuch as I am laboring in the world where we have to meet these things, I may be justified in alluding to the fact that this awful crime which was committed recently in New York City (you all know what I refer to) has been magnified in all the great newspapers of the country in an effort to bring the horrible deed home to the "Mormon" Church. In flaming headlines they state that the doctrines of the "Mormon" Church are responsible for that crime and the condition of that unfortunate creature who now rests in a prison cell! I have wondered many times if the non-Mormons who live here, who are reaching out after the patronage of the Latter-day Saints, and who know us as we are, would not have the manhood, the independence, the Americanism burning in their veins to raise their voice in a protest against the awful things charged against these good men who stand at the head of this religious organization. The Latter-day Saints do not have to rely upon any man for a testimony of the truth of the Gospel. They have received it, according to promise, from heaven. The whispering of the still small voice of God has told them that Joseph Smith was a Prophet; that his successors in office at the head of the Church have been and are Prophets, Seers and Revelators; that these brethren here are Apostles of the Lord Jesus Christ, and that the Gospel is true. They have been taught to let their light so shine that it will not be hid. But those who are not of our faith, and who have lived for years in our midst, know the many

falsehoods that have been circulated about us. They know that men who have resided here, and who have been treated in a kindly way, have gone east and filled the minds of the people with the most damnable lies about us. And I have waited for many years to see if there would not be a spirit of fairness bubble up in the hearts of the non-"Mormons" of Utah, and a protest sent out by them against the many lies circulated concerning this people.

They say that the "Mormons" believe in blood atonement. We do believe in blood atonement; and so does all the Christian world believe in blood atonement. We believe in the atoning blood of the Lord Jesus Christ, that it will cleanse mankind from all sin, upon condition of obedience to the laws of the Gospel. There is not a Christian nation on earth who does not believe or pretend to believe in blood atonement just as the Latter-day Saints believe in it. Oh, but the "Mormons" believe in another kind of blood atonement! it is said. Well, we do, in the same way that this nation believes in it, and in no other way—in the way that God revealed it to the ancients, that if man spilt man's blood, by man should his blood be spilt. There is not a state in this glorious Union of ours that does not believe in that kind of blood atonement. So far as putting a murderer to death is concerned, we believe that if the right punishment were inflicted upon the individual it would not be by strangling him to death or by placing him in an electric chair, but it would be an execution whereby his blood would be shed. Thank God, In this state there were enough in the Constitutional Convention who believed in that principle to wisely place in that constitution a clause which provided that in dealing out the death penalty the murderer should have a choice between being shot and being hung; and if there were a particle of belief in the law of God in the heart of the convicted murderer the law would give him the chance to choose a death whereby his blood could be spilt by man legally, seeing that he had spilt the blood of his fellow man. But this being the Gospel of the Lord Jesus, we believe in the doctrines laid

down by Him, and therefore we believe in rendering unto Cæsar that which belongs to Cæsar, and unto God that which belongs to Him.

Last Tuesday evening's Deseret News contained an article that had been published in 1889. It was signed by the First Presidency of the Church, by the Twelve Apostles, and also by Daniel H. Wells and John W. Young, who were then acting as counselors to the Apostles. You will pardon me if I read that article. It is a declaration made by the leaders of the Church upon the subject I am speaking of.

"That this Church views the shedding of human blood with the utmost abhorrence. That we regard the killing of a human being, except in conformity with the civil law, as a capital crime which should be punished by shedding the blood of the criminal after a public trial before a legally constituted court of the land.

"Notwithstanding all the stories told about the killing of apostates, no case of this kind has ever occurred, and of course has never been established against the Church we represent. Hundreds of seceders from the Church have continuously resided and now live in this territory, many of whom have amassed considerable wealth, though bitterly opposed to the Mormon faith and people. Even those who made it their business to fabricate the vilest falsehoods, and to render them plausible by culling isolated passages from old sermons without the explanatory context, and have suffered no opportunity to escape them of villifying and blackening the characters of the people, have remained among those whom they have thus persistently calumniated until the present day, without receiving the slightest personal injury.

"We denounce as entirely untrue the allegation which has been made, that our Church favors or believes in the killing of persons who leave the Church or apostatize from its doctrines. We would view a punishment of this character for such an act with the utmost horror; it is abhorrent to us and is in direct opposition to the fundamental principles of our creed.

"The revelations of God to this Church make death the penalty of capital crime, and require that offenders against life and property shall be delivered up and tried by the laws of the land.

"We declare that no Bishop's or other court in this Church claims or exercises civil or judicial functions, or the right to supersede, annul or modify a judgment of any civil court. Such courts,

while established to regulate Christian conduct, are purely ecclesiastical, and their punitive powers go no further than the suspension or excommunication of members from Church fellowship."

This same thing has been proclaimed many times by the authorities of the Church since its organization; but notwithstanding this, an opportunity is never let pass by the people of the world, and especially the leaders of Christian churches, to try and bring this old charge up and frighten the people from hearing the Elders when they go forth to preach the Gospel of Jesus Christ. Not over two weeks ago I was asked by a man who was supposed to be intelligent, a minister of one of the churches, "Is it not true, if anyone joins your Church and then leaves it, that the orders of the leaders of the Church are that you must kill that man and shed his blood?" I asked him where he got that idea; and he replied, "from publications and writings of ministers and others who have been in your midst." Oh! you men who do not believe in the "Mormon" Church, and who have lived here for years unmolested, it is your duty to fling these lies back into the teeth of the world. It is your duty to say to the people of the world that men who have gone from here and lied are not worthy of consideration. One minister in the east, who used to live in Brigham City, is telling stories about how not over six years ago women would walk from Salt Lake City on the railroad track to Brigham City, seeking protection from him to keep their husbands from shedding their blood, under the doctrine of blood atonement. Well, my non-"Mormon" friends of Salt Lake City, that is placing your protective powers at a minimum, is it not? Shame on you, to make a woman walk from Salt Lake City to Brigham City—that stronghold of anti—"Mormonism" (?)—to ask for protection! Yet that man pretends to be a minister of the Gospel. Perhaps in his lifetime he has opened the Bible; but he has forgotten that he read there the words of God which say, "Thou shalt not lie." "Thou shalt not bear false witness against

thy neighbor." Why, right in Salt Lake City, a few years ago, one of these ministers murdered two girls, cut their bodies up and burned them in the church furnace. He took their effects, and they were found in a pawnshop in Butte. Have the "Mormon" people ever charged that that was due to the teachings of the doctrine of that church? Have we ever borne false witness against them in this respect? Has the world ever laid that horrible crime to the church with which that minister was connected? How different it would have been if that had been one of these "Mormon" presidents of stakes, or a "Mormon" Bishop! What headlines would have been printed in the papers, giving an account of the affair; and how it would have been published to the world that the doctrines of the "Mormon" Church were responsible for the murder of these two girls! But it was one of these good Christian churches here; and if that man had followed the doctrines of the church he pretended to preside over he never would have committed that murder. The "Mormon" people know that, and are willing to bear witness to it. Why do not some members of these other churches say that if this young man in New York had been following the doctrines of the "Mormon" Church, he probably would have been in New York standing upon the street corners bearing testimony that God lives and that Jesus is the Christ, instead of being locked up in a prison cell. A few years ago, in San Francisco, you remember, two girls were murdered in a church there, their nude bodies being found in the tower of the church; and for quite a while the minister of that church was accused in the public press of being implicated in the awful crime. But there was no attempt made in the press throughout the United States to show that the teachings of that church were responsible. They declared that it was the depraved condition of the criminal, and that all churches had good and bad. How different it would have been if that had hapened in this Tabernacle, and the bodies of two murdered girls had been found secreted

around this organ! The world would have known it in twenty-four hours, and it would have been charged to the doctrines of the "Mormon" Church. The Cincinnati Enquirer of Sept. 7—about ten days before this awful thing happened in New York—gave an account of a minister belonging to the Baptist church. He had cut the throat of his wife, and was found with a razor in one hand and the Bible in the other hand. He was reading extracts from the Bible on blood atonement, and he was crying out that without the shedding of blood there is no forgiveness; and he endeavored to justify his terrible crime by what he found in the Bible. The paper went on to say that he was very high in Baptist church councils, and that he had occupied some of the most prominent pulpits of the Baptist church in the state. But did they charge the deed up to the Baptist church? No! How different it would have been if a "Mormon" Apostle had done such a thing! They would not have said the poor man had gone crazy; but they would have said that he was following the instructions given him by the authorities of the "Mormon" Church.

I tell you they circulate some most infamous lies about this people, and if they do not repent they will be damned, and they will stay in that condition until the Lord in His mercy permits some "Mormon" Elder to go and help them out of it. I pray that their eyes may be opened, and that they may repent; and if they do not repent, I pray God in His mercy to take them away from the earth, to where they cannot do any more lying.

My brethren and sisters, you can see that I am a little warm; but if you will go out in the missionary field and meet these things as I have met them, and as every Elder meets them, you will at least be indignant when you know how the leaders of church organizations and the newspapers throughout the length and breadth of this land are lying about your faith. I have been born and raised in this Church. I received a testimony of the Gospel from God, not from my father. But my father and my mother taught

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me from infancy that in the sight of God murder is the most awful crime man can commit, and next to that is adultery. The way was pointed out by them whereby I could receive a testimony of the Gospel for myself, and I have listened to the whisperings of the still small voice, which has given me a testimony, so that I do know, as I know that the sun shines, that Joseph Smith was a Prophet of God. I do know that his successors were prophets of God, and I do know that President Joseph F. Smith is the Prophet, Seer and Revelator of God upon the earth today, and that these men here are Apostles of the Lord Jesus Christ. I never received this testimony from my parents; I received it from God; and I know that when I stand before the judgment seat of the Almighty and the books are opened, this testimony will be recorded there for or against me. So that I bear my testimony intelligently, knowing that I have to meet it, and in the name of Jesus Christ I say I know that this is the Gospel of our Lord and Savior that has been restored to the earth in the age in which we live, and that it is now being preached as a witness unto all the nations of the earth, that the end may come. In the name of Jesus. Amen.

us to be constantly reminded of our duty. Our Lord and Savior Jesus Christ, while on earth, realized the necessity of preaching the Gospel unto His people; for He said unto His Apostles, "Feed my sheep." He realized that the Saints should be preached to, and taught, and reminded of their duties day by day. It is essential that we pray constantly, that we be not led into temptation, nor do that which will grieve the Spirit of the Lord.

I feel well in the Gospel. I know it is the power of God unto salvation. I love to hear the servants of the Lord address us from time to time. I love to hear the voices of those who love the Gospel. I have been delighted this morning in hearing the voices of my brethren who have spoken the principles of the Gospel. I have been made glad to hear our Prophet say that Zion is prospering and growing in the land. I can realize this myself. I can also realize the influence which the good people of Zion have among the people of the world. As has been said many times, I know that God and one righteous man is a majority; and I know that if we will live according to the light which we receive from time to time through the servants of the Lord, the Elders who are in the mission field preaching the Gospel will have an easier time.

ELDER J. A. McRAE,

(President of the Colorado Mission).

My brethren and sisters, I can say that I rejoice this morning in having the opportunity of meeting with you in conference. I look forward with fond anticipation to the time when I can meet here and hear the words of the servants of the Lord. While I am under the sound of their voices and hear the inspired words that come from them, I feel that I will never do anything wrong as long as I live. I have heard Elders in the mission field, while they have been assembled in conference, say, "I feel now that I could go out and spend my whole life in preaching the Gospel." But sometimes, after leaving these places of worship, we forget what we have heard, and we drift back again. Hence it is necessary for

The mission over which I have the privilege of presiding is an extensive one, reaching from Canada on the north to Mexico on the south, from the Missouri river on the east to California on the west, and including five states and two territories. We have laboring in that mission about 46 Elders. From the first of January last the Elders have visited about 60,000 houses. In making these visits I suppose it would be a fair estimate to say that they have preached the Gospel to 150,000. They have distributed about 40,000 tracts bearing upon the principles of the Gospel and telling the people how they travel and how they preach the Gospel without purse and scrip. They have been sent out to bear testimony to the divinity of the mission of Joseph Smith the Prophet. During that time there have been distrib-

uted several hundred books. Many thousands of people have heard the proclamation of the Gospel, on the street corner and in the various halls in which we have held services; and though the baptisms have been very few indeed compared to the great number who have been visited, I feel that much good has been done. The Spirit of the Lord has been with the Elders, and I feel that the leaven is beginning to work among the people.

A few weeks ago a lady physician came to our office, and she said, "Mr. McRae, I want to talk to you for a short time on your method of controlling your young people. I realize that you have more control over your rising generation than any people upon the face of the earth. Our young people are slipping away from us gradually, and falling into vice, and we cannot control them. How do you manage?" I told her how we managed, and detailed to her the work done in the Mutual Improvement associations, the Primary associations, the Sunday schools and other institutions I told her about our Church schools, about our ward teachers visiting the people, and about the special missionaries that are called in the various wards and stakes to visit the young people and exhort them to diligence. She said, "Will you be kind enough to have an interview with one of our ministers and tell him how he can work along these lines?" I remarked to her that I would willingly do so, but that I was afraid he could not live to it or teach it to his congregation. Why? she asked. My answer was, "He requires a salary to preach the Gospel. Whenever he arises to preach to his congregation and says that which they do not like, they say that he will have to stop preaching that way or they will stop his salary." "Now," said I, "when I preach to the people, I do not care whose toes I tread on; I do not care who I strike; I teach the truth, and no matter where it hits they cannot come to me and say, 'We'll stop your salary because I haven't any to stop. That is the difference between your minister and me.' That is one great difference between the ministers of

the world, who are professing to preach the Gospel unto the people, and the Elders of the Lord Jesus Christ. I would sooner be a humble Elder preaching the Gospel unto the people, bearing testimony that Jesus is the Christ and that Joseph Smith is a Prophet of God, than to be the greatest "divine" upon the face of the earth.

I pray that the Lord will bless us during this conference, and that He will inspire those who speak unto us, that we may be fed with the bread of life, that when we go from here we will form a resolution in our minds that we and our families will serve God and keep His commandments. May the Lord bless us to this end, is my prayer. Amen.

#### ELDER HYRUM M. SMITH.

Apostates sacrifice the most--Professed ministers of Jesus guilty of misrepresentation--God will execute justice; the Saints' mission is peace.

I have greatly rejoiced this morning, brethren and sisters, in the testimony of those who have spoken and in hearing a report of the condition of some of the missionary fields. It seems from the reports of the brethren that not a great number have given heed to the preaching of the Gospel of Jesus Christ by His servants who are endeavoring to save them; yet we are told that hundreds of thousands have been preached to, and thus warned of the coming judgments of God. For my own part, I would rather retain faithful and firm members of the Church who are already converted than convert one hundred out in the world.

Brethren and sisters, I hope that in your hearts is burning that same testimony which has been borne by our brethren here today, and that it is so firmly established there that it will be impossible for you to ever fall from the Church. To apostatize from the Church would be your own loss. As has been said, no physical injury or harm of any other kind would come to you from the Church itself; but in leaving the faith which you have espoused you would only cut yourselves off from the fellowship of good men.

and women, and, what is more, from the fellowship of God our Eternal Father. We often hear it said that sacrifice brings forth the blessings of heaven, and that we should make sacrifices for the Gospel of Jesus Christ. All this may be true, but from my view-point the man who cuts himself off from the Church and denies himself full fellowship therein is the one who makes the greater sacrifice; for by so doing he sacrifices the fellowship of the Spirit of the Lord and welcomes darkness rather than light; in fact, there is no good thing that he does not sacrifice.

With my brethren who have spoken, I have a testimony of the Gospel of Jesus Christ. I know it is true. I know that every principle that has ever been taught by the servants of the Lord, from the Prophet Joseph Smith till now, is true; and everyone of them tends to the development of mankind, to lift them up and make them better. There is no principle that is degrading in the least. We cannot compromise with the world; we cannot meet them half way; but we are in duty bound to go all the way for the purpose of warning them and preaching the Gospel as we have received it. And unless those who hear the Gospel accept every principle of it they cannot become members of the Church of Christ. There is no half way business with the Latter-day Saints. You have either to accept every principle that has been taught by God Almighty or you cannot be baptized in the Church of Jesus Christ. We have no right to do otherwise. Jesus Christ taught the people in His day that all those who came to Him must be born again; and He sent His Apostles forth to preach the Gospel to every creature, and he that believed and was baptized, He said should be saved, but he that believed not should be damned. That is the only thing we can do.

Now, we have charity for the world, but I glory in the testimony of Brother Ben E. Rich. I have a sort of indignant strain in my own blood when I hear these falsehoods spoken against us by men professing to be ministers of Jesus Christ. An appeal was made to

the Gentiles who live in our midst, but I do not expect to see any number of them, however long they have lived in our midst, ever stand up and be men enough to deny to the world the lies that are told about us. I do expect, though, that if they go away from Salt Lake City for a period they will enter into the spirit of their brothers and lie with them. That is the only thing I expect from them, especially from those who wear the long coats and are professed ministers of the Gospel. We might name many of them to you, but you know them as well as I do.

The Latter-day Saints, from the beginning until now, have suffered from the misrepresentations of this class of men, and I expect that we will suffer until Christ comes to reign from just such men. The hand of Satan is raised against the Church of Jesus Christ of Latter-day Saints, and he finds these professed ministers of the Gospel ready tools through which to work; and just so long as these conditions exist do I expect that these men will be employed in his service. Were not the Prophet Joseph Smith and his brother murdered in cold blood by a mob led on by men who claimed to be ministers of the Gospel of Jesus Christ? Did not they, in their piety, as the Jews of old, cry out, Away with this fellow? They said, is he not a blasphemer? Is he not teaching false doctrine? Is he not leading away our sons and daughters from the doctrines and traditions of their fathers? Why, if we let this man go on he will turn the whole world upside down. Therefore, away with him, murder him; anything to get him out of the way! And did they not do it? Did they not partake of the same spirit that those who crucified the Son of God had? And did they not prosecute their devilish work even to a culmination? Certainly they did. I feel warm, too, at these things; for my uncle and my own grandfather were the men who were thus slain, and in my veins flows the same blood that was shed then on the soil of Illinois, and that still cries to God for vengeance. But while my prayers shall ever ascend to God for vengeance upon those who have slain the prophets, anciently and today, yet

were those men brought before me and their guilt established beyond the possibility of a doubt, I would say, Let them go and let God execute His own justice; and I would pray, O God, be merciful to them in the justice which Thou dost execute, because they knew not what they did. If they did know, then oh, how worthy are they of the most dire punishment that God can give to the murderer!

My voice shall ever be raised in defense of the Gospel of Jesus Christ and of the Latter-day Saints; and it shall ever be raised against those who denounce us and lie about us. May God bless you, brethren and sisters. May you get a testimony of the Gospel for yourselves, so that, whatever people may say or do, we will be able to endure all things, even to the very end, and then be saved in the kingdom of God. Then we will turn our attention, as we are now doing, to the salvation of those who have spoken against us. Our mission is a mission of peace, of salvation and of goodwill to every man who will repent of his sins and turn unto God. To every one who will cease to do evil, who will cease to backbite, to lie and to bear false witness, will we give the hand of fellowship, and welcome him, if he repent truly, into the Church of Christ. But, so far as I am concerned, I hope I will be able to establish myself so firmly in the Church that though the whole world rise against us, and though it cost my life with the lives of my brethren, I will remain faithful and firm to the testimony which God has given me. May the spirit of testimony rest upon us all, any may we indeed live near unto God our Eternal Father, and keep His commandments, in spite of all that may be said or done, is my prayer in the name of Jesus. Amen.

The choir and congregation sang the hymn which begins:

Guide us, O Thou great Jehovah.

Benediction by Elder Thomas E. Bassett, president of Fremont Stake.

#### AFTERNOON SESSION.

The choir and congregation sang:

Now let us rejoice in the day of salvation.

No longer as strangers on earth need we roam,  
Good tidings are sounding to us and each nation,  
And shortly the hour of redemption will come.

Prayer was offered by Elder William Budge, president of Bear Lake Stake.

Singing by the choir and congregation:

Come, come, ye Saints, no toil nor labor fear:

But with joy wend your way.

ELDER J. G. DUFFIN.

(President of Southwestern States Mission.)

I desire with all my heart, my brethren and sisters, that I may be led by the inspiration of the Spirit of God during the time that I shall speak to you this afternoon. There is one lesson, at least, that I have learned during my brief life, and it is this: no man can reach the hearts of the children of our Father in heaven, in speaking upon the principles of eternal life, save he is led by the inspiration of the Spirit of God. So important has our Father thought it to be that His servants should be led by that Spirit, that He has given commandment that they should not attempt to teach unless they knew they were led by His Holy Spirit.

While the brethren have been speaking today I have thought a little about the opening up of this great work that you and I are engaged in, and of some questions that are presented to us when we go among the nations of the earth and bear witness unto our fellows that Joseph Smith is a Prophet of God, and that Jesus is the Christ. When we bear witness of this great truth revealed in these latter days we are frequently asked, "Why do you so often bear witness that Joseph Smith is a Prophet of God? Do you believe that he takes the place of Jesus, the Savior?" If we should answer that question dogmatically, we would say that we bear witness to that great fact because it is true; but that, I take it, is not sufficient. Whenever our Father in heaven has had a dispensation of the Gospel upon this earth, He has sent to the earth choice spirits, who had been foreordained in the heavens because of

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their pre-existent faithfulness, through whom He could reveal His will, and upon whom He could confer the keys of power and authority to minister His word among His children upon the earth. The time came when the promises of our Father were going to be fulfilled pertaining to His work in the last days. Again He sent to earth one of those choice spirits, who, when he came here, was given the name of Joseph Smith. Through him Father in heaven revealed His will again to His children, and to him He gave authority. Through that great man of God has been opened up the work of salvation for the living and redemption for the dead in this the greatest of all dispensations that have been given to man. I hold as a principle in missionary work that the first fact to be established before the people is the great truth that Joseph Smith is the man whom Father in heaven has raised up for this special purpose; for if they will not accept of him they will not accept the revelations of God given through him. It is because we believe this with all our hearts that in the mission over which your humble servant has been called to preside the Elders hold before the people first and foremost the great truth that Joseph Smith is a true Prophet of God.

A few weeks ago I stood, with President Andrew Kimball, in the room in Carthage, Illinois, where our beloved Prophet and Patriarch laid down their lives and sealed their testimony with their blood. Years before that time I made a vow to my Father in heaven that if He would give unto me His Holy Spirit, and courage and intelligence sufficient, I would devote my life to bearing witness to the world that He had raised up that man of God to establish His latter-day work. When I stood in that room and passed to the window out of which that man of God threw his body in order to save his brethren who were yet alive, I renewed that vow, with tears streaming down my face; and I want to say to you this day, especially to the young brethren and sisters in Zion, that again I do renew that vow, and desire with all my heart that I may ever be led by that

Spirit of God to lift up my voice and bear witness that that great man who there gave his life is a Prophet of God, and that his testimony, sealed by his blood, lives today and will live in the hearts of the children of men.

In the Southwestern States Mission this fact is second only to the great truth that Jesus is the Christ. In that mission we are doing the work of our Father in heaven as He gives us ability to do it. We have about 120 Elders laboring there, and have had two of the beautiful, intelligent daughters of Zion, but one has recently returned from filling a faithful mission and is now in this building; the other is still there, doing good, efficient work. We hope to have others of the daughters of Zion sent to us to assist in the work. Brethren and sisters, your sons who are there are full of courage and zeal. Your daughters who have been and are there are filled with the same spirit of devotion and courage. I bear witness this day, with regard to the work of our young sisters, that when they stand before the people of the world and bear testimony that Jesus is the Christ, that Joseph Smith is a Prophet of God, and that Father has again spoken from the heavens, it goes to the hearts of the people, and they cannot resist the humble testimony of our beloved sisters.

I would like to say a word with regard to writing to your sons. Never allow one line of discouragement to go from you to them. Never put a thought in their minds that they should return home until the men whom God has chosen to direct His work are moved upon by the Spirit of God to release them from their missionary labors. Why do I say this? Because we have had occasion sometimes to know that the work of the Lord has suffered by reason of our young men being taken from the field before they ought to return, and they themselves have suffered most in consequence of it. I know the presidents of missions are careful of the young men. They are considerate of your sons. They love them as they love their own sons. They would lay down their lives for your boys, and they are not going to permit them to do that

which would be for their detriment, if they can help it.

The work of the Lord in that mission is progressing reasonably well. Our Elders are treated well by the people. It is a rare exception where they meet mob violence. We have only had one case of extreme mob violence in about three years, and that was in a part of a state that has always exhibited a rank spirit towards the work of God; but even in that state the governor is a friend to the people of the Lord, as are some of the judges. I have talked with leading men in that state, and they have said to me, "Mr. Duffin, I want to say to you that the better element in this state, the men of thought and progress, are not bitterly opposed to your people, but are friendly towards you." That is the spirit which prevails generally among the intelligent and thinking classes of the people throughout the Southwestern States Mission. There is one exception to this rule, and that is among those who pretend to be followers of the meek and lowly Nazarene. From that class of people come the bitterest statements and opposition that we have to meet. A few weeks ago we held a conference of the Missouri Elders in Kansas City. The leading newspapers there treated us nicely, and gave fair accounts of the conference. They sent their reporters to our meetings, and they advertised us free of charge before the conference began. This stirred up the anger of some of these men who pretend to be followers of the meek and lowly Nazarene and they gave us a little more advertising in their Sunday night sermons. As soon as the reporters got those sermons they came right to our office and wanted to know whether the ministers' statements were true or not. They said they wanted to treat us fairly and get our side of the question, and they reported pretty fairly what we said in reply to the attack of those men who are not following the Savior, though they pretend to be. President Rich said he sometimes got warm in talking about these men and thinking how they treated our young men who are full of faith and zeal and who are doing a work of unselfishness among mankind. I do not suppose there is a presi-

dent of a mission anywhere but gets angry sometimes at this, and righteous-  
ly, too.

Brethren and sisters, we reported last spring that we had issued a ten thousand edition of the Book of Mormon in that mission. Since last May we have distributed nearly seven thousand copies of that sacred book, to various missions and throughout the country; and it is now going out by the thousands where formerly it was distributed by the hundreds. It is down to a price that can be reached by the people. Since I have been a student of this great latter-day work I have always held that if we must speculate out of any books, it should not be out of the Book of Mormon; for when the angel delivered the plates to the Prophet Joseph Smith he warned him against using them for the purpose of getting gain. I believe that same principle should obtain in the publishing and distribution of the book. We have acted upon that principle in contributing of our means in this direction. Your sons have given of their means to put this book at such a price that the people could reach it.

I pray, my brethren and sisters, that the Spirit of the Lord may be in the heart of everyone who attends this conference, and in the heart of every member of the Church, and that it may go forth among the nations of the earth and enter into the hearts of the people and open them to the reception of the eternal truths of heaven that have been revealed in this dispensation. I want to bear you my witness this day that I know that Joseph Smith is a prophet of God. I know that Brigham Young is a Prophet of God. I know that these testimonies are being borne among the nations by our young men. I know that our beloved brother who sits on this stand today—Joseph F. Smith—is a true and a living Prophet of God, and that he holds the keys of the kingdom in the day in which he lives. God bless you. Amen.

ELDER ASAHEL WOODRUFF.

(President of the Northern States  
Mission.)

My brethren and sisters, while standing before you upon this occasion I

earnestly desire an interest in your faith and prayers, that I may be clothed upon with the Spirit of the Lord, to enable me to report truthfully the conditions which prevail in the Northern States Mission. We have heard today reports from that portion of the country that is washed by the waters of the Pacific, and from portions washed by the Atlantic and the great Gulf as well as from the great interior country embraced within the Colorado Mission. It is my privilege to report that part of the country which may be called the district of the great lakes. Of late years the Northern States Mission has been shorn of some of the outlying States which were formerly part of it. The State of Missouri was given to the Southwestern States Misson, the States of Kansas and North and South Dakota were added to the Colorado Mission, and Ohio to the Southern States Mission. At the present time the Northern States Mission is very compact, the city of Chicago being almost centrally located, geographically. There are six states embraced in the mission, viz.: the state of Michigan (which in the early rise of the work furnished many splendid converts to the Church), the state of Indiana, the state of Illinois (whose soil drank in the blood of the Prophets that were slain for the testimony which they bore, and within whose borders are many points of historical interest connected with the Church of Jesus Christ of Latter-day Saints), the state of Iowa (into whose wilderness the band of pilgrims made their way when they commenced that great exodus in the summer of 1846), the state of Wisconsin (which furnished the "cedars of Lebanon" for the beautiful temple at Nauvoo), and the great and beautiful state of Minnesota, with its more than ten thousand lakes, including Itasca, which gives birth to the great Father of Waters—the Mississippi river. We have about 100 Elders laboring in that mission at the present time.

Our work has been somewhat hampered the last few months, during which time it has been my privilege to

preside over that part of the Lord's vineyard, owing to many of the Elders having to be released, and a large number of fresh ones sent into the field. I will say, however, that notwithstanding the great majority of our force are young men, they are laboring assiduously, conscientiously and diligently to spread the work of the Lord in that part of the world, and their efforts are being met with reasonable success, though in point of baptisms the success is not as encouraging as we could wish. During the past eight months about 80,000 tracts have been distributed, and practically the same number of families have been visited, and 25,000 revisited; 2,500 meetings have been held, among this number being about 1,000 street meetings. I do not know that we can trace any conversions directly to our efforts upon the streets, but it has allayed a great deal of prejudice and has warned the people of the impending judgments which God designs to pour out upon the world. We have also seen this beneficial effect resulting from our street meetings: in districts where they have been held, the Elders have received a more cordial welcome at the homes of the people in their tracting. We have in the mission three Young Ladies' associations, one Young Men's association, and seven Sunday schools, all of which are doing effective work. Among those who have identified themselves with the work in these states we have some good, honest souls, who are thoroughly converted to all the principles of the Gospel promulgated by the Elders, and who have paid their tithes with care and precision. Many of our converts are employed in the factories and stores, and they will come religiously each Sabbath day and pay one-tenth of their earnings, thereby setting a commendable example to many of our people at home.

The spirit of gathering seems to take possession of the people almost as soon as they embrace the Gospel, and it is hard to restrain them from carrying out their desires in this matter. This tendency weakens our branches to a great extent, and we try to discourage it as far as possible, advising the people, in preference to gathering and

leaving employment which they have and going where they will perhaps find it difficult to get suitable employment, to make a brief trip to Zion and attend to their work in the Temple of the Lord, which is the great incentive for them to gather with the people.

I believe that, aside from the work of the conversion of people in the world, one of the great features of missionary work is the conversion of the corps of Elders who are constantly traveling throughout the nations of the earth. Missionary work is one of the best educators that a young man could possibly have. It gives that practical education which fits them for the battle of life. It has been contended by people who are not of our faith that the young Latter-day Saints who show a disposition to follow in the footsteps of their fathers do so because they have inherited their prejudices. They look upon it as a case of the blind following the blind, and the ignorant following those who are still more ignorant. They say that the solution of this trouble is greater light, greater knowledge, and opportunity for the young men to come in contact with the purer (?) state of society which exists outside of Utah. That is largely the contention of the people who are opposed to our faith, notwithstanding the great amount of evidence which time is continually accumulating to show the plan to be a rank failure. The young men of our Church do go out into the world, with very limited knowledge or experience, perhaps with no certain knowledge of the divinity of those principles which they have embraced, except that which comes through a consciousness of the honest, probity and truthfulness of their parents who believe in the Gospel. They go forth into the world, which has grown rank with conflicting notions and ideas, and they are compelled to raise their hand against every creed, because every creed lifts its head against them. Surely this is a condition the most favorable that could be desired to eradicate from their young minds whatever respect they might have for the faith of their fathers, if anything could do so; and yet the leaders of the Church

and the fathers and mothers of the young men all unite in urging them to take the very step which our enemies declare will be the means of eradicating from their minds whatever belief they have in the faith of their fathers. We see these young men by the hundreds taking the advice which comes from such opposite elements. They go out into the world, remaining there from 18 months to 3 years or more, and in 999 cases out of 1,000 they return with a firm conviction of the truth, the purity and the unsurpassing reasonableness of the Gospel. There might not be anything remarkable about an occasional conversion among these young men to a faith that had long been professed by them, though perhaps but little understood; but almost without exception these young men return with a strong personal testimony of the truth which their fathers have espoused.

There are many ways in which missionary experience is of great value to those who engage in it. It gives them a breadth of charity and consideration for their fellow creatures which cannot be obtained in any other way. It gives them an insight into the hopes, the aspirations and the conditions that exist in the world. It gives them a broader understanding of our Father's purposes in connection with the placing of His children here upon the earth. It also develops within them that quality which is declared by all people to be one of the cardinal virtues—unselfishness. The very fact of their being willing to sacrifice home, friends, and all that is near and dear to them, for a period, and go forth to suffer the scorn, the contumely, the hatred and the rebuffs of the world which they have to meet, is an evidence of their sincerity and their unselfishness. This gathering of people from all parts of the world, and this sending forth of our Elders to every nation under heaven, by which they become acquainted with the conditions that exist in the world, and then their returning home with the experience which they have acquired, is filling this state and surrounding states with men possessed of a knowledge of the world

that cannot be found in any other community on the earth. I believe that this continued will be the means of establishing here the greatest, the purest and the most progressive people upon the face of the earth.

My testimony is that this work is true, that Joseph Smith was a divine instrument in the hands of the Almighty of establishing His work in the last days upon the earth, and that he did his work nobly and well; that he was succeeded by spirits which had been held in reserve to come forth in this important dispensation, to continue the work and to build upon the foundation laid by the Prophet Joseph; that a prophet of God still stands at the head of this Church, and that He will continue to place prophets at our head to receive His will and deliver it unto the people. I pray that God will help us to work out our salvation with fear and trembling, and to be true and loyal to the Priesthood, to God, to our friends and to ourselves, and to be counted worthy to be numbered among the jewels of our Father when He shall come to make them up. I ask these blessings in the name of the Lord Jesus. Amen.

ELDER NEPHI PRATT,  
(President of Northwestern States Mission.)

I feel thankful to God for the blessings that we have received this day by the inspiration of the Holy Spirit in listening to the inspired remarks of the brethren who have spoken. To come from the missionary field and look upon the faces of the Saints and hear the voice of inspiration from the mouths of the prophets, is a great privilege. It is greatly enjoyed by those who from day to day and from month to month go through the great cities of our land and seldom look upon a friendly face.

The Northwestern States Mission, over which I have been called to preside, is a small mission in some respects. It consists of the State of Washington, British Columbia, Montana, and a part of Idaho. I took the presidency of that mission and started my labors on the 14th of May last. I found about twenty

great cities in the mission, and many large towns, and there were only eight Elders. They were so few and so inexperienced that it seemed when I arrived there like we had nothing to work with. But we commenced a little more systematically than the Elders had been doing, and we started to hold street meetings in Spokane, and in Butte, where they had almost given up the work. In our preaching instead of speaking so much upon faith, repentance and baptism, as we have in years past, we were led to preach upon the divinity of the mission of Joseph Smith, and upon the fact that God had once again uttered His voice from the heavens, and that He had sent forth divinely-authorized servants into the great field of the world to warn the people of the judgments of God that are coming upon the earth; for the people of Washington and Montana are so utterly indifferent to the Bible and its contents that those whom the Elders can reach seem to have no interest in those things. We cannot reach the family people, who make up the church-going members in the various cities where we labor; for they reject us, shut us out, and will not have us. When we preach on the streets our tongues are loosed upon the subject of the coming of the Son of God and the signs that were to precede it, and we are led to proclaim that this people are the ones that are doing this great and marvelous work. We have also been able, by the power and inspiration of the Holy Ghost, to defend the Prophet Brigham Young, and to show up the majesty and the greatness that rested upon him in establishing the Latter-day Saints in this place, where in the beginning, when we looked down at the earth, it was like an ash-heap, and when we looked at the heavens, the sun's scorching rays came down upon our unprotected heads without pity. We did not know anything about irrigation, and we could not tell, if we dropped the seed in the soil, whether it would ever grow. We have told the people that in the midst of these difficulties, so huge and so appalling, there was one potent voice—the voice of Brigham Young, who, sticking his cane in the soil, said, "Here shall

be erected the Temple of our God;" and there was one voice that could say, "Here shall be builded a great city." We have testified to this, and to what it has done for the people of the west; and when we have defended the prophets and declared these things, we have been received royally, and our hearts have been made to rejoice when we went on the streets without fear and trembling.

In the mission we now have 15 Elders in all, a few of whom are in Spokane, a few in Butte, and a couple in Anaconda. Western men do not threaten to mob us. They seem to feel above it. When we have been attacked on the streets by some wicked or quarrelsome person, we have found that we had defenders, who rose up and spoke well of us; while some have borne testimony to the greatness of the men that settled this country and made it possible to settle the other countries west of here. We have three branches of the Church—one in Butte, one in Anaconda, and one just established in Spokane with 22 members. In the five months I have been there we have baptized 17. We have Sunday schools in two of our branches, and expect to establish one in Spokane next Sunday or the Sunday following. In Spokane we have to hold our Sabbath meetings in our private residence, and we are beginning to have it crowded each Sunday, with as many strangers as Saints. Our Elders are young men, without any training in singing. You ought to go out on the streets and see how lamentable it is to call what we do singing. Men that cannot carry a tune, to save their lives; but, like Brother Grant, they are persevering, and we are getting so that we sometimes sing in harmony, if the Spirit of the Lord rests upon us. If I were to speak my mind, I would say to the rising generation of men who expect to fulfill missions in this Church, learn to become good singers; learn to sing in parts, so that you can form singing clubs. When you go into the missionary field it will help you greatly, and it will open doors to you that will not be opened if you do not possess that gift.

Brethren and sisters, in our mission we have not been able to set the world

on fire by any means. I never saw such indifference as there seems to be there. Men do not want you to speak the word "religion" in their hearing. They have their business to attend to; and they won't talk religion. There is only one here and there that cares to speak upon the principles of the Gospel. But we have considerable opposition there from the ministers, and from some apostates that have been spewed out of the mouth of the Lord. They get into our street meetings and begin to abuse the prophets and find fault with us and the word of God; but we ignore them. We will not contend with them, and they are getting so that they have no following, and I am glad of it. In the cities where we preach on the streets, we have good crowds to hear us, and some of them are quite intelligent and attentive; but they are not made up of men who care anything about it after we are through. Some of them will come and bear testimony to the excellent character of our people, and that is all. We have a number of scattered Saints there, among them some young people, and they are hoping that some day they may come where they can get good companions and marry. They are holding themselves from the company of the wicked, trusting that in the future they may have the blessing of becoming united with the righteous. They are mixed up with the sectarians, and we cannot hold meetings with them. The best we can do is to send an Elder among them occasionally, and then very often they cannot get a schoolhouse to meet in. But we feel blessed and encouraged. We have the still small voice up there, and receive of the inspiration of the Holy Ghost. We feel to bless the name of the Lord who gave us that mission, and to proclaim His Gospel. We would be discouraged, did we not know that it is His work, and not ours.

One evening, on the streets of Butte, we met a minister, who got up a new argument against us. We had been preaching that a church without apostles and prophets, pastors and teachers, called by divine revelation from God, was not the body of Christ; that a church which did not have these offi-

cers was a thing without parts, without limbs, without eyes, and that a church without the Holy Ghost was dead. This man said that he wanted to tell the people that we were a deformity. He had studied Mormonism seven months, and he said the Mormons believed in a great many things that were not in the New Testament. He went on to say that we believe in three Presidents to preside over the church, and there was no such thing established by Jesus; we believed in High Priests, and there had been no High Priests in the Church in the days of Jesus; we believed in Patriarchs, and there was no such thing as Patriarchs provided for in the New Testament days. He continued, "If we are a body that is dead, without limbs or eyes, what are they? Are they not a body with three ears, and four arms, and eight legs?" And he called us a deformity. Well, the people did not receive him very well, and the answer of the young Elder to his remarks was so overwhelming against him that he departed very quickly. We have been blessed and prospered, and it has not been possible for whatever intelligence has been brought against the work of God to bring it into shame or humiliation. I will tell you what we need in that mission. We need 80 Elders. But they are giving us missionaries just as fast as they can spare them, and we are thankful for them.

I ask God the Eternal Father to bless this work, to promote its interest everywhere, to bless the missions and the mission presidents, with all the missionary Elders, to bless the Presidency of the Church and all the interests of this people everywhere. I ask God to bless them all, and to plant our feet wherever we are colonized, that our influence may be felt, and that we may exhibit those qualities of salvation that shall attract men to us. I ask it in the name of Jesus. Amen.

#### ELDER JOHN HENRY SMITH.

Friendly manifestations where persecution existed before—Favorable time to preach the Gospel—Liberal-minded listen respectfully, but few yield obedience—Talents should be used for the blessing of all.

My brethren and sisters, it is a matter of pleasure to me to be with

you in attendance upon this conference, and to have listened to the words which have been spoken by our brethren who have been in the missionary field, seeking to sow the seeds of the Gospel and to discharge that obligation required at the hands of those that are warned, namely, that they shall warn their neighbors. The brethren have given us in brief some of their experiences in connection with the work that has been assigned unto them. It has been my privilege in the past few weeks to have had some little opportunity of mingling with the people in several states of the Union, and noting conditions under which the Elders are laboring in some of the fields to which they have been appointed by the presiding authority of the Church. My own experience while away from home in the discharge of a duty that had fallen to my lot, was among the pleasurable ones of my life. In an absence from home of something like four weeks, I do not know that in the entire time, although I mingled with a great many, I had one wry face made at me because I happened to be a "Mormon." I do not know that any of our brethren who were with me were subjected to any evidence of disrespect, or that any expressions of animosity were in any way directed against the organization of which we are members. We received the most thoughtful treatment, and in the discharge of the duties that were incumbent upon us were enabled, I believe, to impress upon the minds of some of our fellowmen a higher regard and a better understanding of our purpose than they possibly had before.

Among the most pleasing experiences through which it was my privilege to pass in connection with other brethren, was one such as stated by President Duffin as having occurred in his experience, and that was in the payment of a visit to Hancock county, Illinois, and to receive very kindly consideration from many of the old-time citizens of that county. Their expressions were of the most friendly character, and many of them absolutely and unconditionally declared that Hancock county today was "Jack-Mormon," and not anti-"Mormon," and they expressed a

wish that it were possible for the Saints to again establish themselves upon that land and build up again, by their thrift and industry, the towns that had withered after the removal of the Saints. The sentiment that we found among many of these men and women was to me an evidence of a working change in the breasts of the people; and I am of the opinion that the opportunities for extending the Gospel in our own nation are better today than they have ever been since the Saints left their homes in the east and established themselves in the valleys of the mountains. While there are some men who are given to misrepresenting our character, and the press of the country in many instances take up very readily anything that will reflect upon and in a measure retard the progress of the latter-day work, the constant travel of the better elements of the people of the United States is having the effect to wear away and disprove the false statements that have been heralded broadcast in times that are past and gone, and the possibility of arousing a spirit of hatred and animosity against us is not so marked as formerly. There are large bodies of fair-minded, honorable men and women in all parts of the land, and while they may not be as aggressive in their spirit as the enemies of the Saints are, they are ready to give aid and comfort to the Elders of the Church in the performance of their part, and to defend them if necessary.

I feel that no better time has existed for us to fulfill that great responsibility of preaching the Gospel and warning the world than exists at the present time. Our contact with men in business, our association with them in the variety of congresses and conventions that are held in the various parts of the nation, has awakened in the breasts of many thoughtful and prudent men most serious thoughts in connection with our ministry. The large bodies of men who attend these cattle conventions, irrigation congresses, good roads congresses, Trans-Mississippi congresses and other representative gatherings at which our brethren and other men from our state have been present, have accomplished wonders in chang-

ing the spirit of the thoughtful and fairminded of our land. One man who has figured most conspicuously in almost all of these congresses, and who is eminent in one of our territories, in a published expression over his own signature, recently made the statement that if nothing else had been accomplished by these conventions and congresses in this western country than the obtaining of a better understanding of "Mormonism" and its purpose in the world, that alone has amply repaid the people of the Trans-Mississippi country for the establishment of these gatherings. Coming from such a man, who is equipped, by the education and training of his life, to discharge fully and thoroughly almost any part that might be required at his hands, after an extended acquaintance with the men who have gone from our state to these various gatherings, that statement is a witness to me of an advance in the line of thought and in the opening up to the fairminded and generous American people a way to allay the intense excitement that in the past has been awakened against us because of a lack of understanding with regard to our purpose.

I believe this is true, not only within the confines of our own great government, but also beyond our borders in the great south land and in the lands to the north of us. While many men are not inclined to express themselves upon the question of our religion, yet the justice engendered in their hearts as a result of their mingling with the people has broken in pieces many of the idols of the past, and has destroyed, in a great measure, the work of the illiberal and smallminded, too many of whom are found in the ranks of the clergymen, so lacking in that breadth and understanding of the principles of the government under which we live that their constant clamorings are directed to the hurt of their fellowmen. But even among the ministers there are men of broad minds, of big hearts and generous purposes. While they are not believers with us in the doctrines of the Gospel as restored through the administrations of the prophets in this dispensation, still they recognize the fact

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that in the exercise of their rights and in the fulfillment of their mission they cannot regard with respect those that would trample upon them in the exercise of their rights, and they concede to their fellowmen the same privileges that they desire for themselves. All such men, whether they be without faith, whether they are acceptors of the doctrines of the Protestant world, or believers in Judaism, or members of that great organization known as the Catholic church, wherever they may be found they are among the protectors and preservers of the liberties of man and those human rights guaranteed unto us by the Constitution of the United States. To these men, whose hearts are big, and whose education is in keeping with the character of the government which the Almighty has permitted to be established in this day, we may turn our faces with a degree of safety. But when it comes to those whose souls are narrowed down to the acceptance of the idea that their prayers can simply ascend in the interest of their own little circle, and that liberty can only be permitted to be enjoyed by the members of that circle, sentiments such as they possess, and which find expression in a desire to interfere with the conscience of their fellowmen will, I trust, gradually decrease in influence and power until beneath the flag of the United States, no human being can be called in question as to the character of his faith, whether he worship Mohammed or whether he accepts the doctrines and views presented to the world by the great Christian organizations that are proclaiming Christ and His ministry in the world.

The promise to us in the introduction of this work was not that it should ever become a popular system in the minds of mankind. The promise made was that it should gather one of a city and two of a family. Up to the present moment, take the statements of the men who are in the mission fields of this great country, and there has been no declaration that the work which the Almighty has established in this day has become popular among the people. A few receive their message; a few have administered

unto them the ordinance of baptism; a few aid them in the accomplishment of their work by providing for their wants, or by preserving them from the attacks of mobs or unwise and thoughtless people. The work began with a few; it probably will continue for some time with a few. But its destiny and mission will be accomplished upon the basis designated by our heavenly Father. The one of a city and the two of a family will be gathered, will be nurtured in harmony with our Father's purposes, and in due time the work will be established in its fullness and become indeed the joy of the whole earth. It will not come with a rush; it will not come by great popular demonstrations; it will not come as a result of any great eloquence or skill or power that we may possess; it will come through the operations of the still small voice bearing witness to the hearts of the few, until step by step and stage by stage the children of our God will be assimilated and brought into harmony with the principles of His truth; for it is destined to accomplish its work and bring about our Father's purpose. We note the conditions that grew up in the ages past, when the Christian religion became a popular religion; when the Christianity of the Redeemer was lost or buried in the paganism that surrounded it, and when the ordinances of God's house, with the keys, rights, authorities and blessings, were lost in the philosophy and wickedness of that day.

My brothers and my sisters, before us is this entire world. Our Father has given it to us as our field. From its islands and from its continents, from its mountains and from its valleys we are to gather together the children of our Father, indoctrinate them in an understanding of the principle of revelation, write upon their hearts the characteristics of the prophecies of old, and engender in their minds the understanding that as prophecy and revelation were requisite in that former day, so they, in this day, who would be in communion with our heavenly Father must seek to obtain that self-same spirit and drink in of that revelation and prophecy that shall bring

to the souls of men a complete comprehension of our Father's purposes in connection with His great family. To this end the seeds will have to be sown, gradually but surely, that little by little the lump may be assimilated, the conditions may be shaped, the hearts of God's children may be brought to the proper understanding, and that upon their souls shall be written, by the impress of His Spirit, the truth of His work that shall lead them to obey it and do His bidding.

There are many things we have to do in connection with the development of our Father's work that probably in our experience are very trying to us; but we look back over the past, as we remember the conditions that surrounded us in the state of Illinois, or in the state of Ohio, or in the state of Missouri, and we note the changes that have been wrought in our establishment in this mountain home, we must glorify our Father's name that He utilized means to push us into the valleys of these mountains, and equip us by the education that we have received for the accomplishment of that great work which He has set us to do. There was no escape from this. It has come to us in the accomplishment of His purpose, and His purpose is the gradual regeneration of His children and the establishment in all the world of the truth of that message which God the Father and His Son Jesus Christ made known to the Prophet of this dispensation, and to which our brethren have borne testimony this day and become witnesses of the ministry and mission of the chosen ones designated to scatter this seed and bring to repentance the sons and daughters of God. At no time in the world's history has there ever been made so wonderful an accomplishment in the sowing of seed and in the dissemination of principle such as was made in the life ministry of the Prophet Joseph Smith. In almost every church we hear sung songs of the latter-day Zion. We hear them clamoring in many sections of our country for information bearing upon many principles in which we believe, and we note that the thoughtful and prudent men of the land, as well as of other parts of this

continent upon which we live, desire our association and companionship, that the labors of our organization may be brought to bear to change the conditions in their sections of country and open the door that more of our Father's children may be successful in securing to themselves the blessings and comforts of life.

I recognize the fact, my brethren and sisters, that it is not prudent in me to speak to you longer; but with my associates who have spoken to you this day I desire to bear my testimony to the truth of this Gospel. I desire to say to you practical and thoughtful men among the Latter-day Saints that our Father expects you to utilize the talents that you possess in the creation of industries, in the providing of work, in aiding every child that shall receive of that faith which the Almighty has given unto you, that he may secure for himself a home, that he may be indoctrinated in the principles of eternal truth, and that all our talents may be utilized for the spiritual and temporal blessing of every one of our Father's children to the uttermost limit of our capacity. That which we have embraced came from a divine source. Its mission is a mission of regeneration. It moves forward in the accomplishment of its destiny. Nothing in the world can stay its progress. That declaration that "no weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn," will operate in the future as it has in the past. All honor to the honorable, upright and generous men of this world who stand upon the basis of fair-dealing among their fellows, and all dishonor to the narrowminded, illiberal and ungenerous men of the world whose hearts and minds are not broad enough to register aright the rights that they themselves enjoy and that the rights of their fellows should be sacred in every sense of the word!

May the blessings of God attend you. May the faith that was delivered to the prophets of this dispensation find its lodgment in your hearts and homes. May you be stalwarts among men in the defense of human liberty and in

the blessing of every creature. May you impress upon the souls of your sons and daughters that sacred regard for human rights that no human being with your consent should be denied the exercise of his conscience, so long as he does not interfere with the rights or liberties of any other human being; and that this principle and spirit may grow

and garnish your lives and enable you to fulfill your destiny, under the blessing of our God, is my prayer, in the name of Jesus. Amen.

The choir and congregation sang:  
We thank Thee, O God, for a Prophet.

Benediction by Elder Edward H. Snow, president of St. George Stake.

## SECOND DAY.

Sunday morning, Oct. 5, 1902.

The choir and congregation sang the hymn which commences:

The Spirit of God like a fire is burning,  
The latter-day glory begins to come forth.

Opening prayer by Elder Albert A. Smith, president of San Luis Stake.

Singing by the choir:

Lo! the might of God appearing;  
From on high Jehovah speaks.

### ELDER REED SMOOT.

Striking evidence of friendship—Payment of fast offerings for the poor—Necessity for avoidance of debt.

My dear brothers and sisters, it is indeed an inspiring sight this Sabbath morning to see this building so well filled with people who have come to hear the word of the Lord. I am thankful for the privilege of speaking this morning and bearing my humble testimony to the work of the Lord Jesus Christ that has been established in these last days. I am thankful that I am in harmony with the Presidency of this Church, and with the members of the quorum of the Twelve. I hope I am in harmony with every Latter-day Saint.

If I had been called upon to speak yesterday, I felt in my soul that I would liked to have spoken upon the subject that is causing so much comment in the newspapers of the United States—the subject of blood atonement; but as Brother Ben E. Rich spoke upon it and explained to a certain extent the posi-

tion of our Church in reference to it, I will be content in saying that I endorse every word uttered by him on that point, and I ask every Latter-day Saint to read his remarks. I was proud of all the men who spoke here yesterday, and who bore their testimonies to the work of God. I noticed that the most of them were young men, born in the church of Jesus Christ, and of parents who had suffered the hardships of the early days, and I was delighted with all of them for the testimonies which they bore that Jesus was the Christ and that this was the Church of Christ. When Brother Rich stood here and testified that he had not received his testimony from his father, but from God, I was happy in the knowledge that there were thousands of young men born in this Church who could bear the same testimony; and I know that the world loves a man who is true to his convictions and fearless in defending the right, wherever he may be.

About three weeks ago I received a letter from one of the largest wholesale houses of Cincinnati, in which they stated to me that they had met Brother Ben E. Rich (for they called him "brother") and had offered him a place in their establishment for his headquarters, and that they would do all they could to help him along. I wrote an acknowledgment to that letter and told them I wanted them to take good care of him, for he was one of the noble sons of God, and whatever they did for him would indeed be appreciated by me. I know that I have hundreds of

staunch friends outside our Church, and I believe there are hundreds and thousands of staunch friends to the Latter-day Saints. Whenever a man goes into the world and is not afraid to bear testimony and speak in defense of the principles of the Church of Jesus Christ of Latter-day Saints, I tell you that honest men respect such a one for so doing.

I desire to call the attention of the people to a question that has come to my notice in traveling through the different Stakes of Zion, and that is in regard to fast offerings. I am pleased to state here that there are a number of the Stakes of Zion that have no poor within their borders, so I have been informed in meeting with them; but they have thought that, because they had no poor, it was unnecessary for them to collect fast offerings. To all such Stakes I want to say that it is a requirement of the Church that the Saints observe the fast day each month and that the food saved by abstaining from meals that day should be given to the poor of God's Church. If this were universally followed, there would be no one lacking food in all Zion. The requirement made by the Church in relation to fast day offerings should be adhered to by every member of this Church. It may be asked, What shall be done with the offerings in Stakes where there are no poor? I have told the Presidents of Stakes and Bishops of wards that in the Salt Lake Stake and other large Stakes there are hundreds of poor that need to be fed and clothed, and could be with ease if all the Saints paid their fast offerings as they should. If the Bishops will only notify the President of the Church that they have an accumulation of fast offerings he can tell them where to send it, and it will be put to good use. The poor people who congregate in the large cities can be helped by it.

While I am on this subject, I desire to call the attention of the Bishops of the Church to some things I have noticed in regard to the distribution of the fast offerings, which, in my opinion, should be corrected. In one ward not long ago I was looking upon a list of the names of those who were helped

from the fast day offerings. Standing at the head of the list was a man who had never in his life paid a dollar in any form to the Church of Jesus Christ, and he was a man who had been placed by the people in positions that brought him a deal of means every year. He lived for years in that Stake of Zion drawing a princely salary, but forgot to pay his tithes and offerings; and now that adversity has overtaken him he is ready to come and ask that the fast offerings be given to him, and seems to feel that he has a greater claim upon them than some faithful Latter-day Saints who perhaps are suffering more than he, but who may not call upon the Bishop so persistently as he does. I believe with all my heart in looking after the poor, no matter what their condition may be; but I ask you Bishops and the people to first remember those that remember God in the days of their prosperity. I trust that every one who asks aid from the fast offerings will be worthy of it and will have a rightful claim upon the offerings of the people.

In many parts of the Church, especially in the outlying districts, the fast offerings are mostly paid in flour and produce of various kinds, and where such is the case, I would ask the Bishops to have the Deacons call upon the people every month for these offerings, and let them take what they gather to a place where it will be kept and cared for. In this way let the people be reminded every month of the requirement that is made of them. I understand that in Salt Lake City and one or two other large towns where they handle nothing but cash, the offerings are paid at the fast meeting. Where it can be done in this way, it is all well and good; but in the great majority of the wards of the Church we feel that the Bishops should see that the Deacons collect the fast offerings.

I also desire to call another thing to the attention of this vast audience, and I would that my voice could reach every home in Utah and wherever the people of God live. I refer now to the practice of running in debt. I ask the people of the Church of Christ to get out of debt, if they are in debt; and if

they are out of debt, to stay out. Everybody has employment now, money is plentiful, the banks being full of it, and it is easy to borrow; but I ask my brethren and sisters to remember one fact, which is considered as much a truth in business as any truth of the Gospel is religiously, and that is this: Failures are not made in times of depression. In hard times men's creditors try to make them pay up and crowd them pretty closely, and while a failure may occur in hard times the cause of it began in prosperous times, when credit was easy. I ask those who are in debt, to get out of debt while these prosperous times are upon us. Speculation is rife in the land; men are reaching out all over, and, I am afraid, reaching farther than they can gather; and the people here as well as in other parts of the country need to be warned against this tendency. I ask the Saints, as the President of the Church asked the Priesthood last night, to get out of debt, and keep out of debt. I want to say to the wives of the Church: Whenever your husband asks you to place a mortgage upon your home—the shelter of yourself and children—if it be not to save his honor, do not sign the mortgage. If he insists upon it, plead with him for your home and the home of your children. Fathers, I say to you, wherever you have a piece of land in Zion, I trust that you will not sell it. Do not sell your inheritance. Do not sell the farm that you have worked on. If you are getting old, divide it up with the boys and keep them at home. I wish that every farm in this land was farmed as it should be, and every corner attended to. I have often said that if the sugar factory in Utah county had done nothing else than to learn our farmers how to farm, it had proved a blessing to the people of Utah. I say so now. I ask the farmers to see that every foot of their land is cultivated, instead of some of it going to weeds, and then you will not have to have your boys hunting new places and getting from under your influence.

I ask God's blessing upon this great multitude, and upon His Church and people, wherever they may be upon the face of the earth. My prayer is that

that blessing shall be upon them, in the name of Jesus Christ. Amen.

ELDER ANTHONY W. IVINS.  
(President of the Juarez Stake.)

My brethren and sisters, during the few moments that I shall occupy in telling you something of the condition of the Latter-day Saints who are located in the republic of Mexico, I sincerely desire that I may be assisted by your faith. It is quite unexpectedly that I am called to occupy this position, and therefore I must depend upon your assistance and the aid of our Father in heaven.

The Latter-day Saints in Mexico are doing the things which the Latter-day Saints are doing in Canada, in Montana, in Oregon, in Idaho, in Wyoming, in Utah, and in all other places where they are established. The Gospel is the same wherever we are. Our effort is, by example as well as by precept, to teach the Mexican people the ways of the Lord and convert them to the truth of the fact that God's kingdom has been established in the dispensation in which we live. There are in Mexico about 12,000,000 of people, 9,000,000 of whom are Indians whose blood has not been intermingled with the blood of other people. For nearly 400 years these Indians have been a subjugated race. Since the conquest of Mexico, when with the sword in one hand and the Bible in the other the doctrines of the Catholic church were established among the Aztec people, that great church has been dominant there, and probably 95 per cent of the inhabitants of Mexico are converts to its teachings. We have not sought insistently to introduce the principles of the Gospel among the Mexican people; but by degrees, through the example which we set, through our works of industry, and through the blessing of the Lord upon our efforts, we find it necessary to send out missionaries and organize branches of the Church among them.

A year ago last June, under the direction of Apostle John Henry Smith, a mission was re-established in the city of Mexico, since which time about 200 people have been added to the

Church—that is, probably 150 converts have been made and about 50 had already been baptized—so that we have a very prosperous and promising branch of the Church there, with headquarters in the City of Mexico.

Our relationship with the federal government is of the most agreeable and friendly character. President Diaz, whose strong character has made it possible for him to accomplish the remarkable reconstruction of the Mexican government which has been the result of his administration, owes much of his character, it is admitted by all to the strong blood of his mother, who was an Indian.

We regard with a great deal of satisfaction the devotion that is shown by these simple people to the principles of the Gospel after they receive them. They are very poor, very humble; they have been so long in abject servitude to the small aristocratic minority which has controlled and does still control the politics and finances of Mexico, that the spirit of independence has to a great degree been crushed out of them, but they are religious. That those who are converted have received a testimony of the Gospel and the Spirit of the Lord is evidenced by their works, by their repentance, by their devotion to the Elders who are laboring among them, and by the disposition which they show to push out into unexplored fields and introduce the Gospel among their fellows.

The Lord told us in the early history of the Church that before the great day of the Lord should come, Jacob should flourish in the wilderness and the Lamanites should blossom as the rose. If you will carefully study the revelations of the Lord to the Church, you will find that our destiny and the destiny of the American Indians, who are the descendants of Lehi and heirs to the promises which God has made to the house of Israel, are very closely associated together. You will find that before the redemption of Zion the work of the Lord must be introduced among the Lamanites. Christ said to His disciples, when He ministered among them upon this continent, that He would give them a sign by which they might

know that the work of the Father was about to begin for the redemption of all Israel and the fulfillment of every word which had been spoken by the mouths of the holy prophets, and this was the sign which He gave: "When these things which I declare unto you and which I shall declare unto you hereafter of myself, and by the power of the Holy Ghost, which shall be given unto you of the Father, shall be made known unto the Gentiles, that they may know concerning this people who are a remnant of the house of Jacob, and concerning this my people who shall be scattered by them; . . . and when these things come to pass, that thy seed shall begin to know these things, it shall be a sign unto them, that they may know that the work of the Father hath already commenced unto the fulfilling of the covenant which we had made unto the people who are of the house of Israel." So, my brethren and sisters, as we see the result of our labors in Mexico and the very promising outlook there is for the introduction of the Gospel there, we see these words of the Lord fulfilled, and it encourages us in the hope that we are nearer—as we know we are—to the consummation of God's purposes in the dispensation in which we live.

Our life in Mexico has taught us patience. They are a slow-going people, and it has taught us to develop to a greater degree perhaps than among any other people the spirit of charity and longsuffering kindness, knowing as we do that their condition is the result of transgression on the part of their forefathers. We have learned that our friendly relations with them and with that government are largely due to the fact that we have sought to bring blessing where we have gone, that we have taught kindness and consideration, charity and love to the people, and have endeavored to exemplify that in our lives. It is not necessary to teach resentment and retaliation; there is enough of that in the nature of man. The spirit of the Gospel of Christ teaches people to overcome those propensities, and to bow in humble submission to the will of God. This is His work, and He will take care of it. That

which we need to do is to be humble, faithful and considerate of the conditions of our fellows with whom we come in contact, teaching them repentance from sin, teaching them love, charity, and absolute dependence upon God to work out this great problem. He will do it, my brethren and sisters. In this age of reason, of logic and of argument the truth must eventually prevail, and the principles of the Gospel, being founded upon everlasting truth, will triumph. We need have no fear but that the Lord will take care of His people.

I bring you greetings from the people in Mexico, and assure you that our hearts, like yours, are absorbed in the work of the Lord; that our sole desire is for the upbuilding of His kingdom, the welfare of the Latter-day Saints, and the conversion of the world. This is our mission, and with us more especially the conversion of the remnants of the house of Israel surrounding us. We owe a great deal to the Lamanites. Whoever stopped to reflect that the man who was sent from God to teach the Prophet Joseph the principles of the Gospel, and who showed him where the plates were concealed containing the record which, translated, was given to the world as the Book of Mormon, was one of the ancestors of the aborigines of this continent? The Book of Mormon came from them, and it contains the fullness of the Gospel of Christ as no other book does. Therefore we feel that there is some obligation upon us to remember this downtrodden, oppressed people, and with the help of God to bring about their redemption, through obedience to the laws and ordinances of the Gospel. Give us your faith and prayers in this work; we need them. We are isolated entirely from our brethren and sisters; we are surrounded by a strange people, with a strange language, with customs and manners entirely foreign and distinct from ours; but, thanks be to the Lord, we have been preserved and prospered, and the people are contented and happy, satisfied with their lot, and entirely devoted to the work which has been assigned to them.

May God bless you, my brethren and

sisters, and help us all to perform our duties, that we may ultimately see the triumph of truth. I ask it in the name of Jesus. Amen.

#### ELDER SAMUEL E. WOOLLEY.

(President of Sandwich Islands Mission.)

It gives me joy this morning to meet with so many Latter-day Saints. I have been absent from the bosom of the Church for over seven years, presiding over the Sandwich Islands Mission. I have had great joy in my labors with that people, and also with the Elders and sisters who have labored with me in trying to convert them. We have heard from Brother Ivins regarding the Lamanites. The people of the Sandwich Islands are of the same blood. They are of the seed of Israel and great promises have been made concerning them, if they will be faithful in the latter days. We have had success in our labors. There have been upwards of 2,000 converted and baptized into the Church during the last seven years. From last April conference to the end of August there were 300 new members added to the Church, 110 of which were baptized in the old district, where the Church was first established by President George Q. Cannon, and where President Smith labored in his youth. In the place where the Gospel was first established there are only three remaining outside the Church today. This has been a hard district for years, but the Lord has opened up the way, and the honest that have dwelt there so long have been converted, some of whom are over 80 years of age. The other part of the mission is also prosperous, and I feel that we are doing a great labor among that people. We have not enough Elders, however, to do the work that we would like to do. There are only 15 Elders remaining in the mission, and four sisters from Zion. But we are aided greatly by local Elders, who are very efficient in preaching the Gospel to their friends and kindred. We also have in that mission a sugar plantation, which makes the mission self-sustaining. That, too, is prospering, and we are

building it up and making it a desirable home for the people who require labor.

I rejoice this morning to meet with the Saints and to mingle my voice with my brethren in speaking to the people and in bearing testimony to the truth of this great work that we are engaged in. I know that the Lord lives, and that He has been with the Elders in our mission. I know that Joseph Smith was a Prophet, and that the Gospel is true. I know, as we all ought to know, that we are engaged in the work of the Lord; and if we will be faithful in keeping His laws and commandments we will receive exaltation in the presence of our Father in heaven.

At the request of President Smith, Elder Woolley spoke a short time in the Hawaiian tongue, remarking before doing so that he had spoken exclusively in that language for the last seven years, and for five and a half years previous to that, during which time he had labored at the Josepa colony, he had been under the necessity of using that language almost entirely.

#### ELDER HEBER S. ALLEN.

(President of Alberta Stake.)

I am very grateful for the privilege of being with you, my brethren and sisters. About 100 people came from Canada to the conference—perhaps the largest number that has ever been present at such a gathering of the Church. While I stand before you a few moments I desire an interest in your faith and prayers, and am desirous of being directed by the Spirit of the Lord in what I say.

I am very young in the position to which I have been called, the reorganization of the Stake having taken place less than a month ago. The people in Canada feel well in the Gospel, and a good spirit prevails throughout all the settlements of the Saints. Our people in Canada have much to be grateful for. They have been wonderfully prospered in that land. The Lord has blessed them abundantly; and while they have many things to contend with that

you have not in Utah, at the same time they have been prospered and the blessings of the Lord have attended them in all that they have set their hands to do. It is now about fifteen years since our people went into that country; I have been there fourteen years; and while the people of that land looked upon us with suspicion when we first went there they have grown to love and honor us now, and to seek the Latter-day Saints as settlers for their vast tracts of land. One of the first business enterprises that our people started, about 13 years ago, had some difficulty in getting a charter to do business, for it was feared that if we got a foothold in the country we would drive all other people out, and it took us about six months to get a little business incorporated with a capital of ten thousand dollars. It is very different today, however. The people are desirous that we should settle among them, and the Lord has raised up many men, among them some leaders of the government, who have fought our battles in the legislative halls of that country.

A short time ago I had occasion to visit some of the officials of the Northwest government, and they expressed themselves very freely in relation to the labors of our people. They said they had not seen so much progress in any other part of the Northwest as they had in our part of the country. They came through some of our new settlements, and the progress and prosperity seen on every hand was truly marvelous to them. In one of the settlements just established, where fifteen months ago not a furrow had been plowed, this year they will raise about 150,000 bushels of as fine grain as you ever saw. This was a marvel to some of the officials of the government. The Bishop of that Ward wrote me some time ago and wanted to know what he should do with the tithing grain, as he had only capacity for 3,000 bushels and he expected to receive from 12,000 to 15,000 bushels. I met quite a number of officials there and they expressed themselves as highly pleased with the manner in which our people have taken

hold of the country. I saw one gentleman who had labored throughout different parts of the Northwest Territory, on government works, and he told his friends that he had been better treated among the Latter-day Saints than in any other part of the Northwest, and that he saw more evidence of thrift and prosperity there than in any other place. We are very glad that we occupy this position before the people of the country.

The Saints feel well spiritually. They are trying to live their religion to the best of their ability, under the circumstances in which they are placed; and while some of our settlements that are located near the mountains have suffered with frosts this year, upon the whole we have had an abundant harvest—plenty for our home needs and a great deal to export. I believe that we have the honor of being the best tithe-paying people in the Church. I understand that Alberta Stake stands at the head. We are mostly young people out there. There are very few old people among us. I think it would be difficult to find 15 persons over 60 years of age. I believe the Lord is modifying the climate for our good. We do not have the rigorous winters that we used to have. Our young people are well looked after in that Stake. There is very little sin of the graver kind amongst them, and we are trying to the very best of our ability to live up to our religion. As an evidence of the spirit which exists in our Stake, I might cite the fact that twenty or thirty people who have been in the Church all their lives, but have lived on the outskirts, in mining camps, have come down this conference for the purpose of going through the Temple and being sealed together as husbands and wives and children.

I believe we have a very great future before us in Alberta. The government officials have done all in their power to make it pleasant for us, and they have made all the concessions that they possibly could under the laws of the land. We enjoy just as much freedom as the people of any country do, and

the Lord is blessing us. We hope in the not distant future to have a temple in that land, and I was very glad to hear our President say yesterday that it was the intention to build temples in the outlying Stakes of Zion. I presume that our people have spent many thousands of dollars to come down here and go through the temples of the Lord. When our young people get married we like to see them start out right, but it is a very expensive trip to come down here to go through the house of the Lord; and it would not take many years, if we could use the money that is spent for this purpose, to build a temple of our own. I believe that Canada is a good place for people who have not got good homes, and for young people who have plenty of sticktoitiveness and are filled with faith, courage and energy; but I never have advocated the breaking up of homes by Utah people who are well established in order to come to Canada. I have been there quite a few years myself and am pretty well acquainted with all the people in the Stake, and I can say that many young people who came with nothing and stayed with the country are well-to-do today and trying to live their religion.

May the Lord bless us all in this great work of His, and may He especially bless those who are called to preside in the various offices throughout the Church with wisdom to direct the affairs thereof, that the purposes of the Lord may be accomplished in the earth, is my prayer in the name of Jesus. Amen.

#### PRESIDENT JOSEPH F. SMITH.

Appreciation of faithful labors—A spirit of restlessness not desirable.

It may be appropriate at this moment for me to say a few words relative to the Alberta Stake of Zion. Most of the Latter-day Saints are aware of the fact that President Charles O. Card was the pioneer of that country, and for long years has been acting as the president of the Alberta Stake of Zion. We desire to say to his numerous friends and acquaintances that no man

who has been called to such a position has been more valiant and faithful in the performance of his duty, according to his knowledge and ability, than President Charles O. Card. He has been indeed a pioneer, a faithful, energetic man, and has been instrumental in laying, to a great extent, the foundations of the prosperity of the Alberta Stake. But on our late visit we found that his health was so greatly impaired that it became necessary to honorably relieve him from the great responsibilities of presiding over that Stake; and I think you will all bear me witness, if Brother Allen will continue to maintain the spirit that he possesses today, we will not have made any mistake in selecting Brother Card's successor.

I would also say that we do not desire the people to get in their minds a spirit of restlessness or a desire to migrate from one place to another. We would like our brethren and sisters to remain where they are, as long as they can consistently, and only those go to the newer Stakes who have a necessity to go. We desire to maintain our foothold and to continue to establish ourselves in the central Stakes of Zion. We realize the necessity for this, and we hope that the brethren and sisters of all the Stakes will continue to abide where they are and contend for the success of the people in the locality where they live. There are a few places where our people have settled which need no words of commendation to induce settlers to go there, because they plead their own cause; but we desire to keep the foothold we have. We do not intend to retrograde, or to yield up. We believe that there has been no mistake made in the past in forming settlements in the south and in the various places where our people are located. We believe that the hand of the Lord is in it all, and that those who directed the locating and settlement of those places were inspired by that wisdom which comes from above.

ELDER WILLIAM H. SMART  
(President of Wasatch Stake).

My brethren and sisters, I feel very

dependent upon the Lord to direct me in the utterances that I shall make. It has been very interesting to hear the reports from the various missionary fields of the world. It is gratifying to see the work of the Lord progressing in the earth and it makes my heart rejoice to receive testimonies of the same.

A year ago last February I was called to go into the Wasatch Stake of Zion—seventy miles from this city by rail—to succeed President Abram Hatch as the president of that Stake; so that I am, comparatively speaking, an infant in this grave responsibility, and I can speak mostly of our good intentions rather than the labors that have been performed. We are 5,500 feet above sea level, away up in the tops of the mountains in a very beautiful valley surrounded by the everlasting hills. In reading of the physical structure of Switzerland I often think that our little valley may be compared in its beauty to some of the beautiful valleys of Switzerland. No doubt, this is why we have in our valley so many good, sturdy inhabitants from Switzerland. Our little valley shows the hand of hardihood, industry and privation; for the winter months have been long and the summer months short. There are those in that valley who have gone through all the privations of early life in these mountains. Many of them knew the Prophet Joseph Smith, and passed through the trying scenes of the early history of our Church, and crossed the plains when it was but a trackless desert. We have nine Patriarchs to bless the people, and most of these Patriarchs had the privilege of knowing the Prophet Joseph Smith, and their old frames vibrate under the powerful testimonies which they bear that he was a prophet of the living God. We have many aged sisters who knew the Prophet, and who went through the early trials among our people. We feel blessed to have so many aged brethren and sisters still living among us with burning testimonies of the divinity of Joseph Smith's mission.

I desire to say that we are endeavoring to keep up with the spirit of the times. We encourage our people to

remain at home and build upon the worthy foundation laid by the men and women who were the pioneers of that little commonwealth. We have hundreds of acres in the valley still covered with sagebrush—virgin soil which has not yet known the plow—and our hearts are going out in loving sympathy to these untilled acres. Our hearts are also going out to our young men who are going to Park City, delving in the mines for gold and silver, and being led astray by the vices of the world, when there are still hundreds of acres yet uncultivated at home. Our minds are being led to some extent on the question of irrigation and along those temporal lines that will assist in sanctifying the land and bringing it to a higher state of cultivation. In spiritual matters we are endeavoring to do our duty. Our Heavenly Father has blessed me with two good counselors in the persons of Joseph R. Murdock and James C. Jensen—men who feel to give their lives to the service of God. They have stated that if need be all their time and means are at the disposal of God our Eternal Father for the upbuilding of His Church upon the earth. We have a High Council who are men of God. They are united with us in furthering the interests of our people. We have a corps of Bishops who are leading the people as best they can according to the ability which God has given them. We are endeavoring to be abreast of the spirit of the times with regard to the quorums of the Priesthood; but I regret to say that in our Stake we have experienced the difficulties which Bishop Preston spoke of in the Priesthood meeting last evening—that is, our work in the Teachers' department is not as we would like to have it. In the auxiliary departments of the Church we are trying to keep up with the rest of the Church. Speaking of religion class work, the presidency and High Council, and for the most part our Bishops, are interested in this work. We see that it will be a mighty factor, under the blessing of God, in distilling the principles of the Gospel upon the minds of the youth of Zion. We realize that we feed our children's bodies three times a day, but too many of us have been contented to

give them only one or two spiritual meals a week. Therefore, many of the youth of Zion are growing up physically strong, but spiritually weak. We recognize this condition in the Wasatch Stake. In visiting some of our religion classes, tears have rolled down my cheeks to see little tots stand before the class and lead their classmates in a practical prayer. It has made me think of that prayer of the Savior where He said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." I have thought of it, too, when our little children taught the law of tithing in these classes, have brought their nickels and laid them, like the disciples of old, at the feet of their teachers.

May God grant that the spirit of progression may be in the hearts of the people in every part of the vineyard of the Lord, and that we, His servants, may be equal to the great duties that He has placed upon us. I ask it in the name of Jesus. Amen.

#### ELDER ABRAHAM O. WOODRUFF.

Establishment and maintenance of settlements—Hand of God manifest in them—Discrimination against the Saints.

My dear brethren and sisters, I have been very much delighted with what we have heard during this conference, and while I stand before you to bear my testimony to the divinity of this work and to say a few words I desire your faith and sympathy and the divine aid of my Father in heaven. I rejoiced very much in the words of President Joseph F. Smith this morning, and I would like to call your attention to the fact that the Prophet Joseph Smith, many years before the bulk of the people ever thought of coming to these Rocky mountains, predicted that the Saints would suffer much persecution, but that many of them would live to come to these valleys of the Rocky mountains and assist in establishing cities there.

I have in the past spoken considerably regarding our new settlements, and I want to say a few words this morning in regard to our old settlements. I

know that the brawn and sinew of the older settlements have been drawn upon largely in order to establish new settlements in various parts of the country, and as a result there is a spirit of lethargy and not of progress resting upon the people of some of these old settlements. The young and energetic have gone to Canada or other northern locations, and have left only the aged and infirm and the non-progressive, and where this is the case the settlements are in a state of decline. If I were the president of a stake in which these conditions exist, and colonization agents came into the stake and attempted to draw away Bishops and progressive men, I would demand that they show their credentials from the Presidency of the Church, or I would not let them take my useful men.

I feel that in the establishment of these settlements we have been doing the will of God and I want to call your attention to the fact that some of the best blood of this Church has been called, not to occupy the most desirable sections of country, but to go and assist in the establishment of lands to the south which might be regarded as altogether undesirable. Hundreds of thousands of dollars have been spent and lives have been worn out in establishing these settlements, and I hope that they will never be abandoned because there is better country somewhere else. I want to tell you, in the name of the Lord, that the time will come when the wisdom of God in establishing these settlements under the direction of the leaders of the Church, both past and present, will be manifest, and that He has had a purpose in doing it. We did not come to these Rocky mountains because it was a good, desirable country. We are here today because President Brigham Young, when the pioneers landed in this valley, said this was the place where God designed His people should halt. Those who were looking for good countries wanted him to go on to California, or to Oregon; but he said; No, here is the place—very undesirable in the eyes of men, therefore it will not excite the cupidity or the selfishness of our enemies, and here

we can rest. As a result of the inspiration which rested upon the Prophet Joseph Smith in his successors, the Saints have been established in these nooks of the mountains. Had they gone to more favored places, it would not have been long before they would have been only a drop in the bucket; but by being placed in these crevices of the rocks they have been able to maintain their ground, and God has blessed the land for the sake of His people. As I have often said, the Lord has caused some of His choicest sons and daughters to go into the stakes of Arizona and Mexico, where they do not raise 10,000 bushels of grain, but where they have gone because He has called them through His servants to locate there, and where they have determined to stay though it should cost them their lives. That is the kind of people that dwell in those places that are considered undesirable. They may not be desirable places, but they have to be built up and maintained; and we do not want to draw from them their best blood and leave them in a languishing condition. We want them to continue to progress, to husband the water, take care of the lands which God has given them, and build new houses. We go into some settlements and find that there has not been a new house built in the last five or ten years, and all the young and progressive element have left to the detriment of those who remained.

I am in favor of maintaining these settlements. I am also in favor of maintaining our foothold right here at headquarters, where we are now almost uprooted, because the country has apparently become too good for us. It is worth too much money, and consequently we have sold out to those not of our faith. Therefore, we have but little voice in the government of our city and in other affairs here. While the Latter-day Saints have built the railroads, and while they furnish, I am told, about 80 per cent of the local traffic of these roads, there is scarcely one Latter-day Saint in a hundred in the employ of these large railroad companies. These matters are controlled almost exclusively by the labor unions.

The contracts for our buildings, when they are let, are controlled by companies who employ union men; and as a result our people, who are counseled all the time to keep out of these things, have to take what few crumbs drop from those who are eating the slice. I do not think this is a good thing. We do not show that interest in each other in these temporal affairs that we ought to do. We have not as much interest in obtaining employment for one another in this city, take us as a whole people, as the labor unions have for their members. And I am in favor of either joining the unions or else being a union among ourselves as we ought to be. I feel that the Latter-day Saints are in a position to demand some consideration in regard to these things, and that we ought not to be forced to sell our homes right here at headquarters because the land has become too valuable for us. I love the little piece of land I occupy, which was a part of my father's homestead, and I have covenanted with the Lord and with myself that I will never part with that, unless I have to do it to maintain my honor, or the honor of my people, or to buy bread for my family.

God bless you, my brethren and sisters. I rejoice in the Gospel of the Lord Jesus Christ. I know that this is God's work, and I know that we have a living Church, not a dead form, for which I thank God. May the blessings of the Lord be upon our brethren and sisters who have worn out their lives in fulfilling the missions whereunto they have been called to build up the great southern country and to live in the less desirable places. They are among the best people we have in the Church, and God has blessed them and will bless them. I love them, as I love the people of every other part of Zion. As President Smith has said, there are sections of our country which will recommend themselves and speak for themselves; but I do not think that people ought to be drawn away from our old settlements, to the detriment of those places, in order to build up some other country. I am interested in Canada, in Oregon, in Big Horn, and in every one of these settlements that

have been founded, as my labors in the Apostleship have been exclusively in the stakes of Zion, I think over these things, and I am concerned regarding the welfare of our settlements and their maintenance. President Smith and I went to St. Johns, with authority to release the people there, if they wanted to go, and we could not do it. The young and the old stood up and expressed their feelings; they cried, and we cried, and we were determined that we would not raise our hands to abandon a settlement which had been established under the direction of one of the prophets of God. Now, my brethren and sisters, let us think of these things. Let us be contented. Let us be progressive in our own settlements, and let us strive to love all mankind. I thank God for the honorable men of the earth, and for the Latter-day Saints who are accomplishing good in this world. I recognize in every man one of God's sons, and in every woman one of His daughters; and they are all my friends, so far as they befriend Zion or speak a good word for her. May God bless us and fill us continually with the testimony of Jesus, who died for the redemption of all mankind. I ask it in the name of Jesus. Amen.

#### ELDER L. A. KELSCH.

My brethren and sisters, while standing before you for a short time I desire to be inspired of the Lord to say only those things that shall be for our good. I have greatly rejoiced in the testimonies which have been borne during this conference. My heart has been made glad. I rejoice in bearing testimony unto you, and unto all who shall read concerning this conference, that I know that the work in which we are engaged is of God, and that He has revealed His mind and will unto His servants the prophets in these latter days. I know that Joseph Smith was a prophet of God, raised up in this dispensation, and that he has given the mind and will of the Lord unto the inhabitants of the earth; that the authority which he received from holy messengers whom God sent to confer it upon him, has been conferred upon brethren who

are in this congregation, and that these men of God hold the right and the authority to act in the name of Jesus Christ in all the world; that this Gospel which has been restored in these latter days is going to revolutionize the whole world, and bring together the children of men into one faith, by which every man and woman will know that God lives and that Jesus is the Christ, that Joseph Smith is a prophet of God, and that he died as a martyr. This work will continue to grow and increase among the nations of the earth. The Lord is at the head, and He will direct its course. Whether those of us who have been called to labor for Him are faithful or not, He will have men, and plenty of them, to accomplish His mighty purposes. I desire to be one of those who shall be faithful unto the end; for I realize that it is not the receiving of great testimonies and promises that will save us, but those who receive these great blessings are expected to use their power and strength for the accomplishment of His purposes and to endure faithfully to the end.

I have had the great pleasure and privilege to be called as one of the servants of God to carry the Gospel to the nations of the earth, and in my weak way I have tried to fulfill the responsibilities which have been placed upon me. The last mission to which I have been called was, as has been stated by President Smith, a mission to Japan. I was called to assist Apostle Heber J. Grant and Brothers Horace S. Ensign and Alma O. Taylor. As you are aware, a little over one year ago we left here for that land; and it seemed to us when we arrived that we were indeed strangers in a strange land, for everything was strange unto us. The people, their customs, their habits, their food—all were strange. We could not speak to the people, only through interpreters, except to those who were able to understand the English language. We have in our weak way tried to do the best we could. We have succeeded in making two converts, and we had the privilege of baptizing them. We might have baptized many, if we had desired to do so; but we realized

that they did not know sufficient of this work to justify us in baptizing them into the fold of Christ. I believe that there are many honest souls in that land. There is a great people living upon the different islands of Japan. The Japanese are very kind, very sociable, and extremely polite. I never saw so much politeness and kindness in my life as I have witnessed among that people, not only with themselves, but also to foreigners. My heart went out to that people in love, and I had a great desire to preach the Gospel unto them in their own tongue; but for some cause it has not been my fortune to do this. I have been asked many times if I am going back to Japan. I want to say to you, my brethren and sisters, that I have been released from that mission. I was not able to preach the Gospel in their language, but I have preached it to thousands of foreigners there, and to the Japanese who were able to understand me. I visited a great many of them and preached the Gospel to them. After I found out that my time would be short in that land, I made it my special business to labor among the missionaries of other churches, preaching the Gospel to them, trying to make friends with them and getting them to stop speaking evil of us. I believe I succeeded to some extent, at least, a number of them became friendly, and some invited me to visit them again, which I did. I met men there who had visited this city, and notwithstanding they did not agree with our faith they admitted that we had a beautiful city, and they also admitted that we could be saved as well as them, if we would be faithful to that which we believed.

The brethren and sisters who are there now were feeling well when I left. They are desirous of performing a good mission, and remaining there until they are honorably released. The language is very difficult to learn, and it will be necessary for the Lord to assist the brethren and sisters in order that they may acquire it. Until that is accomplished, I do not feel that much will be done among that people; for

preaching the Gospel through an interpreter is a mistake, I believe; always has been, and always will be, in my opinion. This has been proven in Japan; but we had to have some one to talk to the people, who crowded themselves upon us and desired to know something about our faith. We found that the interpreter could not translate some words to convey the proper meaning, and scholars there have told us that it is very difficult to translate English into Japanese. There are many words in the English that they cannot find equivalents for, and in order to get them to understand our meaning some words will have to be explained considerably. For this reason I feel that nothing of much moment will be done until our brethren are able to speak unto the people in their own language, thereby getting close to their spirits and warming them up by the testimony of the truth. The people are very anxious to know concerning our doctrine; but whether they will receive it after we are able to explain it unto them I cannot tell. We can only plant; it is God who gives the increase. Even if they should come into the Church by the thousands, they will have to be humble, prayerful and diligent, or they will be overcome, just as we have to be diligent and careful in order to avoid being overcome. For from the beginning of this work Satan has tried to destroy it. You remember when Joseph Smith went into the woods to ask God what church he should join, how the power of darkness seized him. I believe that Satan knew Joseph Smith in the spirit world; knew he was a mighty man, and that he would seek to overthrow his kingdom; and therefore, as soon as he went to pray unto the Lord, he tried to destroy him, and it was only the power of God which saved him at that time. Then from that time on Satan continually sought to kill him, and finally he accomplished it, though not until the Lord permitted it and the time had come when it was necessary, I presume, for him to seal his testimony with his blood; "for where a testament is," says Paul,

"there must also of necessity be the death of the testator." Many of the Saints have lost their lives for the Gospel's sake, and every one of us will have to be willing to sacrifice all that we have, and our lives if necessary, if we expect to receive the same blessing. Jesus did not seek to do His own will, but the will of the Father. We shall have to do the same. We must be willing to do the will of God as made manifest through His servants. President Joseph F. Smith and his counselors and the Twelve Apostles are servants of God, and they give unto us the word of God. We must be willing to hearken to that word, just as if Christ were to come himself and deliver it; and until we are willing to be governed in that way we will not make the progress which God designs we should make. We must be willing to be governed in righteousness, and I want to tell you that the servants of God do not desire to exercise any influence over the children of men only upon the principles of righteousness and justice. Not one of you can stand up and truthfully say that you have ever been told by any President of the Church, or by any Apostle, to do anything that would not be for your good or for the good of mankind. I know there is safety in being humbled and willing to be guided by the Lord. If we are obedient, then God will bless us. If we are willing to be judged, we will make good judges ourselves; but we never will until we become subject to the power of God ourselves.

I thank my Heavenly Father for the privilege of going to the nation of Japan. It has been a great blessing and comfort to me. It has been a good school for me. I have been taught things there that I never would have learned in any other place perhaps. That experience will be a benefit to me in the future, and I thank my brethren who were inspired to send me to that land, and I thank the Lord and my brethren that I have been honorably released. I desire to continue to labor for Zion and her interests. I desire to be a servant of God, to keep on bearing testimony, wherever I shall be

called to labor, whether it be in a ward capacity or in any other direction. We will all receive that which we merit. I know this work is true. I bear testimony that this people are true, loyal American citizens. We love the Constitution; we love this nation; we love its flag. We have proved this in the past, and we are able to prove it again, should it be necessary. We love all good, honorable men and women, whether they are Latter-day Saints or not, so much so that we are willing to leave our homes and all that is dear unto us for the purpose of carrying the Gospel to them. We are willing to sacrifice our time and our means in the interest of their salvation. However, we should not regard it as a sacrifice. It is no sacrifice to be baptized, when we are converted. It is no sacrifice to pay our tithes and our offerings, when we are converted. So with all the principles of the Gospel. We love to do these things, because they bring us joy and satisfaction.

Now, I thank my brethren for giving me this privilege. I rejoice in the testimonies which have been borne. I love my brethren and sisters, and may God bless us and unite our hearts together, that we may become one in Christ Jesus, is my prayer in the name of Jesus. Amen.

#### PRESIDENT JOSEPH F. SMITH.

I would like to remark that Brother Kelsch was honorably released from his mission in Japan. It has been discovered that it will take very young men, and take them some years, too, possibly, to master the Japanese language. Brother Kelsch has been serving in the missionary field for the last five or six years, without any respite at all, and it was thought that he was a man too far advanced in years and had been serving too long in the missionary field to keep him in the Japanese mission until he could learn that language. Therefore, he was honorably released.

The choir and congregation sang:

Praise to the man who communed with Jehovah!  
Traitors and tyrants now fight him in vain.

Benediction by Elder C. F. Middleton, counselor in presidency of Weber Stake

#### OVERFLOW MEETINGS.

##### SUNDAY, OCT. 5.

Owing to the large number of people unable to gain entrance to the Tabernacle during the services of Sunday morning, an extemporized overflow meeting was held in the Assembly hall, beginning at 11 o'clock. Apostle Matthias F. Cowley presided. The singing was rendered by the Temple choir, led by Prof. Charles J. Thomas. The speakers were Elders Benjamin Goddard, James Iverson and M. F. Cowley.

In the open air another meeting of a similar character was held in the Temple enclosure, in the afternoon, Elder Benjamin Goddard presiding. The opening prayer was offered by Elder Joseph H. Felt. The speakers were: Elders James Sharp, Reed Smoot and George Christensen. Mrs. Lucy Smith also delivered an address, and was followed by Elders John McDonald, Jr., and Henry S. Tanner. The subjects treated were the first principles of the Gospel, duties of the Saints, personality of God, women's work as missionaries and the fulfillment of prophecy.

#### OVERFLOW MEETING.

Held in the Assembly Hall, Sunday afternoon, at 2 o'clock. Elders Abraham O. Woodruff and Reed Smoot, of the Quorum of the Apostles, presided.

The choir and congregation sang,  
"We thank Thee, O God, for a Prophet."

Prayer was offered by Elder Solomon H. Hale.

The choir sang, "Where the Voice of Friendship's Heard."

## ELDER WM. H. SEEGMILLER,

(President of Sevier Stake.)

I very much appreciate the privilege of meeting in this conference with my brethren and sisters. I have enjoyed myself very much in listening to the remarks that have been made since the conference began.

I desire to add my testimony unto those of my brethren with reference to this great latter-day work. I know that we are engaged in the work of God, that the Gospel has been restored and that the Latter-day Saints enjoy its gifts and blessings. I know that Joseph Smith was an inspired Prophet of God, that he sealed his testimony with his blood and that his testimony is now in force in the earth.

In listening to the remarks of the brethren this morning—although I may be but a new-comer in the Church as compared with those who gained experience in Kirtland, Missouri and Illinois, where the Saints were once located—when I came to consider that only fourteen years of the history of the Church had been made in Utah when I became identified with it, I began to feel that I had been associated with it for some time myself; and as I think over the changes that have come to us as a people, I also rejoice and testify, as my brethren have done, to the knowledge that I possess that God has been with this community; that He has guided them, that He has directed and prospered them, and that they have spread out, since those days, until they now occupy land outside of the realm of the United States. I know that as we have prospered in the past so we will in the future.

The different Stakes of Zion have been organized that the Latter-day Saints might acquire an education which will prepare them for coming events, yea, for the coming of the Bridegroom. There is an important question that confronts us as a people, individually: Will we be numbered among the wise virgins or among the foolish ones? It is a problem that confronts ever one of us, than which there is no more important subject for our

consideration. The path of counsel, we have been told, is the path of virtue. Those who observe the counsel and commandments which come to us from time to time from those who are inspired and appointed to advise the people, will be prepared to go forth when the word is sounded that "The Bridegroom cometh, go ye out to meet Him."

There are grand opportunities before us, and I hope and trust that we will improve the chances and privileges that are ours today, that in time to come we and our children may stand with the people of God. When we look around we find there are names mentioned in the early history of the Church that we do not hear sounded today in the councils of the Elders of Israel. In reading the early history of the Church we are able to ascertain, at least in part, the reason for this. I hope and trust that we will appreciate the privileges that are ours; that we may have testimonies in our hearts strong enough to endure everything that may beset our pathway in life; that our integrity may be great, yea, that we may value it more than we do life itself.

My experience thus far in connection with this work of our Father is that the more intently I labor to advance His purposes in the earth the more joy, pleasure and contentment I have. So, if it is a matter of contentment and joy, the way to obtain it, as I understand it, is to do the will of our Father in heaven, so far as it is made known unto us.

May the peace of heaven continue to be upon the Latter-day Saints; may this great latter-day work continue to grow and increase, and may it accomplish in the earth its mighty destiny; may we who are beginning to grow old in the work of our Father not become weary, but may we continue faithfully on, doing those things that may be required at our hands, that at last we may gain the reward which the faithful are entitled to, and hear the glorious words, "Well done, thou good and faithful servant; enter thou into the joy of thy Master." I ask it through Christ, our Redeemer. Amen.

## ELDER C. N. LUND,

(President of North Sanpete Stake.)

My dear brethren and sisters, my heart is filled with gratitude to my heavenly Father for the opportunity that I have of meeting with you here in conference. I have come here for many years to attend the conferences of the Latter-day Saints, held at the headquarters of Zion, and I have never left one of them disappointed. The inspiration that I have received in these gatherings and the counsel and teachings to which I have listened have been a guiding star to me through life.

It must be a great testimony to the world, after having heard the Elders of this Church announce that we have a living Prophet upon the earth, as referred to in the hymn this afternoon, to see the people gathering here by the thousands, from all parts of this state and from other states in this Union, and from Canada in the north and Mexico in the south, that they might receive the word of the Lord. We have not come here to listen to man as man speaks, but we have come to receive the word of God through His inspired servants, the prophets, whom He has raised up to lead Israel in these latter days. We have gathered here to drink in of the inspiration of the Almighty, that we might receive the key-words for the future to guide us until we shall have the privilege and opportunity of meeting here again. Such a gathering as this proves that we believe what we proclaim: That God has raised up a Prophet in these last days, and that He has ushered in the great and glorious dispensation of the fulness of times to prepare the way for the coming of His Son, Jesus Christ. This is our testimony to the world. I have rejoiced in listening to this testimony during this conference, as borne by the authorities of the Church, and also by the mission presidents, who have come in from the various parts of the earth. They have borne their testimony that they know that Joseph Smith was a Prophet of God. I was very much pleased to hear one of the mission presidents say that he and his fellow-laborers had been inspired to take up this

subject in the mission field where they were laboring—to testify of that grand man and his mission to the earth. I have always maintained, and still maintain, that the most important thing for this generation to know is that God raised up the Prophet Joseph Smith and endowed him with the power, authority and keys to proclaim the Gospel to the world for the last time, and that through him Christ's Church was restored in its original power and with all its blessings. No greater message was given to man since the days of our Lord and Savior upon the earth

I rejoice, my brethren and sisters, to be numbered with you, and I thank God with all my heart that He searched me out in the land that gave me birth and enlightened my mind with the truths of the Gospel of Jesus Christ, and that He brought me here. When I first came here and entered the large tabernacle for the first time, I felt that the inspiration of God was there. I saw then for the first time that mighty man who then stood upon the earth as the mouthpiece of God to His people, President Brigham Young. I feel that never before, or since, for that matter, had I heard a man speak who possessed greater power than that man. Although I could understand but very little of what he said, yet I felt that he was indeed a Prophet of God to that generation, as well as Joseph Smith had been. I feel that all the men who have stood in that position since have been prophets of God to this generation; and I feel that the great man who stands at the head of the Church of God today, in whose veins flows the blood of the great prophet of this generation, is indeed a Prophet of God unto this people.

May God bless Zion; may His peace and His Spirit be and abide with us, and may we enjoy its blessings and its inspiration, that we may know what to do in all things. Brethren and sisters, we are working for a great cause. During this conference I have been struck with the magnitude of this great work in which we are engaged. It is growing and increasing in power, and we can realize the truth of Daniel's saying, that the little stone should, in

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time, fill the whole earth. It will be accomplished, and God grant that it may, and hasten the triumph of truth and right in the earth, is my prayer, in the name of Jesus. Amen.

ELDER MOSES W. TAYLOR.

(President of Summit Stake.)

My brethren and sisters, I desire an interest in your faith and prayers, that I may be inspired to say those things that will be for the best good of all of us.

A little over a year ago the Prophet, Seer and Revelator of the Church of Jesus Christ of Latter-day Saints sent to my office in Salt Lake City, for me. He said to me, "We want you to leave your home in this city and go out and live in the Summit Stake of Zion. A few days afterwards three of the Apostles and I boarded the train, and we landed in Coalville, Summit county. When we got there we went to a Priesthood meeting, at which there was a fair representation of the Priesthood of the Stake. At this meeting these three Apostles disorganized the whole Stake, leaving out of office all the Bishops, with their counselors, the High Councilors, the presidency of the Stake, and all the other officers of the Stake. Although I was a stranger in a strange land, apparently, after the Priesthood meeting, the same evening, before these three brethren boarded the train for home, they said to me, 'Now, Moses, fix it up. You have got to stay here and fix it up.'

I did not feel that I was altogether alone; I went to the Lord and told Him that He and I were the only officers in the Stake now. I thought it was a good thing to go in partners with the Lord; He has been good partner to me—the best I have ever had. He has blessed me in my labors; for out there in the tops of the mountains, on the little streams in Summit county, I found some of the best people I ever met in my life. We have been trying to raise some apples out there in that cold country, and at our Priesthood meeting, held a week ago, we made such a fine showing that

everyone that tasted them said they were better than any they had ever eaten. I said the apples were like the land, and water and the air, that everything was good there, even the people. With the aid of Apostle Smoot and the inspiration of the Lord, we went through the Stake and selected a Bishopric for each of the eighteen wards; we also selected a High Council. Our main desire in choosing these brethren was that they should be men who set a good example. When I went out to select counselors for myself my first thought and my prayer to my heavenly Father was that I might be led to men that set an example worthy of emulation. I was led to the homes of two brethren who, with their families, were observing the Word of Wisdom and paying their tithing. This requirement was made of all the brethren; so, when we got through we had men who were observing these principles and who knew that Joseph Smith was a Prophet of God. Of course, we had to take some men who were using tobacco and tell them to stop it; and I bear testimony to the people assembled here in conference that out of the hundreds of officers chosen to preside in any capacity in that Stake, of whom the requirement was made, it has not been impossible for any one of them to keep the Word of Wisdom. Those who have been in the habit of breaking the Word of Wisdom, all the way from six to ninety-two years of age, have been able to quit that course. They have said to me that the Lord had taken away from them the desire for such things. I wanted to bear my testimony to you with regard to this thing, because wherever we go among the Latter-day Saints we find people who say they cannot quit tobacco, or "I cannot quit tea and coffee, as I would have a headache all day long if I did," and all such excuses. Hundreds of the people of the Summit Stake could bear the same testimony—that they have been able to leave off the use of these unwholesome things and observe the Word of Wisdom. The reason they have been able to do this, brethren and sisters, is because they have taken the Lord in as a partner with them. They have all said that,

with the help of the Lord, they would do this thing.

Now, I believe that the people out there are a good people to make sacrifices; I can testify to this. Some people get the notion that the ward they live in is the only ward in the Church. We have been endeavoring to get the people to discard this selfish idea and to be more liberal and broadminded.

We went after some of the Stakes adjoining us last summer, and, with them, got together on the water question. We decided to aid and assist one another in our distress. During the dryest part of the season the people of the lower counties sent word to the Saints of Summit Stake asking if they would not turn down the water. They said they realized that it was the driest part of the season and that the people of Summit Stake needed the water for their own lands, but that they felt to appeal to them for aid. In response to this appeal every ditch in the county was closed for eight days, and immediately afterwards the Saints of Morgan county did the same thing; so the people below were blessed. Later in the season some of the Bishops, and other prominent men of our Stake, came to me and said, "Brother Taylor, though the water was taken from our lands, still our crops are abundant. The Lord has blessed us for our sacrifice." Brethren and sisters, I tell you that where a spirit like that is exhibited the Lord cannot withhold His blessings.

While on this subject I should say that grain, cows, horses, sheep, money, and all those things, are not always blessed. There are two kinds of money, one kind carries with it the blessings of the Lord, the other carries with it the blight of the prince of darkness. A man came to me recently and said that he had sons who, in their youth, worked faithfully with him; the Lord blessed him with means, and these sons grew up and became good and honorable men in the community. "Now," said he, "I have other sons growing up; they are different from the first; they are ungovernable, and I can do nothing with them." I could have told him the

cause of the difference between these sons: When his older sons were growing up he was paying his tithes and offerings, attending his meetings and performing his other duties, and these sons grew up under a good influence; his money and increase had the blessings of God upon it. But conditions changed. He got into trouble with his Bishop and the president of his Stake, and finally left the Church. His other sons came along, but they grew up under a different influence. They were proud of their gain, and were using this money, which looked the same as the other, but which had the blight upon it and was a curse to them; while, on the other hand, it had been a blessing to their father and their other brothers. May the Lord add His blessings to all, which I ask in the name of Jesus. Amen.

Elder Melvin J. Ballard, of Logan, then sang a solo, the choir joining in the chorus.

#### ELDER JAMES W. PAXMAN,

(President of Juab Stake.)

My beloved brethren and sisters, I feel very much in need of your faith and prayers and the assistance of the Spirit during the few moments I shall stand before you this afternoon.

I deem it a great privilege to have the opportunity of meeting with the congregations of Israel in general Conference, and to hear the voice of inspiration, which has been sounded in our ears not only during this glorious conference, but also during the conferences that have preceded it. I was thinking, in listening to the remarks of Brothers Seegmiller and Lund, that it had been my good fortune to meet with the Saints in Conference ever since I was a boy in my teens. I have not missed a conference of the Church, since my boyhood, except when I was out of the state. In these Conferences I can truthfully say that I have felt the influence of the Spirit of God. This conference has been no exception to the others in this regard; if there is any difference, I think I see more vigor

and strength in the testimony of my brethren at this Conference.

I rejoice to know that we live in a day and age of the world in which the Gospel has been fully established in the earth in its primitive purity and grandeur, with men inspired of God and raised up to take charge of His work in the earth and to direct His people aright. I feel grateful that it has been my lot to have the still small voice in my soul, so that the cry of the shepherd has found a response. I felt thankful to hear the testimony of Apostle Reed Smoot this morning, when he said he felt that he was in accord with those that presided over him, and all the members of the Church, as well as the principles and doctrines of the Gospel. I thought that was a most happy state to be in. I feel <sup>to</sup> join with him in the joy and pleasure expressed by him in this glorious testimony. I, too, feel that the Lord has been kind to me and has been my friend. I know that He will be an everlasting friend to the children of men, inasmuch as they seek unto Him with full purpose of heart, and no one will seek Him in vain. I rejoice in the principles of the Gospel, because I see in them the virtue to redeem this fallen world. I rejoice in the testimony our Elders are able to bear, and are bearing, to the nations of the earth. I feel grateful and proud that the same spirit possesses all our Elders and mission presidents abroad in the earth. I rejoice that the Spirit of the Lord is being shed forth upon His people and that they are being made glad because of its effulgence. I feel that there is an abiding growth with the members of the Church; that those active and interested in the work are growing stronger and more firmly fixed in the faith; that the Church and kingdom of God has been established in the earth never to be thrown down or given to another people. I feel grateful that it has been my lot and privilege to be born and reared in Zion; that the Lord has given unto me a good parentage; that my father devoted his life, time and talents, as well as his means, to the building up of the kingdom of God; that he was willing to

make sacrifices for the Gospel's sake. Though the world may consider as a sacrifice what he did, yet it was no sacrifice to him.

I feel to testify to the words of my brethren, that those that pay their tithes and offerings will be blessed of the Lord. The blessings of heaven are more to us than the blessings of the earth. My admonition to the people lately has been not to measure the blessings of our Father in heaven by dollars and cents. If adversity comes upon us, as it has in our section of the country, on account of the continued drouth, and we are short in our crops, we should not attribute the shortage to a curse of the Lord; but, rather, we should feel grateful to the Lord for the Gospel and for the many blessings that we enjoy. I feel that the hand of God is over us when we are chastened and reduced in our conditions, for then we are more humble and prayerful and devoted to the work of God.

I feel proud of the little stake of Zion over which it has been my lot to preside. Four years ago this month my father met with an accident, and gave up the ghost shortly afterwards. Not long after I was called to preside over the stake. I can truthfully say that we have had pleasure in our work there. Now, Brother Moses W. Taylor has told you of the goodness of the people of his stake and of the valor of the men that are associated with him. I can testify to like conditions in the Juab stake. I do not know of two better men in the whole stake than those who are associated with me as my counselors; and I can say the same as to the High Council. We are all united, and are paying our tithes and keeping the Word of Wisdom. The auxiliary organizations of the stake have never been in a better condition than they are now in.

I testify to you that I know that Joseph Smith was and is a Prophet of God. I do not know this simply because my parents have told me so or taught me this, as President Ben E. Rich, of the Southern States mission, said yesterday, but I know it through that Spirit that comes from above, to which we are all entitled, providing, of

course, that we are living right. I testify to you in all soberness, recognizing that I will have to meet my testimony before the judgment bar of God, yet I testify that, as I knew the sun would rise this morning when I saw the dawn of day approaching over the eastern horizon, so do I know that the Savior is coming. The Lord has said that He would come and dwell with His people a thousand years and instruct them in His word, and that it would be a reign of peace. I know these conditions are coming; the Spirit of God, through the voice of inspiration, distills on my soul this great truth. I feel to rejoice that the Lord has given me this testimony, which came to me as a shaft of light, filling my whole being and fastening me to the rock of truth. May God enable us to endure to the end and receive His blessings, is my prayer, in the name of Jesus. Amen.

ELDER JOSEPH MORRELL.

(President of Cache Stake.)

I have only one desire, my brethren and sisters, in standing before you at this time, and that is that the Spirit of the Lord will direct me in what I shall say, that we may be mutually edified.

I have a testimony of the Gospel, which I bear to you this afternoon. I have always taken pleasure in upholding and sustaining the testimony that God has given me that Joseph Smith is a Prophet of God, and that he was raised up in these latter days to bring forth the dispensation of the fulness of times, and that he was an instrument in the hands of God in bringing forth those principles that are the power of God unto salvation. What desires I have had so far in life have been swallowed up in the testimony that I have received of the goodness of my Heavenly Father to me. I have been willing, in my weak way, to answer the calls that have been made of me, and therefore am I here this afternoon.

In listening to the testimonies that were borne this morning, I was thinking over the changes that had taken place in the Cache Stake of Zion since I have been connected with it. Our

stake used to be about the largest in the Church, extending from Paradise, in the south, to Cardston, Canada, in the north; but, piece by piece it has been divided up, and new stakes formed. To-day our stake is about ten miles long and eight or nine miles wide. But if our stake is small it is pretty thickly settled, and the people are good. They desire to do what they can to assist in building up the kingdom of our Father upon the earth. I can testify to you, my brethren and sisters, that my counselors, and the High Council of the stake, and all the other authorities, are faithful and energetic men. Our stake has contributed some of its best young men to assist in building up other stakes of Zion. Two of the brethren who spoke this morning were reared in our stake. They are now presidents of other stakes of Zion. The land has been taken up and so utilized that, in the past, it has been hard for our young men to get a home in our section of the country, as under the conditions that prevailed then it required quite a large farm to bring in anything. But, through the blessings of the Lord, we now have a sugar factory and the land can be utilized to greater advantage and profit, and, in consequence, we are enabled to keep our boys and girls at home. The girls go out in the field and help with the beets, which I think is a great blessing to them, as they can thus get plenty of fresh air and exercise. They are growing up puny; they are not as strong as their mothers were, who bore the heat and burden of the day. It will be a good thing for them to get out a little instead of sitting so much in the house.

We have no very rich people in our Stake, as the farms are small; but some of the Saints are quite well to do. Since the beginning the land has been divided into small parcels, and there is not much chance for any one to own large tracts of land, as our Stake is so small. The last few years we have taken hold of manufacturing a little, as well as the raising of beets, and we have so divided our interests that if we should fail in one pursuit we would have another to fall back on.

We have continually counseled the people to keep out of debt. It has been our experience, in associating among the people, and in our own lives, that if we can get a few dollars ahead, and pay the tithing on it, and thus get the blessings of our heavenly Father to attend our investments, that that money went much farther than the money we borrowed, upon which we had to pay a high rate of interest. It has been truthfully said here this afternoon that money and the accumulation of wealth is not the only blessing that God has in store for us. He has said that if we neglect to pay our tithes and offerings our names will be taken from the records of the Church, and the names of our children as well. I would rather lose every dollar and every piece of property that I possess than to have this calamity come upon me. Christ gave this parable unto His Disciples:

"The ground of a certain rich man brought forth plentifully:

"And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

"And he said, This will I do: I will pull down my barns, and build greater, and there will I bestow all my fruits and my goods.

"And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

"But God said unto him, Thou fool, this night thy soul shall be required of thee: Then whose shall those things be, which thou hast provided?

"So is he that layeth up treasure for himself, and is not rich toward God."

I feel well, my brethren and sisters. I do not know what I ever did that the Lord should be so kind to me. I have been a weak instrument in His hands and have endeavored to put my trust in Him. I pray that His Spirit may be with us all, that in the end we may be saved in His kingdom. Amen.

**ELDER GEORGE C. PARKINSON,**

(President of Oneida Stake.)

My brethren and sisters, I have listened with much pleasure to the remarks of the brethren during this con-

ference. I rejoice in the testimony of my brethren, and that I have the privilege of associating with the Latter-day Saints at these meetings.

The Oneida Stake is located in the northern part of Cache Valley, in the State of Idaho. It was organized over eighteen years ago, with eleven wards and about 3,000 souls. Since that time many changes have taken place. The people increased in number as the possibilities of the country became better known. We had a large tract of land, and as the country was built up other wards were organized and several new Stakes were made. As the Stake exists today we have seventeen wards and a population of about 6,000 Latter-day Saints. The presidency of the Stake are united and are laboring in harmony with each other. The members of the High Council of the Stake are good men. They all keep the Word of Wisdom, I think, and are devoting their time and attention to the ministry. They meet once a month, as a High Council, and attend to any business that may come before them. Most of them visit the various wards of the Stake on Sundays, and also on other days, keeping up the organizations and encouraging the Saints in the work of the Lord. I believe the wards are all thoroughly organized, and that the Bishops and their Counselors are all good, exemplary men, actively engaged in the midst of the people. We try to impress upon them the necessity of looking after those bearing the Lesser Priesthood, that they might be trained and prepared for higher and greater responsibilities as they grow in years and faithfulness. I believe the quorums of the Priesthood are pretty well taken care of. Of course, we also have some who are negligent and careless, as may be found in other Stakes and organizations of the Church. Our Seventies are nearly all active men, engaged in the ministry. We call them into service as home missionaries, to labor with the Elders and High Priests, in connection with the members of the High Council of the Stake, and they are seeking to edify the Saints and to encourage them in their duties.

I rejoice, my brethren and sisters, in the testimony which the Lord has given to me. I know that God lives and that Jesus Christ is His Son and the Redeemer of mankind. I know that Joseph Smith is a Prophet of God, and that he was raised up of God to establish the Gospel of Jesus Christ upon the earth for the last time. He delivered the message, and it has gone forth to the nations of the earth, and it shall be proclaimed to all nations, kindreds, tongues and peoples upon the face of the earth. I know that Brigham Young was a Prophet of God, and that he was raised up to lead the people of God from the land of their persecutions and drivings to this promised place in the tops of the mountains, according to the will of God, made known through His Prophet Joseph Smith. I also have a testimony that John Taylor was a Prophet of the Lord, loved of God, and that he labored devotedly in the ministry for the establishment of the work of the Lord. I can bear the same testimony as to President Wilford Woodruff and President Lorenzo Snow, who were good and noble men, and Prophets of God. I know that, today, we have to preside over the Church as Prophet, Seer and Revelator, a noble son of God, one recognized of the Lord as His servant to preside over His Church in all the world; that these brethren who are associated with the Presidency of the Church, the Apostles, whose labors call them to the several Stakes of Zion and the different parts of the earth, are the servants of the Lord. I know that they enjoy the revelations of the Holy Spirit, and that they are special witnesses, traveling among the people and bearing a faithful testimony to the divinity of the work of the Lord as restored and established in our day.

My desire is to go onward and upward, and to do what little I may be able to do, under the blessings of the Almighty. I desire not to grow weary or to become discouraged, but I feel like lifting up my voice in defense of the truth and the establishment of righteousness in the midst of the people.

I am associated with a good people, who are devoted to the work of the

Lord. We have an excellent school in our midst, at which within a month from now, perhaps, we will have about fifty young men engaged in the missionary class, preparing to go into the world and proclaim the Gospel. We have organized our auxiliary associations, and they are presided over by men and women who are devoted to the work in which they are engaged.

In listening to the testimonies of Apostles Smoot and Woodruff this morning my heart warmed within my bosom, and I thank God for such men. I thank Him that His inspiration has been poured out, and is now being poured out, upon these young men, who have been called to this active position in the ministry. They are men of God, and I know it. I have associated with them to quite an extent during the past few years, and I know that they are true, genuine, and faithful, and that they live in the love and confidence of God, and that His blessings are following their ministrations in the midst of the people. May God bless them, and all who are engaged in His glorious cause, that it may spread abroad through the earth; that the honest in heart may be gathered out and assembled in the tops of the mountains and in other places appointed of the Lord for the gathering of His people, is my prayer, in the name of Jesus Christ. Amen.

Brother and Sister Ferrin of Ogden sang a duet.

#### ELDER GEORGE J. CANNON.

My dear brethren and sisters, it was a great surprise to me when Brother Woodruff called out my name; it was the last thing I expected. Nevertheless, I can testify to you, as I have to my brethren and sisters and others, when the opportunity has presented itself, that I know that the Gospel of Jesus Christ has been restored to the earth again, and that we are the recipients of its blessings. Before leaving for my mission to Germany, I, with the

rest, received instructions, and we were told that if we could not say anything else in arising to speak to the people, we were to bear our testimonies and something would come to us. Therefore, in addressing you this afternoon I begin with bearing my testimony. My brethren and sisters, I have a testimony, and have always had it, that the Gospel of Jesus Christ is true. If we take the scriptures and compare the Gospel taught therein with the Gospel taught by the Latter-day Saints, we find that they are the same; that the Gospel taught by the Savior and His disciples in former days is identical with that taught by the Latter-day Saints. Those of us who have had the privilege of preaching the Gospel in the world have had numerous testimonies given to us, which have strengthened us in the testimony that we already possessed. I believe there is not a young man who goes out into the world to preach the Gospel that does not possess a testimony, although he may say he does not have one. He may not be aware of the fact, but the testimony is there just the same; it is born in him and only needs something to bring it out. We find that our young men, some of whom may have been careless at home, when they have reached their missionary field and, perhaps, have been put in charge of some branch, or placed to preside over a conference, and are obliged to explain the principles of the Gospel and to study them, are surprised and astonished to learn that they have had a testimony of the Gospel but did not know it. I would advise the young brethren and sisters to become acquainted with this testimony before they go on their missions, because they will then be just that much further ahead, and they will be better prepared to explain the principles of the Gospel. We are told, in the 130th section of the Doctrine and Covenants, a passage that I love to quote, that "Whatever principles of intelligence we attain unto in this life, it will rise with us in the resurrection;

"And if a person gains more knowledge and intelligence in this life through his diligence and obedience

than another, he will have so much the advantage in the world to come.

"There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated;

"And when we obtain any blessing from God it is by obedience to that law upon which it is predicated."

This should be an encouragement to us as Latter-day Saints—that through our obedience in this life, if we are more industrious and studious than another in seeking knowledge, we will have that much the advantage of him in the world to come. I trust that we, especially the young and rising generation, upon whose shoulders the furtherance of the kingdom of God rests, will sense and appreciate the importance of this principle, and that, through our diligence, we will advance to a high degree of perfection.

I pray that the blessings of our Heavenly Father will rest upon us. I testify to you in all soberness and humility that we are engaged in the work of God, and that, if we are faithful in the performance of our duties, He will bless us. I can testify that the law of tithing and the Word of Wisdom are true principles. I have always observed the former principle, and have also kept the Word of Wisdom; I was taught to do so by my parents, and I appreciate the blessings to be derived therefrom, for I have experienced them. May the blessings of our Heavenly Father rest upon us all, I ask it in the name of our Savior, Jesus Christ. Amen.

#### ELDER REED SMOOT.

**How to get out of debt—Economy a righteous principle—Admonition to save wheat.**

Perhaps the greater number of the people here this afternoon were in the Tabernacle this morning, when I spoke upon the subject of keeping out of debt. Since that meeting a brother has asked me how to keep out of debt, and there may be quite a number of this congregation that would like to ask the same question. Brethren and sisters, I can tell you in a few words how to get out, and how to keep out of debt; it is in-

deed simple and is this: Stop the waste that so many people are practising, save a little every day from your earnings, and it will not be long until you are out of debt, and if you will do this you will never get into debt. I consider it is a sin in the sight of God to waste anything that He has created, either in its original state or changed by the labor of man. The old saying "Waste not, want not," is just as true today as it ever was. It is gratifying to read the history of the different nations and learn that many great men, by their personal examples and lives, demonstrated that they were enemies to waste in every form. In reading of Dante, who was the most radical against waste in his day, we find that he classifies the spendthrift in the same circle as the miser, thinking the miser would surely go to hell and the spendthrift would be his close neighbor. Dante had the Middle Age idea of hell, not knowing the limited number of crimes that will keep a man there eternally. By revelation, we know that the only crimes man will be placed in hell for is committing the unpardonable sin, knowing the Christ and then denying Him; or shedding innocent blood.

Man never will go to hell for saving means, even if miserly. No man ever lived that looked more carefully into household expenses than did George Washington, the father of our country. Many of his servants thought him penurious, and that he should give attention to greater matters, not be looking after small things and petty savings. My brethren and sisters, there are many who look upon a man that saves as stingy, and think that he is thus doing a wrong, but I assure you that is not true. I have always insisted that under all circumstances and conditions economy is necessary. You will find that it is necessary in every condition of life, whether the man be a millionaire or the humblest and poorest soul that walks the face of the earth; economy, not in dollars and cents only, but it also relates to the use of time, one of God's gifts that He will hold us all responsible for. Watch every expenditure, and see that nothing is wasted. I remember reading an inci-

dent in the life of Carlyle, the man who said he overcame the two jailors of the human family—"low birth and an iron fortune,"—proving that he was indeed an economist. One day he was crossing a street in one of the large cities of Scotland, with a companion, and stooping down picked something from the mud. He stepped to the sidewalk, and brushed the mud from a piece of bread, laid it on the curb, remarking to his friend that it might do a dog or bird some good. I want to say, my brethren and sisters, that the great Scotchman was an enemy to waste, and his life was an example of economy. He was taught by his mother never to waste a crumb of bread, said he, "mother impressed me with the fact that bread was to man what the mind is to the soul." I am indeed thankful that the mother who gave me birth taught me that principle, and I earnestly wish that every Latter-day Saint had it impressed upon them so they will practise economy in their lives. Not long ago I was in one of the stakes of Zion, and a young man complained to me how hard it was to get along financially. He asked me to go home with him to dinner. I did so. On going to the back of his residence after dinner, I found enough good food thrown into a swill-barrel to feed another family; and yet he was wondering why he could not make ends meet.

In the early days of Utah, the voice of President Brigham Young rang out warning the people to be saving, and not waste anything that God in His goodness had given them. I say the same to you, with all my heart; and I wish our people would stop and think about it, and use the intellect that God has given them. I tell you, if they would do this there would be less suffering from poverty among us. I was in the north a couple of weeks ago, and saw trainloads of wheat being shipped from the state. What does this mean? It means, if not stopped, that a great portion of the amount of wheat being shipped at the present time may have to be brought back into Utah, and the people thus have to pay freight charges going out and coming in, and a middleman's profit besides. Farmers

of Utah, is this the way to do? Why, no! How often have we heard the Prophets of the Church, in times past, tell the people to store their wheat. Just as sure as we live the time will come when we will wish we had followed that advice, and stored at least enough to last us from one harvest to another. Brethren and sisters, for your own sakes, save enough wheat and keep it on hand so that we can have bread stuff in case of any unforeseen contingency that may arise.

Suppose a great strike had occurred on all the railroads of the United States last year, every wheel tied up, and every avenue for carrying freight to this intermountain country had been stopped, either by strike or through any other cause, in what condition would we have been? Do you know that flour and wheat were shipped last year into Sanpete county, once called the granary of Utah? Do you think that such a thing could have happened if the Saints were following the advice of the Prophets of God? No, never! I ask the people to remember this, for I tell you, in the name of Jesus Christ, you will see the wisdom of it some day. God wants His people to be prepared for the coming judgments. Peace be to you all, I ask in the name of Jesus Christ. Amen.

#### ELDER ABRAHAM O. WOODRUFF,

Blessing—*in disguise*—Do good to all mankind.—Forbearance to the ignorant and wayward.

My beloved brethren and sisters, I tried to handle a subject this morning in five minutes, and there are about two minutes left this afternoon. I wish to say just a few words, and I will try to get through in time for us to get out of here by 4 o'clock. I not only believe in beginning our meetings on time, but in quitting on time as well.

Many sections of the country where our people are located have been suffering greatly through drouth during the past few years. I have thought over this condition a great deal, and have come to the conclusion that, for my part, I feel to thank God for the drouth as well as for the many blessings which He sends to us that are not in disguise. If it had not been for the grasshoppers,

crickets and drouth in early days the Latter-day Saints would have been crowded out of their strongholds and places by those who would have desired to locate in our communities. Now, I can see the hand of God even in these trials, which come to us as blessings in disguise. Those Latter-day Saints who have faith in God will outwear the drouth and live to see their lands become fruitful, while those who are weak-kneed, who possess little faith, will be driven out by the drouth. Only those who are true to God and determined, through their faithfulness, to call down His blessings upon them, will be there to see conditions change and their land become fruitful again; for it will become fruitful again just as sure as the Lord lives.

Now, our mission, brethren and sisters, is to all mankind. We have heard much good instruction during this conference, and it will be of great benefit to us if we will put it into practice. Let us not be selfish and feel that it is our duty to devote our life and time to our immediate family circle and our friends and favorites only. We, as Saints of God, who have received the Gospel of the Lord Jesus Christ, must be broad enough to let our life extend to all mankind. It does not lessen that which we have to bestow upon our family and loved ones to extend a hand to all mankind, to those who are not of our faith; for there are many honorable men and women who have not been able to see as you and I see. There is a place for every one. There is a place for the young people who have been born of Latter-day Saint parentage who have no testimony of the Gospel of the Lord Jesus Christ. It is a mistake, when we see young men and young women who do not have a testimony of the truth, to point them out and say, or feel, that they have committed some moral evil and, as a consequence, have no testimony that this is the work of God. Those who possess a testimony of the truth have reason to be thankful indeed, for what a glorious thing it is, and how unhappy and uneasy are those who do not possess such a testimony and who are in doubt regarding the Gospel and the existence

of God and the atoning blood of our Lord and Master, Jesus Christ. We may well be thankful, my brethren and sisters, that we have this testimony, and we ought not to point our fingers at those who have no testimony and feel that they are to be condemned on this account. Probably the circumstances of their rearing differed from ours; probably the Gospel has never been presented to them with such force and spirit and in such plainness as it was to us. I realize that the Lord told His disciples to go into all the world and preach the Gospel to every creature, and that those who would repent and be baptized should be saved, and those who believed not should be damned; but it is the Lord's business to damn or to bless His sons and daughters and not mine or yours. The Lord has commanded this people to forgive all men for their trespasses, and He would forgive whomsoever He would. Remember this in your troubles and difficulties in your dealings with your fellowmen.

May the spirit of this conference and of this meeting go with you to the homes of the Saints, and may we be more determined to serve God and keep His commandments; I ask it in the name of Jesus. Amen.

The choir sang, "But in the last days it will come to pass."

Benediction by Elder Nephi L. Morris.

#### AFTERNOON SESSION.

The choir sang the anthem: "The mountain of the Lord's house."

Prayer by Elder Hugh S. Gowans, president of Tooele Stake.

The anthem, "Praise the Lord, all ye nations," was sung by the choir.

#### ELDER RUDGER CLAWSON.

Words inspired by the Holy Spirit are Scripture—Need for giving heed to such words—Callings in the Priesthood must be magnified—Willing obedience.

I have greatly rejoiced in the spirit of this conference. We are assembled here, a mighty host of Israel, gathered together from all parts of Zion. We have with us the First Presidency,

members of the quorum of the Twelve Apostles, the presiding Patriarch, the Seven Presidents of Seventies, the presiding Bishopric. We have Patriarchs, High Priests, Seventies, Elders, bearers of the lesser Priesthood, and members of the Church in great numbers, who have come up to wait upon the Lord. The heathen would say perhaps: "We have our gods before us. We can see and feel them, and we fall down and worship them. But where is your god?" The answer is that our God is not far away, and certainly He is not beyond the bounds of time and space; but He is a God who hath ears to hear, eyes to see, and a mouth with which He can speak to His people.

We may get a general idea of the character of this work and of this great general conference by the revelations of God which have been given to us in this age of the world. Upon one occasion, in speaking through the Prophet Joseph Smith to Oliver Cowdery, the Lord said:

"If thou art led at any time by the Comforter to speak or teach, or at all times by the way of commandment unto the church, thou mayest do it.

"But thou shalt not write by way of commandment, but by wisdom:

"And thou shalt not command him who is at thy head, and at the head of the church;

"For I have given him the keys of the mysteries, and the revelations which are sealed, until I shall appoint unto them another in his stead."

Upon another occasion the Lord said:

"Hearken, O ye my servants! Ye are not sent forth to be taught, but to teach those things which have been put into your hands by the power of my spirit; and ye are to be taught from on high.

"Sanctify yourselves, and you shall be endowed with power that ye may give even as I have spoken."

Again, the Lord in a revelation to Orson Hyde, speaking of the manner in which the Gospel should be preached to the world, said:

"And behold, and lo, this is an example unto all those who were ordained unto this Priesthood, whose mission is appointed unto them to go forth;

"And this is the example unto them, that they shall speak as they are moved upon by the Holy Ghost.

"And whatsoever they shall speak when moved upon by the Holy Ghost, shall be scripture, shall be the will of the Lord, shall be the mind of the Lord,

shall be the word of the Lord, shall be the voice of the Lord, and the power of God unto salvation.

"Behold, this is the promise of the Lord unto you, O ye my servants."

We can see by this, my brethren and sisters, how great is the responsibility resting upon us in this important conference. If the Presidency of the Church and others who may be called upon, shall arise before the congregations of the Saints and speak by the voice of the Comforter, it is the will of the Lord unto us, and we are in duty bound to receive it. How much will we be benefitted by assembling together? Just so far as we lend a willing ear to the counsels which are given. During the conference possibly many principles of interest and importance will be touched upon. The law of tithing has been mentioned here; you may hear something further in relation to it. Is there need of such instruction? Verily there is. I presume there has not been a general conference convened for the last 60 years at which this principle has not been alluded to, and specific instructions given the Latter-day Saints. I grant you that there are many in the Church who are honest with the Lord, and who come up to the spirit of the law; but there are many who do not pay a full tithing—many who sit under the voice of the Priesthood, which is the mind and the will of the Lord, and go straightway from the meeting or the conference and fail to give heed thereto. It may be that the Word of Wisdom will be touched upon, and the importance of its observance set before the people. Is there need of this? Will somebody ask why is this principle again spoken of. Verily, it is not the word of man; it is the word of God to His people; and so long as it goes unobserved by any number of the Latter-day Saints there is need to speak of it. It may be that a word or two of counsel will be given in relation to magnifying the Priesthood. Is there need of such word? I ask the High Priests, Seventies, Elders, and the lesser Priesthood, is there need of something being said concerning the authority and power and sacred character of the Holy Priesthood? You know that there are many who disregard the Priesthood;

many who fail to attend their quorum meetings, and consequently fail to catch the spirit of the Priesthood. Only about fifty per cent of those who bear the Priesthood are faithful in attending their quorum meetings, which have been appointed by the Lord, under the counsel and direction of the First Presidency of the Church. The brethren of these various orders of the Priesthood should meet together often, to bear testimony one to another and to be instructed in their duties, that they may exercise this sacred power for the salvation of souls. If any man or woman enters into the celestial kingdom of God, it will be by and through the authority of the Holy Priesthood. If we do not hold that Priesthood, and magnify it, we cannot pass by the angels and the gods. It may be that a few words will be said by some of the speakers in relation to the quorums of the lesser Priesthood. Words of instruction were given last night relative to them. The orders of the lesser Priesthood are very necessary and important in the Church, very needful to its welfare, and placed there by the God of heaven. This is the Church of God, not our Church, and who are we that we shall rise up and say that these quorums of the lesser Priesthood are unnecessary, and that we have too much Priesthood? It is God who has established the Priesthood, and set its bounds and limits. Something may be said in relation to the acting Teachers of the Church, who are called to act as Teachers in the lesser Priesthood. The ordained Teachers are usually young men from fourteen to eighteen or perhaps twenty years of age, who are not of themselves quite qualified to go out and teach the families of the Saints? Hence men are called to be acting Teachers, whose duty it is to take these young men with them in their visits to the people, that they may gain experience and become qualified to perform the functions of their office. If there is any duty neglected in the Priesthood, I think you will find it among the acting Teachers of this Church, who in many places fail to meet this responsibility.

There has been no lack of instruction and counsel, from the days of the

Prophet Joseph Smith until the present time. Twice a year in these general conferences, four times a year in the Stake conferences, once a year in the ward conferences, and then in the Sacrament meetings, the Priesthood meetings, and on other occasions, instruction, full and complete, covering the whole field, has been given to the Latter-day Saints. But I often think that some of us are like the people of ancient Israel—we are slow to hearken to the voice of the Lord. We acknowledge His hand; we admit the importance of these things, and see the necessity of them; but in many cases fail to carry out counsel, and thereby lose the blessing. I give it to you as my candid judgment that the great success which attended the ministry of Jesus Christ was due to His strict obedience to the will of the Father. I fancy that He sought to teach that lesson in all His life—almost by every word He spoke and everything He did. He was constantly striving to impress upon His disciples that He came not to do His own will, but the will of the Father who sent Him. Do you not remember that even at the age of twelve, when but a lad, upon one occasion he was separated from his parents. They searched for him with great anxiety, and finally discovered him in the temple at Jerusalem, disputing with the learned doctors. His parents chided Him for what appeared to them an act of disobedience in leaving them without their knowledge, and He turned and said, "Wist ye not that I must be about my Father's business?" Even at that tender age the spirit of obedience manifested itself, and He gave His earthly parents to understand that He was there to do the will of the Father. When He came to the waters of Jordan to be baptized, John the Baptist forbade Him, feeling that he was not worthy to baptize the Savior. The Savior said, "Suffer it to be so now: for thus it becometh us to fulfil all righteousness." In other words, to render obedience to the will of the Father. He who was without sin and without guile went down into the waters of baptism, and when He came up out of the water the heavens were opened and the Holy Ghost descended upon Him in the form

of a dove, and a voice came from the heavens, saying, "This is my beloved Son, in whom I am well pleased." Why was the Father well pleased? Because of His obedience; because of His willingness to do that which was required, even though it seemed not to be necessary. Again He was willing to be lifted upon the cross. Did He not say to the Father, "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as Thou wilt?" And did He not thus fulfil the will of the Father by His sufferings on the cross? Afterwards He ascended into heaven, and now sits upon the right hand of the Father, glorified, the Lord of life, the Savior of the world a perfect example of obedience! And should we not therefore follow His example, resting as we are under the great responsibility of having received the word of the Lord in relation to the various duties required at our hands? How strict is the commandment of God! Are we not told in the language I have quoted, that the President of this Church is endowed with the keys of the mysteries, and of the revelations which are sealed; but is there time at this conference to talk upon the mysteries? No; we must talk upon the practical things, especially those which are neglected by the Latter-day Saints. Then when the next conference comes we shall doubtless have to talk about the same things, again and again, because of our forgetfulness and our mortality. The President of the Church holds the keys of the revelations which are sealed. Have you forgotten, my brethren and sisters, that part of the plates from which the Book of Mormon was translated are sealed, to come forth in the due time of the Lord? Is this the due time of the Lord? Can we expect that these plates will be unsealed and these mighty revelations brought forth, unless we accept and carry out in our lives the commandments which have been unsealed and transmitted to us in the Book of Mormon, in the Book of Covenants, and in the Holy Bible—these glorious books which are before us, and which should receive our attention and our study, that we may become acquainted with the commandments of the Lord and observe to keep them, that

we may prepare ourselves for the great revelations which are to come, and which will come, as the Lord lives.

I rejoice in these things. I know that this is the work of the Lord. I know that His hand is in it, and that His power is with us. I have seen it manifested upon many occasions. I have received many testimonies of the truth of this work. I cannot deny it and never will so long as the Lord will bless me with His Spirit and the power of the Priesthood. It is the work of God; and all who give heed to it, and who go down into the waters of baptism and are baptized for the remission of their sins, have hands laid upon them for the reception of the Holy Ghost, and continue faithful, will receive a knowledge of this work, and shall know, as I know and as you know, that it is the work of the Lord. May God bless you and prosper you abundantly, is my prayer in the name of Jesus. Amen.

Charles Kent rendered, with excellent effect, the beautiful hymn of which the following is the opening verse:

O my Father, Thou that dwellest  
In the high and glorious place!  
When shall I regain Thy presence,  
And again behold Thy face?  
In Thy holy habitation,  
Did my spirit once reside;  
In my first primeval childhood,  
Was I nurtured near Thy side.

#### ELDER ANDREW KIMBALL.

(President of St. Joseph Stake.)

I rejoice this afternoon, my brethren and sisters, in this opportunity, and deem it an honor to my sacred father's name and to my sacred mother's name. I feel it an honor to the Indian Territory and Southwestern States Mission, with which I became so intimate, and to the Stake that I now have the honor to preside over.

It takes me nearly two thousand miles travel to visit with you in conference, and it is my pleasure to gain all the information possible to take back to our people in the St. Joseph Stake, and they shall hail with delight my return to receive the word of the Lord as it has come unto us through the servants of God in these meetings. I indeed feel embarrassed to take up

this valuable time, and if others feel as I do they desire to get the word from the fountain head; but we do appreciate the recognition of our Stakes and Missions, and we know that this is going to redound to the good of the Church; for the people will feel complimented and will be strengthened in consequence of this remembrance.

The St. Joseph Stake of Zion is situated in the southeast corner of Arizona, adjoining Old Mexico and New Mexico. If you were to ride across Arizona, on the north, from Albuquerque, New Mexico, to California, you would see nothing but desert and tops of mountains among the timbers, and on the south along the Southern Pacific railroad nothing but sand hills and desert; but leaving the railroad, in a little oasis in the desert, you will find a happy people, nearly 4,000 Latter-day Saints, over whom I have the privilege of presiding. It seems that the Lord has preserved these choice little spots in the desert for our people. They could not be seen by the travelers going to and from California; but they were found by our people who were sent by President Brigham Young in early days. I will here say that those who left Utah in early days by team, did not find the promised land. They journeyed into Arizona, and, becoming discouraged, many of them returned home. There were some who had courage to remain and "hold the fort," and they have continued to increase, until today in that arid district of Arizona we have four good Stakes of Zion.

I will say to you that we appreciate what has been said by the brethren in regard to the restless condition that exists among some of our people. There have been many inducements thrown out by some of these northern Stakes to draw people thither, and we ask you brethren of these Stakes to keep your hands off. We are happy and contented down there, and we do not want to lose our people. The trouble is, you are drawing away the financial men, the men of strength and character, whom we need ourselves. There are, however, a number in our Stake that we would like you to have. We are living in a desert. Every foot of the ground

is sandy desert, and were it not for the water that is brought upon it by irrigation, it would still be a desert, and when the water is taken off it becomes a desert again. But it is one of the most fruitful spots on earth. Possibly you have heard some of my stories about big sweet potatoes, the large shocks of corn, the thrifty growth of trees, and all that; but they are true, nevertheless. While I was in St. Paul this summer, representing Arizona in the Trans-Mississippi Congress, I had the pleasure of telling something of the resources of Arizona, lest those people in the rainy districts might think they had it all. After I had told them that we had grown a sweet potato weighing 37 $\frac{3}{4}$  lbs., there was a Missourian yawned, got up and went out. You know, the Missourians have to be "shown." A Texan came up and congratulated me, and said to the convention, "Texas has held the fort in all these conventions up to the present day, but now we'll give it up to Arizona; we can't beat the sweet potato."

We bring the water from the Gila river and carry it over the sandy soil, and with the warm climate we can produce anything on that soil. We have already dispensed with our early crop of Irish potatoes, and are now eating sweet potatoes from the same ground. I remember a short time ago seeing a beautiful field of grain, containing possibly forty-five bushels to the acre, and just as I left there was good-sized corn standing on the same ground.

Now, we do not want you people of Oregon and Canada to get excited and come rushing down; for there is not room for you.

We have a Latter-day Saint school established in Thatcher, the attendance sometimes running as high as 220. They come in from the surrounding country, and are trained in the Gospel as well as the various branches of education. It was my privilege to be in the legislature two years ago, and while there I secured the passage of a bill giving to the Academy the National Guard, and now we have the largest National Guard in Arizona, and will get the regiment band soon. The governor, I

want to say, is very proud of his "Mormon" boys. Recently it was my pleasure to visit him and talk with him about our country. He wrote me and asked me to go and see him. I called on him on my way home from St. Paul, and reported my trip in the interests of the Territory, and he was very much pleased. He wanted to know all about you good people, all about our organization, etc. He took me to dine with him, and his wife, a very amiable and nice lady, was there also. While there he desired me to get information from the other Stakes of Zion in Arizona in regard to our people, and I did so. The Arizona people are broadminded and liberal. They are not hurt with religion, however. We have no trouble from the outside churches. Occasionally a little upstart comes in from the east and undertakes to uproot our people, but he can get no following. Not long ago a wealthy Jew—Mr. Solomon—after whom the county seat is named, had some relatives and friends visit Salt Lake City, and they were kindly entertained on these grounds. They spoke to Mr. Solomon, and he was very much interested and desired to visit Zion himself. They told him he must try and get into the Temple, and he said he would get a recommend from President Kimball. Sure enough, he came to Thatcher with the company and introduced them to me, and said, "Brother Kimball, I want a recommend to go to the Temple." "Well," said I, "Brother Solomon, I'll tell you how you can get there. Baptism by immersion for the remission of sins—and I know you need it—will let you through the door. Then you can take your wife along, if she will repent, and you can have her married to you in the right way." I went into the store and wrote out a nice recommend to President Lorenzo Snow, and he brought it up here, and President Snow entertained him for four hours. He came back and bore testimony throughout our country concerning the grand old gentleman at the head of the "Mormon" Church. He said he was the cleanest, nicest man he ever saw.

Many good things have been said of us there. Last winter, while visiting

in Tucson, one of our largest cities, Senator Ives, president of the last legislative council, asked me to dine with him. In the evening I joined him and his wife, and after they had put their lovely little family to bed, we commenced talking upon Mormonism. I saw they were interested, and for four hours I explained to them the rise of this Church, told them of the Prophet Joseph Smith in his boyhood, of the establishment of this work in the earth, of the exodus of the people across the plains, of their establishment in the Rocky Mountains, and explained to them in detail the organization of the Church. Occasionally I asked them if I was not tiring them but they would say no, go ahead, Mr. Kimball, it is immensely interesting. When I reached the point of divine authority, then the good lady, who is a devoted Catholic, said, "Now, I have it. Some time ago there were two Elders left some tracts in our home, and I told our Protestant people that they were not in it a bit as far as authority was concerned, for it rested either with ourselves or the Mormon people." I replied, "Yes, that is where it rests. You people claim the literal descent, but we claim that the Gospel was taken from the earth and restored again through the Prophet Joseph Smith." Thus our conversation ended.

This is the principle upon which we act down there; we treat the outside world right, and they treat us right. As Apostle John Henry Smith said to me, "Andrew, we are not out of the woods yet;" and sometimes I think that his policy of kindness is the safest policy to win friends. I have not forgotten a lesson taught me by our venerable brother, Apostle Franklin D. Richards, when I was in the Indian Territory Mission. He said, "Brother Andrew, if you can do nothing more than to win friends unto the Gospel of Christ, you are doing a good work; for the honorable of the earth will have a much better opportunity than we can imagine—greater than many of those who have received the truth and not lived up to it."

Brethren and sisters, Arizona is all right. We have a song, composed by

one of our people, called "Arizona—the sun-kissed land." I wish now that I had sent it up here for Brother Stephens to have the Tabernacle choir sing it; for I want to tell you, it is good enough even for the Tabernacle choir. I was raised in Salt Lake City. These dear old streets and almost every nook about the city are familiar to me, and I love the people here with all my heart. My wife's folks and my folks are here. My wife said she had trembled all her life lest she might be sent into Arizona, and it seemed to me that was my condition, too. I went down there, in obedience to the word of the Lord, with a feeling of gloom and despondency hanging over me, and when President Joseph F. Smith set me apart he blessed me that I might not become despondent.

I want to say to you that since I have been there I have not had time to be despondent. Arizona is the sun-kissed land, the home of the cactus and of the Gila monster. I am satisfied with my home there. I say, God bless Arizona; God bless her people. God bless those people that have had nerve and courage enough to stay down there and hold their homes; and you people up in these more favored districts, keep your hands off. God bless you all. Amen.

#### ELDER WILLIAM T. JACK.

(President of Cassia Stake.)

My brethren and sisters, I need not say that I am delighted at this opportunity of meeting with you in another general conference of the Church. For many years it was my lot to live in Salt Lake City, the place of my birth, and when conferences were being held it was not an unusual thing for me to be engaged in the avocation of life; but as time rolled on and my place of residence has been changed to one of the remote settlements in our neighboring State, I have come to appreciate the blessings of the Gospel, and the gatherings of the Latter-day Saints in which they come together and listen to the voice of the servants of the Lord, and receive that spiritual food which is calculated in its nature to strengthen and brace them up.

It is a little over two years since the call came to me to remove into Cassia county, Idaho, the gem state of the Union. I am thankful to say to you that long years ago, from my parents and through the inspiration of the Almighty, I was taught the lesson of obedience, and I take pride today in saying that whatever word has come to me from the servants of the Lord, I have been willing to accept it cheerfully and to accomplish the work intelligently, so far as my ability would permit. I removed to the north and succeeded that venerable old pioneer, Horton D. Haight, in the Cassia Stake. I found there a delightful place to live. The climate is similar to that that we have in Salt Lake City. The district is new, and the possibilities of the country are immense. Lying out in the valley to the northwest of where our little city is situated there are 250,000 acres of as good land as can be found anywhere outside the valley of the Nile, and all we require in that district is the blessing of the Almighty and more water. We are waiting now for the hand of the artisan and the mechanic, and for the means of the millionaire, to come and assist us in taking the water out of the mighty Snake river and carry it upon that vast tract of land.

In our religious work I feel very much encouraged. I think I can see a steady and constant growth on the part of the people. In the labor to which I have been called I am abundantly blessed with the association of two stalwart, faithful, tried and true men, Elders John L. Smith and William T. Harper, and with their aid, counsel and encouragement we are laboring for the advancement of the work of the Lord in that field. We rejoice in the thought that good is being done. We also are blessed with the presence of a Stake academy in our locality. At the present time we have over 100 of our young men and women enrolled in that institution, and they are receiving that education which is calculated to prepare them, not only for the duties of life, but for the eternity before us.

I rejoice in the work of the Lord. I

have rejoiced exceedingly in the testimonies that have been borne by our brethren, and I have thought that it must be exceedingly discouraging to our enemies who have looked for the overthrow of the Gospel from the day of the assassination of the Prophet Joseph Smith until the present. When the Prophet Joseph Smith was among the people they thought he was the power of Mormonism, and they said among themselves that if they could destroy him, Mormonism would go down. They accomplished their desire, but Mormonism lived and flourished. When President Brigham Young, that noble leader of pioneers, came upon the scene, and he led the people to this wilderness and planted their feet firmly upon this land, they again thought that if Brigham Young were disposed of Mormonism would die. The time came when that venerable leader passed away; still the Lord had prepared another to take his place. Men have looked from time to time for the leader of the people to pass away, in the hope that the religion of the Latter-day Saints would then come to naught. But in this Conference we have seen a new generation, young men of faith, and of most promising futures, upon whose shoulders some day will roll a portion of the responsibility of this great work. While this must be most encouraging to President Smith and his counselors, to the Twelve Apostles and our leading brethren, it must be very discouraging to our friends who have waited and hoped all these long years for the downfall of Mormonism.

I pray that the Lord will bless us, and that He will inspire us to be faithful and to be charitable to our enemies, remembering the words of Malachi the Prophet, who, in speaking of the wicked makes the statement that the day will come that shall burn as an oven, when all the proud, and they that do wickedly, shall be as stubble. "The day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." I think we can safely leave the wicked and all their evil machinations unto the Lord; for that day will most assuredly come that shall burn them up, saith the

Lord. "But unto you that fear my name shall the sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall." Therefore, brethren and sisters, be encouraged in good works. Put upon yourselves the whole armor of righteousness, do your duty, yield a faithful and implicit obedience to the counsels that are given you from time to time, and I promise you today that the power and peace and blessings of the Almighty shall rest upon you; your streams shall increase, your borders shall be lengthened, your boundaries shall be strengthened, and you will see the hand of the Almighty manifest in your deliverance in these troublous times, because just as sure as the angel has flown through the midst of heaven bearing in his sacred charge the everlasting Gospel and has restored it to the earth, just so sure are we living in the hour of God's judgment. Therefore, I say unto you, my brethren and sisters, be faithful to yourselves, and faithful to the trust that has been reposed in you, to the Priesthood, to the Father and to His Son Jesus Christ, whose blood was spilled on Calvary's hill. May we be humble and diligent in the performance of every duty, and may the power and blessings of the Almighty rest down upon the Prophet of the Lord, who stands at our head. May he be filled with power, with wisdom, and with every gift necessary for his high and holy calling, and may his brethren who are associated with him constantly hold up his hands and help him to accomplish the purposes of the Lord. I ask God to bless Israel in all her abiding places, in the name of Jesus. Amen.

ELDER S. R. BENNION.

(President of Uintah Stake.)

I deem it a great pleasure to have the privilege of assembling in this place and mingling my voice with the Latter-day Saints. It has fallen to my lot, from my birth to the present time, to always be associated with the Latter-day Saints, and I hope that it will ever be my lot. I pray that I shall enjoy the Spirit of the Lord suffi-

ciently to enable me to endure faithfully unto the end, and to be true to the trust which is committed to me from day to day. It is only by constant labor and training that we shall secure to ourselves an exaltation in the celestial kingdom of our Heavenly Father. The prize is not to those who ran swift for a few years, but it is to those who will endure unto the end, and I hope that we will all be enabled to endure to the end. I realize that we will be called upon to meet trials. It is written that the Lord is going to have a tried people. He will have a people that will serve Him and keep His commandments. Therefore, I look to be tried in all things. If I have not had trials they will come along soon enough; but I hope to be able to endure them.

It is my pleasure to preside over the Uintah Stake of Zion, which is situated in the northeast corner of our fair state. We live in a goodly land. I suppose our Heavenly Father designed us to be there. Many good people live in that Stake of Zion, although there are some who are restless, wanting to go to the north or to the south. I remember a brother who resided there years ago. He had one of the finest locations in the valley, but wanted to go down where Brother Kimball is. Whether Brother Kimball has him yet or not I don't know. He was anxious to go where he could raise five crops of lucern a year. In our country he could not take care of two, so that I do not know what he will do down there. It is better for us to be contented with our lot, and try to do our duty in all things; and if we do this we will be greatly blessed of the Almighty. The earth and the fulness thereof belongs to the Lord, and He has said that He will give it to whomsoever He will. He has promised to bless His people and to pour out His spirit upon them, if they will keep His commandments. I expect to enjoy every blessing that I live for. Every Latter-day Saint will enjoy everything he or she is entitled to.

I pray that peace and prosperity may attend the labors of the Latter-day Saints, and the labors of the servants

of God who are directing the affairs of His kingdom upon the earth. I feel satisfied with my brethren who are placed over me in the Holy Priesthood. I am satisfied with those who labor with me in the Uintah Stake of Zion—my counselors, the High Council, and the Bishops. The only thing that I am fearful of is, am I doing my duty from day to day? If I am not, my Heavenly Father and my brethren who are placed over me will hold me responsible. I can bear my testimony in regard to this work. I know that it is of God. I know that Joseph Smith was a prophet of God, and that those who have succeeded him were prophets. I know that we have prophets and apostles to lead and guide the affairs of the kingdom of God upon the earth today. May God add His blessing. May we be humble before Him from day to day, is my desire and prayer in the name of Jesus. Amen.

## ELDER FRANK Y. TAYLOR.

(President of Granite Stake.)

My dear brethren and sisters, I esteem it quite an honor to represent the Stake over which I preside. I am also happy in the thought that when they selected me to preside over a Stake of Zion they did not send me down to Arizona to raise big potatoes or up to Canada to raise large fields of wheat, but they let me stay right at home in Salt Lake county, almost on the borders of Salt Lake City. I am delighted to say that the people in our stake are a good people. We have able men who are endeavoring to live their religion, and all organizations of the stake are, I believe, practically up-to-date in their work. The presidency of the stake has been loyally sustained by the people.

I was very much interested and impressed last night with the talk that Bishop Preston gave to us in regard to the training of our youth in the Lesser Priesthood. It appears to me that as the Priesthood and presiding officers in the Church we ought to pay a little more attention to the proper training of our boys and girls, particularly the boys in the lesser Priesthood. I believe the future strength and growth of this

great people and the work of the Lord depends largely upon the proper training of our young people. I believe that it is the duty of presiding officers in the Church to see that there are no Deacons neglected in the Church. We ought to be sure, as Bishops of wards, that we have the organizations of the Deacons' properly perfected. If we take hold of them at the right age and see that they attend their meetings and are trained properly in the duties assigned to them, I believe we will have less trouble to organize our Teachers' and our Priests' quorums. I think we ought to begin young with the boys, nurse them along kindly, and try to implant within them a testimony of the faith that we have espoused. We ought to put them to work; teach them to act as doorkeepers in our meeting houses, to open the door when people come in and to act as ushers in taking the people to their seats, and showing them to the front, so that the late-comers will not have to pass a crowded place at the back to get to empty seats in the front. I tried this when I was a boy. I remember that of all the duties I had to perform in this Church, there is none that has given me greater pleasure than to act as a Deacon. The Bishop of the ward where I grew up used to honor the Deacons in their place. We had to look after the door and to seat the people in their places. He honored us in our positions to the extent that he expected people to conform to the rules of the house and to take the seats we assigned them. We had a trial of that down in our stake the other day. We had a conference of the Lesser Priesthood, and I believe it was one of the most profitable meetings we have ever held in our stake. In that meeting we gave the boys a practical illustration of their duties. We had Deacons that had been previously trained stationed at the door, and no boy was allowed to open the door. The door was opened for him very courteously and nicely, and as he stepped in the vestry a Deacon tapped him on the shoulder and led him to a seat in the proper place. We instructed them that they were to take the seat assigned them. We had places for our

Bishops and High Councilors, and the Deacons knew just where to take them. During the meeting one of our Bishops came in late. He had been accustomed, I presume, to take any kind of seat he wanted; but I had instructed the Deacons that it would make no difference whether it was a Bishop or myself, they were expected to assign the seats. The Deacon and the Bishop walked up the aisle, and the Deacon had got clear to the stand before he noticed that the Bishop had taken a seat of his own choosing. Then I had to get up and remind the Bishop that we expected him to honor these boys in their place. I believe we ought to honor our Deacons, and encourage them in the start, so that they may grow up to understand the duties pertaining to the Priesthood, and not have to wait until they are twenty years of age and then have to be humiliated, when they want to get married or something of the kind, because they have to go through the order necessary for them. I thank the Lord we had a Bishop that took hold of me when I was a little fellow and trained me in the duties pertaining to the Lesser Priesthood, because if there is any strength in me it is due to the training that I received when a little boy. I think this is the time we ought to start in matters of this kind.

There is another thing that is lacking; at least, it is with us. It seems to me that there ought to be in every ward, where possible, a quorum of Priests, a quorum of Teachers, and they ought to be active in the performance of the duties pertaining thereto. If we get these quorums thoroughly organized and attending to their duties, we will not have much trouble with acting Teachers. The great trouble is, the Bishops cannot get the Teachers to do their work; but if we get the boys started early and train them aright, we will have little trouble in regard to this.

There is another matter that appeals to me very strongly, and that is the welfare of the youth of Israel. I love the youth of Israel, and I feel that as Latter-day Saints we are not giving them the close attention that we ought to in the way of missionary work, and nurturing them, and getting them to

forsake the little evil practices they indulge in by holding out a better life and light unto them. We are so busily engaged in the duties of life that we do not stop to think that there are some who need an arm thrown around them. They need someone to love them, someone to nurture them, and give them a chance to reform. I heard of a case recently that will illustrate this, of a boy who had lived in a settlement all his life. Nobody had paid any attention to him; they had taken it for granted that there was no good in him. But a stranger moved into the settlement, and he liked the appearance of the boy. He put his arm around him and in kind words asked him if he had not better repent; that there was a better chance for him in the fold of the Church of Jesus Christ than on the outside. The boy turned to him and with tears in his eyes thanked him for the interest he had shown in him by putting his arm around him and speaking kindly to him. He said, "You are the first man that ever did that to me in my life. I have lived in this settlement all my life and it has been the rule almost to point the finger of scorn at me; but never has it occurred to any of them to come up and say a kind word as you have done." That boy turned round and is now a faithful, honorable young man in the Church. The trouble is, we are so busy that we take it for granted that our boys who sometimes make mistakes have no good in them, and we do not go out of our way to put our arms around them in love and teach them the principles of the Gospel. We ought to preach the Gospel of Christ at our firesides, and in the homes of our neighbors. There is plenty of opportunity in these valleys of the mountains to preach the Gospel, and to bring the wayward back again into the fold of Christ. Here is opportunity for all of us. Blessed is the father and blessed is the mother whose family is all around them and living their religion, and making no mistakes! That father ought to rejoice that he has such a family, and he ought to feel warm towards the less fortunate father who has a family that he has no control over. He ought to put his arm

around his neighbor's children, and with the talent he has exercised in controlling his own family try to use an influence with them. Do not let the boys go to the four winds, simply for the lack of doing our duty in this regard. I have said it before and I will repeat it here, that lots of us will go out into the world to preach the Gospel of Jesus Christ without asking any questions. We will have door after door slammed in our face; and if opportunity will present so that we can pour into the ears of the people the good things of the Gospel we are delighted. After awhile, if we can lead them down into the waters of baptism, we rejoice exceedingly that we have converted someone. We do not specially ask them about their past or what they have been doing. All we ask of them is to repent of their sins, go down into the waters of baptism, and have hands laid upon them for the reception of the Holy Ghost. Yet oftentimes we will come back home and we would not cross the road to preach the Gospel to some of our young boys right here. I believe I will be safe in saying that if we would expend one-tenth of the energy and time and means, one-tenth of the patience and love, that we give to the children of the world, in the interest of our own wayward boys at home, we would save many more souls. We could love our boys more than we do; we could have more patience with our girls than we do have. We could spend more time around our own firesides, teaching the children the principles of the everlasting Gospel, instead of going after the things of the world and letting the boys go to the winds. As fathers and mothers, we ought to be more careful in regard to the rearing of our youth. We should make home the most pleasant place that the boy or girl can find in this whole world. It ought to be the center of attraction to every child. We should make it so attractive by our kindness, our love, and all necessary conveniences, that they will love it better than any other place. I believe it would do good sometimes to sell a calf or a horse in order to place good books in the home for our boys and girls to

read. Subscribe for the works of the Church, so that they can read the principles of the Gospel and have them implanted in their hearts. Then let us take some time to sit down by the fireside with them and explain unto them the Gospel.

Brethren and sisters, I love the youth of Israel. I know that there is good in them. If the coal looks dead, it needs someone to blow the bellows to bring it back to life again. I have found boys who have been looked upon as no good and practically dead, but with nursing and effort that coal has been brought back to life. And what happiness comes into the home when a wayward son turns over a new leaf and becomes a good, upright Latter-day Saint! I rejoice in the Gospel of Jesus Christ. I bear my testimony to its truth. I know that the Prophet Joseph Smith was a prophet of God. I know that the prophet that we have presiding over us today is a man of God, and sets an example in his family that is worthy of all Israel. God bless you. Amen.

#### ELDER MATHIAS F. COWLEY.

Difficulties to be settled privately, if possible—Presiding authorities should not be appealed to unnecessarily—Honor every man in his position.

My brethren and sisters, I rejoice very much in the teachings of this conference, and in the way that President Smith has been led to conduct the conference. I would like to say to the Bishops that it is a good example for you to follow. It is impossible for the work of the Lord to be carried on by the intelligence of man, or by any pre-meditated arrangement carried out in a mechanical way. As the President of the Church has been led to conduct our conference, so ought every Stake President to conduct his Stake conference, and every Bishop to conduct his ward conference, as well as his meetings in general. I do not mean by that that you should follow it in mechanical detail, but that you should follow the whisperings of the Holy Spirit; for this is what has been done during this conference, as it has no doubt in the conferences of the past.

We rejoice to hear the testimonies of our brethren who preside over the Stakes. I rejoice to be associated with men such as they are; and if I were as sure of my salvation as I am of the salvation of such men as have stood before us this afternoon, I would be exceedingly delighted. They are men of God, and we who live in the Stakes of Zion ought to look to these men for counsel, and not, when we have difficulties to settle, always run to one of the Twelve Apostles, or to one of the presiding Council of Seventies, when they are in the Stake. We ought to settle our troubles right in the Ward where they occur, and there ought to be a more strict observance of the law of God in regard to the adjustment of difficulties. Where there are differences between brethren and sisters, they ought to try and settle them in the way indicated by the Savior—between themselves, in the spirit of prayer; not with a determination to show how wrong your brother is, but in the Spirit of the Lord seek to be reconciled with your brother. If this will not accomplish it, then call in the Teachers of the Ward, and let them act as peacemakers; for blessed are the peacemakers. And when the Teachers find a difficulty in a family, they have no business to tell it to anybody else or to circulate it on the streets. They ought to guard such things with the utmost sacredness.

The Lord has laid down His law on this subject, as well as on all other subjects affecting the welfare of the Church. In Section 42 of the Book of Doctrine and Covenants, it is written:

"And if thy brother or sister offend thee, thou shalt take him or her between him or her and thee alone; and if he or she confess, thou shalt be reconciled."

That is, it shall not be harped upon or talked about after it has been settled. Every man ought to esteem himself as put upon honor, after a difficulty is settled, not to stir it up or resurrect it among the people of God, but let it be settled forever. When Teachers find difficulties existing in families that they can settle without reporting them to the Bishop, it is not a duty in

the sight of God that the Bishop even should know of them. In fact, I do not suppose the Bishop wants to know the failings of the people, if they can be rectified without his knowledge. The Lord has laid down the doctrine that the confession shall be as broad as the offense. If I offend my brother, I must make it right with my brother; and it is hypocrisy to go and ask the forgiveness of God until I have become reconciled with and made restitution to my brother. The Lord says:

"If any one offend openly, he or she shall be rebuked openly, that he or she may be ashamed. And if he or she confess not, he or she shall be delivered up unto the law of God."

"If any shall offend in secret, he or she shall be rebuked in secret, that he or she may have opportunity to confess in secret to him or her whom he or she has offended, and to God, that the Church may not speak reproachfully of him or her."

The object is to save people; to make it as easy as possible for them to repent and to make restitution for their wrong; not to circulate the story of their wrongdoing and create a public scandal, but to have it settled according to the law of God.

In another revelation, the Lord says:

"It always has been given to the Elders of my Church from the beginning, and ever shall be, to conduct all meetings as they are directed and guided by the Holy Spirit."

This is the law of God to every Bishop, to every stake president, and to the president of every quorum or association in the Church. They are to be guided by the Holy Spirit. This conference has been exceedingly interesting because it has been conducted by the Spirit of the Lord through the man who presides over us on this occasion. I may say that it is the most interesting conference of the Church that I ever attended.

Another thing: The Lord certainly placed prophets and apostles, evangelists, pastors and teachers in the Church, as Paul describes, for the work of the ministry and for the edifying of the body of Christ; but He has placed the Bishops and the authorities of the stakes in the Church for the perfecting of the Saints, just as much as the Apostles, or the Council of Seventies,

or the Presiding Bishopric, or the Presidency of the Church, who stand at the head; and there ought to be an improvement in all the stakes in regard to the adjustment of all matters affecting the salvation of the Saints of God in the respective stakes. I suppose that the President of the Church gets bushels of letters written by men and women who, disregarding the Bishop and the presidency of the stake, go over the heads of those officers in order to lay their cases before the President or to ask questions of him, some of which are of the most foolish character. This is all wrong. I want to advise the Latter-day Saints to settle these questions at home just as far as possible. When the Priesthood of God is trusted by the people, there will be a greater measure of the Spirit of the Lord attending the ministrations of our Bishops and stake presidents throughout the Church. I do not believe that the Presidency of the Church are under any obligation to do those things that ought to be done by the local authority, and I do not know that they have any promise of being blessed of the Lord in doing work that ought to be done by the Bishops and presidents of stakes. I am impressed with this, because I have been asked in various stakes of Zion a great many questions that could easily be answered by the Bishop of the ward, and I have been appealed to to settle difficulties that ought to be settled easily right at home. The Latter-day Saints should understand this and feel the responsibility of it. The Priesthood of God is the representation of God, if you please, in the earth. It is not man's personal individuality that we honor, but it is the authority of God which he holds. God has established His work upon the earth, and He has appointed men to be the recipients of His holy will and, through their administration, to voice that will unto the Latter-day Saints. The Savior said to His disciples, "He that receiveth you receiveth me; and he that despiseth you despiseth me; and he that despiseth me despiseth Him that sent me." When this principle is understood and properly carried out, there will be more of the power of God

in the midst of the Latter-day Saints, there will be a stronger bond of union among them, and there will be greater and more effective work accomplished throughout the stakes and wards by the local Priesthood. I wish to say to every man in the Church, young and old, that the greatest desire of his heart should be to honor the office in the Priesthood which he holds, and not have constantly in his mind the greatness of somebody else's calling. It is all the authority of God, the one Priesthood, and it cannot be parted asunder. The High Priest holds the Melchizedek Priesthood ; the Seventy holds the same, just as the Apostle does, and he is entitled to the power of God in his ministrations among the people. I have heard President Woodruff say many times that he never enjoyed more of the Spirit of God than he did when he was a Priest, preaching the Gospel, I believe, in Arkansas. It was the same with John the Baptist, and with Philip; they enjoyed the spirit and power of Almighty God, and yet they officiated in the Lesser Priesthood. We are entitled to the same blessing if we live for it. I think it would be a good thing if every Bishop would call together all the Priesthood in his Ward, and would select from the High Priests, the Seventies and the Elders enough men to act in the capacity of Priests. I have enquired in the Stakes of Zion where I have traveled, about a quorum of Priests and have found but few. Yet the Lord has laid down that as one of the offices in the Lesser Priesthood, and has specifically stated that they are the ministers of the Gospel unto the people.

We had instructions here last night by President Smith concerning our responsibility to the authorities of Wards and Stakes. I have been taught this doctrine all my life. I was born and raised on the same block as Brother Frank Y. Taylor and Brother John W. Taylor, and I used to act in the capacity of a Teacher in the home of President John Taylor. I was not very well qualified, it is true. I believe the only qualification I had was a willing spirit and an obedient heart; but the Lord blessed me in my labors. When-

ever we entered into the house of President Taylor as Teachers, he laid aside all other things that were demanding his attention, and he would call his family together, sit down with us, and hear what we had to say. On one occasion a young man, who was asked to question President Taylor in regard to the performance of his duties as a member of the Church, said he did not want to. Why not? Because, said he, he is a so much better and greater man than we are. President Taylor told him it was his duty to question him. "Why," said the young man, "I don't think you would hold the office that you do if you did not perform your duty as a member of the Church." The President replied, "It is your duty to find out

whether I do my duty as a member or not; whether I teach my children the principles of the Gospel, and pay my tithing, and attend to my family and my secret prayers."

The more men know about the Priesthood of God, the more they respect it. I say to the people, seek unto the Priesthood of God, and let wizards, necromancers, hypnotists, spiritualists and all such things alone; for within the Church of God there is all sufficient for our salvation in this life and our exaltation in the life to come. God bless you. Amen.

The choir sang, "Rouse, all ye mortals."

Penediction by Presiding Patriarch John Smith.

### THIRD DAY.

#### IN THE TABERNACLE.

MONDAY, OCT. 6, 10 A. M.

The choir and congregation sang the hymn which begins:

Do what is right; the day dawn is breaking,

Hailing a future of freedom and light,  
Angels above us are silent notes taking  
Of every action; do what is right!

Opening prayer was offered by Elder Joseph E. Taylor, counselor in the presidency of the Salt Lake Stake.

Singing by the choir:

Come, dearest Lord, descend and dwell,  
By faith and love, in every breast;  
Then shall we know and taste and feel  
The joys that cannot be expressed.

#### ELDER MARRINER W. MERRILL.

Remarkable development of the Lord's work—The elements tempered, and the land blessed—Continued improvement essential—Importance of the teacher's calling—Evils of debt and mortgages.

The meetings of the conference thus far have been very interesting to me. I have listened with a great deal of interest to the reports of the presidents of missions and presidents of the Stakes of Zion. We are here, my brethren and sisters, to be fed spiritually, and to be

instructed with regard to our temporal duties. Thus far, I think, we have all been satisfied with the things that we have heard and the spirit that has been manifest. Indeed we may say we have had a refreshing from the Lord. We have been benefitted and profited by the various subjects that have been treated upon. How vast is the work of the Lord! And how it is increasing and spreading abroad, notwithstanding the difficulties that have been thrown in the way! When we look back, say 50 years (there are many here, I suppose, that can remember 50 years back,) and observe the progress that has been made in 50 years, it is wonderful to contemplate. While in that time twenty of our Apostles and Presidents of the Church have passed to the other side, yet we see today the Church is stronger and the people are more numerous than ever before. There is more interest manifested in the forwarding of this work in the earth, than ever before in our history. Thus we see the hand of the Lord manifest towards this people in their growth and development in the earth. What will be the growth and development in fifty more years? No doubt there are people here that will live to

see fifty more years, and the work being developed fifty years hence.

We have great cause to give thanks and praise to our heavenly Father for His goodness unto us, and for His mercy in tempering the elements in these high mountain valleys. I can well remember when it was said that certain valleys in these mountains would not produce the cereals of the earth, because of their altitude and the frosts; but this saying has been brought to naught. I remember very distinctly going with President Young on his first trip into the Bear Lake Valley. A number in the company, after we arrived there and camped, predicted that there never would be any grain raised in Bear Lake Valley, because it was too cold. But we find that the Lord tempered the elements. I remember what President Young told them in the first meeting. He said, "You have come here to a cold, high valley; but if you will stay here and be contented, and serve the Lord, you will get rich." He assured them that they would be able to raise grain; but if you cannot raise grain, said he, you can raise hops, and get rich raising hops. We find that the elements have been tempered in all the high valleys. In Cache valley we all huddled together, you know, on the low lands. I remember President Kimball saying one time when he was there that the day would come when we would want to crowd up toward the mountains, and cultivate the land on the high benches. That saying is verified today. Go into Cache valley and you can see the valley cultivated in places almost to the top of the mountains, while the lower part of the valley is abandoned to grass.

The Lord has been with His people. He has been with His servants. And it has seemed to me, in watching the progress of the work of the Lord, as if every administration that we have had was a little stronger than the previous one; but perhaps that is not the case. It may only be that in the development of the work of the Lord new things have arisen. The Lord did not promise He would reveal everything at once. He said He would give line upon line, precept upon precept, here a

little and there a little; and as the work of the Lord develops new features are brought before the people. Things are revealed from time to time that were not necessary half a century ago.

Now, taking into consideration our condition and our circumstances, is there yet room for improvement among the Latter-day Saints? Notwithstanding the good reports that we hear from the various Stakes of Zion, let me ask, is there yet a chance for improvement in the Church of Christ? Why, there certainly is. We have not all come to the unity of the faith yet. We have not all come to a perfect understanding of the Gospel. We learn a little today and a little tomorrow, advance step by step and keep learning a little more about the work of God.

The Lord has given unto His people a perfect organization, such as is not found anywhere else in the world. It was reported by somebody since the conference commenced that there were no poor in one of the Stakes of Zion. When I heard that, I thought to myself that that Stake was in rather a bad condition. The Savior said, The poor ye have always with you. My experience in the Church has taught me that if no poor are found it is because a thorough search has not been made in the Stake; for I believe there are poor in all the Stakes of Zion. There is a certain class of people amongst us that wont make their wants known. They will suffer, and suffer a great deal, before they will let their neighbors know their condition. I have acted as a Bishop for eighteen years in the Church, and I have found in my administration that there are cases of this kind, where people will not reveal their condition. Such people have to be hunted for; and then looked after, by the Priests, or by the Teachers, or by somebody, in order that their circumstances may be made known. I will guarantee if all the Stakes of Zion were searched carefully it would be found that there are poor everywhere; not so extensively perhaps in some Stakes as in others, but there are poor. The organization that the Lord has given us suits the condition of every member of the Church, and also the condi-

tion of non-members of the Church, because they, living among us, are to be cared for, are to be looked after, and treated kindly.

I fear there is a lack, my brethren and sisters, with regard to the labors of the Lesser Priesthood. I fear this because I know from experience that it requires a constant labor and a constant watchcare on the part of the Bishop to keep the Lesser Priesthood in good working order. Now, every family in the Church, and every family in the district, whether they are in the Church or not, ought to be visited. They are the Lord's children, and they ought to be looked after. They ought to be visited at least once a month. Can we Bishops or Presidents of Stakes say, and say truthfully, that the flock over which the Lord has appointed us to preside is visited, cared for, looked after and provided for. If we can, then we are in a happy condition, and we are doing just what the Lord wants us to do. But if we fail in this important matter, then it is time for us to consider, to counsel together as the Priesthood, as a quorum of the Priesthood, and see wherein we can make our labor more valuable and more profitable to the Latter-day Saints. The Teachers, you know, have general jurisdiction. The office of a Teacher is an important one in the Church. I remember once going as a Teacher into the family of President Kimball, and President Kimball was there. Of course, being a boy, I felt bashful, and very diffident in talking in the home of one of the Presidency of the Church; but it was not long before President Kimball made me feel perfectly at home, to talk there just as I would to anyone else, because of the spirit and kindness he manifested. He says, "I want you to preach the Gospel to my family. If you see anything out of order, I want you to tell them about it; whether it be indoors or out-of-doors, tell them about it; advise with them about it, counsel with them about it." Now, that has always been a lesson to me. I have always remembered it. The Teachers should advise with the people in regard to their interests. Not that they should have one simple rou-

tine of questions to ask in every family; that is not necessary, and the Lord will not lead you that way either; but He will lead you to say such things in each family as shall be suitable and proper. The Lord will be with every Teacher if he is humble and prayerful. Now, I conclude, from my own experience, that the very best thing in the world for the Teacher to do before he goes out, is to go off into a secret place, and tell the Lord he is going out, in fulfilment of his duty, to labor as a minister of the Gospel among the people. If you will do this in humility, the Lord will be with you and direct you in your labors. Now, do not miss anybody in your travels. Do not be in such a hurry that the most remote family in the district may not be visited and looked after. You may feel in your hearts that those people are no good, that they are not worthy, that they wont receive you kindly, and so on; but there may be children there, on whom your influence may have great effect, and you cannot afford to neglect them. We cannot afford to neglect our duty to these people. Now, these things apply to the Presidency of the Stake as well as to the Bishopric.

There is one very good thing that the Teachers might talk to the people about, and that is with regard to going in debt. Some of our people have had a great desire to go in debt, perhaps for the purpose of making as good a show as their neighbors. In my opinion, the time has come when we should desist from going into debt. We should not mortgage our homes. This is a subject that I certainly think the Teachers should talk about. I hope that it may be said from this time on that the Latter-day Saints will not mortgage their realty, their homes, their chattels, or anything they have. Under some circumstances it may be a necessity; but as a rule it is a bad thing, and we ought to quit it. I have seen people turned out of their homes, owing to the mortgage being foreclosed. They have had to let it go for half its value, because it is seldom you can borrow on a piece of property the full value of it, and in that way their hard earnings are dissipated. Do not mortgage your

homes. There was a time when there were no mortgages in all Utah; but it is not so today. I do not suppose there is a Stake of Zion that is now free from it. It is time, therefore, that we began to seriously consider our condition, and cease going in debt. Let us pay off our mortgages and our obligations as fast as possible; and the quickest and easiest way to do it is for every man to pay his tithing and offerings to the Lord. For everything belongs to the Lord, and He has made us stewards over what He has placed in our hands. Then let us pay our obligations to the Lord, no matter what our neighbor may say about it. Every man in the Church should pay his tithing, and pay it when he has it. Do not put off paying the tithing on your summer's wage until the fall, because that is not a good way. When you receive your monthly salary, pay your tithing right at the time; and do the same with whatever you get from any source. If you will do this, the Lord will open up your way and help you out of debt. Let us make a resolve not to go in debt any more, and the Lord will assist us to carry it out. We not only want to get out of debt ourselves, but we want to see the Church out of debt, so that the hands of the Presidency may be so liberated that they can use whatever means are necessary for the development of the work of the Lord and the building up of Zion. If we had in our possession today the interest that we have paid on outside capital, it would help us considerably.

Another thing: Let us not make too many demands upon the Presidency of the Church. The Presidents of Stakes and Bishops of wards are continually asking the Church to help them for one purpose or another. Bless your soul, the Presidency of the Church would be willing to help everybody if they had it in their power; but it is not in their power at present. Therefore, if we have a meetinghouse to build, let us go to and build it without asking aid from the Church. If we could utilize the labor that is wasted in all the Stakes of Zion, we could build all the meetinghouses we need. You brethren that

need meetinghouses in your wards and stakes, try and utilize that labor in the building of them. I know by experience that this can be done. Then you will not have to ask the Church for anything.

These are some of the details that affect us in our wards and stakes. It would be a good thing for the Bishops and Presidents to make a note of what is said by the speakers, and wherein the remarks fit their circumstances, apply them. We are gathered from all parts to get information and instruction, and let us not pass these things by without giving heed to them.

I testify to you, my brethren and sisters, that this is the work of the Lord. It has done my soul good to hear the brethren testify that they knew this was the work of God. It is not our work, but the Lord has given us the privilege to take part in it. Joseph Smith, the great prophet of the last dispensation, has a watchcare over us today, just as he had while he was on the earth; and he is not so very far off, either. The Prophet Brigham also, and the other leaders of Israel who have gone to the other side, are watching over the people of God; and let us not feel that they are away beyond the bounds of time and space, because they are not very far away. This is the work of God. Joseph was a great prophet. He ushered in this dispensation of the fulness of times, and it is gradually going forward. It has spread abroad upon the mountains and in the valleys, and will continue to do so. God will build up His kingdom and sustain His servants. Let us see to it that we are not found complaining or faultfinding, but let it be said of us that we have sustained the work of God and our brethren. God bless you, is my prayer in the name of Jesus Christ. Amen.

ELDER DAVID K. UDALL,  
(President of St. Johns Stake.)

I desire the faith and prayers of my brethren and sisters the short time that I may stand before you. I am not like President Andrew Kimball, acquainted with every nook and corner of this

beautiful city of yours. It is a revelation to me to behold what is to be seen in these lovely valleys of the mountains. It has not been my good fortune to be associated intimately with the leading authorities of the Church, only when they have visited our country. For twenty-seven years I have been engaged in looking after the interests of the Latter-day Saints in different parts of the Lord's vineyard. It has been my lot to be on the frontiers, and to assist in building up the waste places of Zion. I have rejoiced in this labor, and have seen the power of God made manifest on many occasions in the support and succor that has come to the Latter-day Saints in the establishment of new colonies. I rejoice exceedingly in the testimony of the Gospel of Jesus Christ. I know this is the work of God. I have known for many years that those who led the Church were inspired of the Almighty. I can remember, in the days of my childhood, when the little children went out to greet President Brigham Young as he passed through the settlements of the Saints. I recollect how my heart leaped with joy and satisfaction in seeing this great man and in listening to his words and the words of those who accompanied him on those noted trips. In my ministry among the people I have rejoiced in the teachings and the words of encouragement that have come from the leaders of the Church, and I bear my testimony today that the men who lead Israel are men of God, who have had and do have the power and the inspiration to lead this people successfully, if we will adhere to their instructions.

I have had great pleasure in my labors in the St. Johns Stake of Zion. We do not raise these wonderful sweet potatoes that President Kimball referred to; but I will tell you what we do have, as no doubt President Kimball has in his Stake: we have a choice people in that land, who are trying to serve God. As an evidence of this, we discover in all the wards a desire on the part of the Bishops and the Saints generally to keep up the organizations that have been established for the welfare

of the people. We are at peace with our neighbors. We have the Navajos on one side of us, and the Apaches on the other; and in some places where our people reside there are Pueblo Indians. We are at peace with these people. We are at peace with the territory of Arizona, and I was very thankful to listen to the remarks of President Kimball yesterday in regard to our treatment there. I think it is due the people and officials of the territory that the Church of Jesus Christ of Latter-day Saints should understand that we are treated nicely and kindly in the country in which we live. The conditions surrounding us in the St. Johns Stake are rather peculiar. We live in a section of country where we are not favored with a railroad passing through any of our settlements, nor a telegraph line. Whether these things are a blessing or not is not for me to say, but we miss these opportunities of the age. We rejoice, however, that we have the same privileges in the Gospel that you have who are more favored in these other regards. We have a people free from mortgages. I do not believe there is a single home belonging to the Latter-day Saints in that Stake of Zion that is under mortgage. Every meeting-house, every schoolhouse, our Academy building, and all our public property, is free of debt; and though we are poor, we rejoice in that freedom. In our farming we depend almost entirely upon reservoirs. If my memory serves me right in the eight wards of that Stake we have fourteen reservoirs, constructed by the united labor of the people. With a population of about 1,500 in the Stake, we have expended in the neighborhood of \$80,000 in the building of reservoirs, and we do not owe anything for them.

I am happy, my brethren and sisters, in having the privilege occasionally to come and visit with you and to attend the general conferences. I pray God to continue to bless and prosper His people. There is one thing comes to my mind that I will refer to. We have been very much exercised in our part of the country over our financial conditions. The young men and many of the fathers and husbands are under the ne-

cessity of leaving their homes to find employment, so that they may support their families in these dry times that we are passing through. The thought has occurred to us many times that if we could put forth the same energy and union in this direction that we manifest in keeping up the organization of the Church, it would not be necessary for us to leave home to find employment. I look forward to the time when in every village and city throughout the land where the people of God dwell, there will be industrial establishments, where our young people will be taught to work in wood and iron, etc., and by means of which we will be able to produce all that is necessary for our support. How is it today? We bring in from abroad that which we wear, and that which we eat in some localities. Nearly everything that we need has to be imported; at least, that has been the case with us for some years past, in consequence of the drouth. How it is that we can live and maintain this drain upon the people is a mystery to me. It certainly is an evidence that God is watching over us. In many of our homes we see the motto, "God will provide," and He surely has provided for the colonies of the Latter-day Saints on the outskirts. I bear testimony to this today. God bless this people and the leaders of Israel, and may we be faithful and true to them, as they are true and faithful to the Church of Christ, is my prayer in the name of Jesus. Amen.

#### ELDER JESSE W. CROSBY,

(Of the Presidency of Big Horn Stake.)

In standing before you this morning and representing the Big Horn Stake of Zion—a new stake that has been organized in Wyoming—and in listening to the reports of the different missions and stakes, I feel that we still belong to Zion. The people of our stake have come from various parts; some from almost every county in Utah, some from Idaho, some from Canada, some from Mexico. They have formed themselves into a body of people there that are

known and recognized as Latter-day Saints. To us who have gone there it has been a land of promise, and our gathering is a fulfillment of prophecy; for it was prophesied many years ago that the Saints would locate in the Big Horn basin and become a flourishing people. President Young prophesied in regard to this, as did Jesse W. Fox, the well known surveyor, who went into that locality and discovered its resources. We believe that the Lord has held in reserve portions of that country for His people.

I do not think it necessary to say much about our country; in the due time of the Lord it will speak for itself. When compared with many places that the Saints have located in, it is certainly a goodly land. The Lord has heard and answered the prayers of His people there, and the success that has attended our labors has been marvelous to us, as well as to those who have watched our operations. Quite a number of eastern people have tried to colonize in that land, but have been unsuccessful in taking out the water. They have had to concede that the Latter-day Saints are natural colonizers, because of the union that exists among them. In a little over two years we have opened a number of canals, our biggest canal being thirty-three miles long, and costing nearly \$100,000.00. The water was taken out this year, going the full length of the ditch, and on the 23rd of June we commenced irrigating, and have produced some crops. This will show what can be done on that soil.

We have friends in that land. The governor of the state has been watching very carefully what the Latter-day Saints were capable of doing. He says he has watched us with more than personal interest, so that he might see what could be done to make some of that desert land fruitful. Since we commenced operations, companies from the east and the west have started to taking out canals. The officials of the state of Wyoming are treating us with all the courtesy that we could ask. We have come to regard Governor Richards as being unto us like Joseph was in

Egypt, and we feel very grateful to him.

Many of those who have gone into the Big Horn country are poor people. They had more labor than they could utilize where they were living, the water resources being limited, and they either had to work for someone else or go without employment. They are now working for themselves, opening up farms and making homes. About two years ago we discovered that we were going to be short of provisions, many people having come in without sufficient to hold out until they could raise something. The situation seemed somewhat serious; but the Lord opened the way, in answer to fasting and prayer. The Burlington railroad officials offered us contracts on their road, which we accepted; and after fulfilling the contracts we received our money, and utilized it to the very best advantage.

The people, I believe, are trying hard to make it a land of Zion, by keeping the commandments of the Lord thereon. We have a God-fearing people there, who are trying with all their hearts to serve God, and to make the land a place that the Lord will delight to bless because of the faithfulness of those who dwell there.

May God bless Israel, and all who write and speak in favor of Zion, is the prayer of your humble servant, in the name of Jesus. Amen.

#### ELDER STEPHEN L. CHIPMAN

(President of Alpine Stake).

My beloved brethren and sisters, I rejoice in the privilege that I have of meeting with the Saints at the Conference of the Church, to receive the instructions which come from the leading brethren of the Church. I never come to these Conference meetings without being fed with the bread of life. I have shown to me many places in my character that are weak, and when I depart from the Conference I feel strengthened in my faith and in my determination to go forth among the people and, if possible, make a greater effort to accomplish good. I have rejoiced in the testimonies that

have been borne by my brethren. I have been exceedingly grateful and satisfied in my feelings with the manner in which these meetings have been conducted, wherein we have had the privilege of listening to our brethren from far and near bear their testimony and tell of their work among the people.

I have pleasure in reporting the Alpine Stake of Zion, which is located in the north end of Utah county. It comprises ten wards and four branches. The largest ward numbers about three thousand souls; the smallest about two hundred and fifty souls. In the ten wards there are now being erected seven meetinghouses, one of which you might term a magnificent tabernacle, which will cost in the neighborhood of \$50,000 or \$60,000. About two weeks ago we called the Bishops and the High Council of the Stake together and conversed with them upon the condition of their wards, and we found the spirit of harmony existing among them. On the following evening we called together all the authorities of the Stake, and from them we also learned that the spirit of harmony and good feeling prevailed in their midst and with the people they are presiding over. The presidency of the Stake are united; the High Council are united. We can testify that there is a good feeling prevailing in the Alpine Stake. In spite of the outlay of means in the erection of these meetinghouses, we are pleased to state that last year the people did not fall behind in their tithes and offerings. All the organizations of our Stake kept a record of their doings for the year 1901, upon loose leaves which were given to them for that purpose. These leaves were handed in at the end of the year, and have been compiled and bound in one record, so that we have the records of the different organizations, together with the minutes of the presidency of the Stake, all in one volume. The presidency of the Stake meet every week, to talk and plan for the welfare of the people. We have counseled our Bishops to do likewise, as well as the presiding officers in the various organizations. We have secured individual tithing cards for every member who paid tithing in our

Stake last year, which have been given to the Bishops to present to each tithepayer. The card has on it the amount of tithing that the individual paid last year, and it contains space for the recording of his or her tithing for twenty years. We keep duplicates of these cards at our office. From the testimony of the Bishops we believe that this will result in good. Only this morning one of the Bishops reported to us that in delivering a card, the brother receiving it said he felt ashamed of the tithing that he had paid, and he has already paid a great deal more tithing this year than he paid during the whole of last year. The people are instructed to bring these tithing cards at the time of settlement, so that what they have paid during the year may be placed on them.

We know that our labors among the people are appreciated, from the fact that they are carrying out the instructions which we have given them. We know that the gifts of the Gospel are among the people as they were anciently. Not long since one of our members met with an accident in the little city of Alpine. A large hayfork ran in his body at the shoulder to a depth of fifteen inches. The physicians were called in to dress the wound, and they declared that his chances for living were very slim. His mother received a testimony at that time that he would live, and therefore told them that he would not die. The Elders were called in to administer to him, and in about two weeks the young man was out upon the streets, and is living today. There was another brother, who came to us to receive a blessing for his speech. He was of a stammering tongue. Before he went on a mission to which he had been called, he received a blessing at the hands of the presidency of the Stake, and word comes to us that he has been wonderfully blessed so that he is able to speak to the people in plainness and without difficulty. We have the spirit of prophecy, the gift of tongues, the gift of revelation and of great wisdom in our Stake, and we feel to rejoice that these blessings are with the people today as they were anciently. We also can testify that we

know the Gospel is true, and that the men whom God has called to lead in the affairs of the Church are men of God. The teachings they give us are true and timely. If we live up to them, they build us up in our faith and make us better men and women.

I pray that the Lord will bless us in our labors, and help us to magnify our callings, that our faith in Him may be increased, that our testimonies may be added upon, and that we may have strength and courage to perform every duty required at our hands, in the name of Jesus. Amen.

ELDER URIAH T. JONES,  
(President of Parowan Stake.)

In facing this vast audience I feel that I am overrated; but I am very grateful for the honor conferred upon me in having the privilege of representing the Parowan Stake of Zion. It is one of the oldest stakes in the Church, Iron county having been settled, I believe, in the fall of 1850. In the years 1853-4 iron works were started in that county, and the population at that time was about as numerous as it is today. After the failure in the manufacture of iron, the number of inhabitants was reduced nearly three-fourths. Cedar City then had three hundred families, and in 1856-7 there were only about fifty families. We now have a population in that stake of a little upwards of four thousand. We have all the auxiliary organizations of the Church in fairly good running order, and those who have charge seem to be alive to their duties. The tithing of the people is not as we would like it to be. Of course, we attribute that, to some extent, to the unusually severe drouth that that part of the country is going through at the present time, and which we hope will soon be broken. Numbers of our young men, the best of our communities, are moving to other places. During the last three years we have been under the necessity of organizing the Young Men's association three different times, the presidencies having moved to other places. The present prospects are that our wonder-

ful iron deposits will be developed. Of course, we cannot tell; we have been fooled so many times that it won't hurt us if we get disappointed again; but from what we can judge at present the time has arrived when they will be developed, and instead of our people moving away we will have room for many to move in.

As I have said, I feel it an honor to have the privilege of standing before you for a few moments and bearing my testimony to the divinity of the mission of the Prophet Joseph Smith, and I pray that the blessings of the Lord may be with us as a people, that we may be as a light set upon a hill, that the people of the world, seeing our good works, may be led to glorify the name of our Father in heaven. In the name of Jesus. Amen.

ELDER CHARLES D. WHITE,

(President of Beaver Stake.)

My brethren and sisters, in standing before you here, I feel as Brother Jones stated, as if I was overrated, although I am very pleased to be numbered with the Latter-day Saints and to have the privilege of meeting with you in general conference. I endorse all the remarks that we have heard during this conference. My testimony is that they are true, and that they have been dictated by the Spirit of God. The Beaver stake is in the southern part of this state, adjoining Parowan stake. While we have suffered in the past from drouth and frost, we have not the same reason to complain that they have. We feel that the Lord has blessed us abundantly, because we have very fair crops this year, and our prospects are bright. Beaver City, the capital of our county, is as nice a little city as there is anywhere. We may not have the rich soil and the good climate that they have in other parts of the state, but we have as good water, as fine streets, and as clean a city as there is anywhere. We also have a Church school that we are very proud of—a branch of the Brigham Young Academy—and it is doing a great deal towards making Latter-day Saints. I tell the people of Beaver that the money invested in that school goes

further towards making Latter-day Saints than the money they spend in sending their Elders out into the world to preach the Gospel, although we have Elders out in the world who send us very encouraging reports of their labors. In that school we have many that will bear testimony, whenever opportunity affords, that they have learned that the Gospel is true through being taught there. We think that we have the nicest place for a Church school that there is anywhere in the state. We have 240 acres of land, and quite a number of buildings. There are perhaps a hundred rooms rented at the present time to students who are attending the school, and we have room for more. The school is increasing each year. This is the fifth year of its existence, and we are very much encouraged with it. We feel that the Lord is blessing the people of Beaver. I bear testimony that the Gospel is true. The Lord has certainly revealed His mind and will to His children in this age of the world, and there is no mistake about it.

I pray that God will bless us, that we may be true and faithful to our callings and always be found steadfast and laboring for the advancement of the kingdom of God, in the name of Jesus. Amen.

ELDER IRA N. HINCKLEY,

(President of Millard Stake).•

My brethren and sisters, I feel full of gratitude to my Father in heaven and to my brethren for the privilege of standing here a few moments, notwithstanding I must confess that I have rather shrank from it. Listening to my brothers that are laboring as presidents of stakes, seeing the good spirit that has attended them and noting the good instructions they have given I felt that if I should be called upon I might not be able to interest the people as much which will probably be true. I was much pleased with the remarks of Apostle Merrill this morning in regard to the great improvement made in this part of the country. I landed in this city in 1850. It was my

good fortune for a while to be a policeman on the streets of Salt Lake City, and I used to know where every individual lived in the town, and where everyone sat when they came to meeting. But I was thinking if I was dropped down with my eyes blindfolded in some parts of this city now I would hardly be able to find my way out, it has made such a growth.

I feel to endorse the remarks that have been made, and I assure you that on returning home I want to put into practice some of the things that have been told us, in which we are behind perhaps in our stake. We live just next to Beaver, and we border on to Juab stake. In listening I find out, as I always do when I come to conference, that we are lacking in some things, and that there is room for improvement in our stake. I am pleased with the opportunity of coming to headquarters for the purpose of learning my duty, and I desire to be faithful in discharging it. I have struggled along and am a member of the Church yet, and I hope to continue to the end. I find that the greatest difficulty I have, under some circumstances, is to fellowship myself from the crown of my head to the soles of my feet, not being altogether satisfied at times that I have done my full duty; but I assure you that I have been determined to do right although I may not have been so strong as I might in fulfilling all that has been required of me. I am pleased to note the improvement of the Latter-day Saints. I want to tell you that I have endorsed the leaders of Israel all the day long. I have traveled with this Church something over 60 years and I know a little about the people and the trials and hardships we have gone through; and when I see Zion at headquarters branching out over the hills enjoying plenty, dressing well, living well, I feel to rejoice.

We have all the organizations in our stake of Zion that are in the other stakes and they are in pretty good shape. We have been suffering more or less for three years from drouth, and we have sometimes lost good citizens on account of it, and sometimes we have had some go that we are glad went. I

was very much pleased with the idea expressed by one of the brethren, that when people want to leave a stake of Zion they should get a release. I tell you, I have always believed in standing to the rack, hay or no hay. That has been my motto all my life since coming to Utah. I have not been on preaching missions, but I have done some working missions. I love my brethren, I love the leaders of Israel, and I love and fellowship my brethren in the stake over which I preside. I know that the Gospel is true, and I pray God to bless us in all our walks in life, that we may stand shoulder to shoulder, in touch with all the leaders of Israel and in touch with our Father in heaven. This is my prayer in the name of Jesus. Amen.

#### ELDER GEORGE TEASDALE.

A promise fulfilled—Pleasure in preaching the Gospel—The Lord answers prayer—Union among the servants of God.

I have been exceedingly interested during this conference, and have reflected upon the power of testimony that has been manifested here. Over 50 years ago I heard this everlasting Gospel. It was then promised to me that if I would worship the living and true God, repent of my sins, accept of the atonement of Jesus Christ, and obey the Gospel, I should have the privilege of a knowledge that God lived, that Jesus was indeed the Christ, that Joseph Smith was a true prophet sent of God, and that the signs followed the believer. I was told that I had to believe in God, the Maker of heaven and earth, the sea and the fountains of waters, and that I had to accept of the efficacy of the precious blood of Christ, which cleanseth from sin and sanctifieth the believer, and then I should receive the gift of the Holy Ghost, the Spirit of the Father which would reveal to me the things of God. This everlasting Gospel was preached to me in my early days. After some consideration I accepted it, notwithstanding it was so dreadfully unpopular; for the Latter-day Saints were nicknamed "Mormons," and the doctrine they taught "Mormonism,"

and those who embraced it were looked upon as the offscouring of all flesh. I received the promised testimony, and after 50 years' experience I do most assuredly know that God has spoken from the heavens, that Joseph Smith was a true prophet sent of God, and that this Church, now presided over by Presidents Joseph F. Smith, John R. Winder and Anthon H. Lund, is the Church of the Lamb.

This everlasting Gospel is being preached in all the world for a witness. I have had the privilege of traveling abroad to preach it. I labored for some time in the Southern States, declaring the message of salvation, and when I was released to come home I was sorry, for I was enjoying my labors so much among that people. No one could be treated any better than I was by the people of the Southern States. I never had to sleep out of doors, for the Lord always opened up the way for me. And I am so thankful to know that the Lord blessed the people that blessed me. Those who threw open their doors to the Elders, who fed and clothed them, and who aided them in the work of the ministry, though they have not embraced the Gospel they will most assuredly receive the recompense of reward from the Lord Jesus, our Master. We were representing the Lord Jesus Christ, not ourselves. We were not beguiling the people by falsehood, by false dogmas or foolish traditions; we were offering them the Gospel of the Son of God with the promise that if they would repent and obey it they should be put in possession of a similar testimony and knowledge to that which we ourselves enjoyed. Love the inhabitants of the earth? Of course, we do. I have crossed the Atlantic ocean seven times, not on pleasure trips, but in the interests of the Church, and I know how the Lord has protected me and taught me. He will do the same to anybody else, if they will put their trust in Him and ask; for He has declared in these last days that if we will ask we shall receive, if we will knock it shall be opened unto us, if we seek we shall find. We do most assuredly know that this is true.

These are the glad tidings that we take to the nations. We tell the people what opportunities are within their reach today, if they will only repert and obey the Gospel. We are pleased to do this, because we love the inhabitants of the earth. As Latter-day Saints we are frequently admonished to live our religion. I understand that to live our religion is to love the Lord our God with all our might, mind and strength, and our neighbor as ourselves, and speak of all the best we can. I understand that to live my religion is to mind my own business, attend to my own affairs, work out my own salvation, and magnify my calling. I understand that to live my religion is to trust in the Lord and do good; to seek earnestly for the blessing of the Almighty, and to be filled with gratitude to Him that I have the privilege of being a member of His Church, that I have a living testimony, that I have become sanctified through the precious blood of Christ, and that I have the fellowship of the Holy Ghost. The Lord has said He would be enquired after, and I have enquired of Him for the last 50 years, and do most assuredly know that when I have asked for that which has been necessary He has granted my prayer, having tested Him under many different circumstances in my labors. It has been my privilege to bear my testimony in many countries, and I have been thankful to Almighty God for the manner in which He has sustained me in all my travels. He has preserved me from all harm, and enabled me to accomplish His purposes. I have frequently said that if I had been as kind to myself as the Lord has been to me, I would have no reason to complain. I am thankful to declare the loving kindness of our Father in heaven.

There is a living testimony manifested here. I shake hands with brethren whom I knew 50 years ago, when we were brought into the Church by our Father in heaven; for the Lord Jesus Christ said, "No man can come to me, except the Father which hath sent me draw him." I know that He drew me and enlightened my mind; I know that He drew my brethren and enlightened

them. They know it, too, and we are living witnesses, living monuments of His mercy, that in all the vicissitudes of life our Father has preserved us and has filled our souls with gratitude and praise. He has given us the privilege of the higher education in His holy temple, and of all the blessings of the new and everlasting covenant. There is nothing that we have and enjoy but has been given to us by Him, and we say, All glory be to the Father, and to the Son, and to the Holy Ghost!

I am thankful that I have the privilege of bearing my testimony upon this auspicious occasion. I am thankful for this conference, and for the testimony of my brethren. It has been sweet to me to listen to their voices, declaring the goodness of God to them. We can see what class of men the Lord has selected to be his ministers, humble, childlike, filled with the Spirit of the Lord. Do we love each other? We do; it is impossible for us to do anything else. May the Lord God of Israel bless these His servants in all their outgoings and incomings. May they be established in His everlasting righteousness, that their days may never fail, but that their testimony may be true and bright, so that they may lay down their lives as members of the Church of Christ in full fellowship, to be received into the Church of the Lamb behind the veil, and to realize the promise, Blessed are they that have a right to the tree of life. If we can obtain a right to the tree of life, we will surely be members of the Church of Christ in good standing, to the glory of God our Eternal Father, through Jesus Christ. Amen.

#### PRESIDENT JOSEPH F. SMITH.

Possession of Priesthood not confined to a few.

Although we may enjoy a little advantage over the rest of the congregation, for my part I could stay here a week longer to hear the testimonies of my brethren, and to give to the world an opportunity to see and know that the Priesthood in the Church of Jesus Christ of Latter-day Saints is not confined to one man, nor to three

men, nor to fifteen men, but that there are thousands of men in Zion who hold the Melchizedek Priesthood, which is after the order of the Son of God, and who possess keys of authority and power to minister for life and salvation among the people of the world. I would like to give the world an opportunity to see what we are, to hear what we know, and to understand what our business is and what we intend to do, by the help of the Lord.

The choir sang:

Zion stands with hills surrounded.

Benediction by Elder George C. Parkinson, president of Oneida Stake.

#### CLOSING SESSION.

The choir sang:

Though deep'ning trials throng your way,

Press on, press on, ye Saints of God.  
Ere long the resurrection day

Will spread its light and truth abroad.

The opening prayer was offered by Elder Wm. C. Parkinson, president of Hyrum Stake.

Singing by the choir:

Hark! listen to the trumpeters!  
They sound for volunteers,  
On Zion's bright and flowery mount  
Behold the officers.

#### ELDER JOHN W. TAYLOR.

Ancient prophecies fulfilled in these days—The work of John and the three Nephites—Preparation for the coming of Messiah.

My dear brethren and sisters, I never enjoyed a conference better in my life than the one we are now holding; for I delight in hearing the workers in Zion express their views. This is a remarkable congregation, and last night we also had this house filled to overflowing, with Sunday school workers. When I see these large congregations gathered together in the tops of the mountains it fills my heart with joy, because I can see in it the fulfillment of ancient prophecies. Yesterday the choir rendered a beautiful anthem, suggesting that the mountain of the Lord's house would be established in the tops of the mountains. The Prophet Isaiah spoke of this. He was a great

prophet. He prophesied of the coming forth of our Lord and Savior Jesus Christ a long time before His birth into the world. He also prophesied of the coming forth of the Gospel in the dispensation of the fullness of times, as well as the coming forth of the Book of Mormon. He said:

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

"And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

Brethren and sisters, where did you come from? You came from the various nations of the earth, and in your presence here is fulfilled one of the greatest signs that will ever be given to this generation before the second coming of our Lord and Savior Jesus Christ.

When our Savior was among men he rebuked them because they took no notice of the fulfillment of prophecy. He said, "O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" He said further: "Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth near unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men." Jesus wanted to impress them that they should rather look to the fulfillment of prophecy than to the precepts of men. He himself respected all that the holy prophets uttered. In His memorable sermon on the mount He said: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

The Prophet Jeremiah also prophesied concerning the gathering, in the following language:

"I will take you one of a city, and two of a family, and I will bring you to Zion:

"And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding."

When you find a pastor that will teach the children of men according to the heart of God, you will find one that has perfect reverence for the words of Jesus wherein He says, "Men shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

It has been eighteen hundred years since any one has come forth and testified that they have seen the face of God, until among all the nations of the earth they are beginning to look upon the Eternal Father as an imaginary creature. Through transgression the Lord withdrew the Gospel from the children of men. Jesus foreshadowed this when He said to the Jews, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." He was finally put to death, according to prophecy, and after His resurrection He appeared unto the Apostles. On one occasion they asked Him, "Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power." Again, when His disciples asked him "what shall be the sign of thy coming, and of the end of the world?" He said, among other things, "And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." He also said, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Here are two remarkable signs that were to precede the coming of the Son of Man.

Now, the Lord our God has opened the heavens in these last days, in accordance with the prophecy of Jesus Christ, and the Father and the Son have appeared to the Prophet Joseph Smith. The Gospel of Christ has been restored, in fulfillment of prophecy, and it is being preached in all the world for a witness, according to the predic-

tion of the Savior. The Elders of Israel have stood up in your midst and spoken as they were moved upon by the Holy Ghost. When you heard them you said in your heart that what they said was true; for behold it went through your systems like fire. God poured out upon you the convincing power of His Holy Spirit, and gave you a witness that the Elders were servants of God and were speaking under the influence of the Spirit of truth. Hence you yielded obedience to the Gospel. This also is in accordance with the words of Jesus wherein He says, "My sheep know my voice; but a stranger they will not follow." The voice of the Spirit of God led you out from the nations of the earth. As Elder Teasdale testified here this morning, "No man can come to me, except the Father which sent me draw him." When that Spirit rests upon the honest in heart their greatest desire is to help build up the kingdom of God.

A portion of Israel is now gathered together, but in a little while you will find another prophecy will be fulfilled, and that is the prophecy that Jesus made to the three Nephites who, having power over death, are still living upon this continent. He spoke to them of a time when they would perform a great and mighty work among the Gentiles; and that has not yet been fulfilled, but it will be. You will find that many districts where the Elders of Israel cannot reach will be penetrated by these men who have power over death; and when the honest in heart see the power and authority that is with them, they will feel like Nicodemus did of old, (but I trust they will have more faith and courage) when he said, "Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him." These three men are going to perform a great work in the program of the last days, as is the beloved disciple, John, whom Christ refers to when He says, "If I will that he tarry till I come, what is that to thee?" According to a revelation given through the Prophet Joseph Smith, the Savior said unto Peter, "If I will that he tarry till I come, what is that to

thee? for he desired of me that he might bring souls unto me, but thou desiredst that thou mightest speedily come unto me in my kingdom. I say unto thee, Peter, this was a good desire, but my beloved has desired that he might do more, or a greater work yet among men than what he has done before; yea, he has undertaken a greater work; therefore I will make him as flaming fire and a ministering angel; he shall minister for those who shall be heirs of salvation who dwell on the earth."

My testimony is that these men are going abroad in the nations of the earth before the face of your sons, and they are preparing the hearts of the children of men to receive the Gospel. They are administering to those who are heirs of salvation, and preparing their hearts to receive the truth, just as the farmer prepares the soil to receive the seed. The Lord has promised that He would send His angels before the face of His servants, and He does so.

You are here, my brethren and sisters, in a gathered capacity, in fulfillment of prophecy. This is the day spoken of by Jeremiah:

"Therefore, behold the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt;

"But, The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them; and I will bring them again into their land that I gave unto their fathers.

"Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks."

Brethren and sisters, your sons are fulfilling this prophecy today in the nations of the earth. Speaking of Zion that should be established in power and glory in the last days, the prophet says:

"The Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit."

In conclusion, let me say to my young brethren and sisters and to my friends who are under the sound of my voice,

I know that God lives. I know that Jesus Christ is the Redeemer of the world, and through His atoning blood all mankind may be saved, by obedience to the laws and ordinances of the Gospel which He has revealed in these last days through the Prophet Joseph Smith. I know that Joseph Smith was an inspired man, raised up of God to usher in the dispensation of the fulness of times; yea, that time which all the holy prophets looked forward to. My testimony is that through your faith and diligence in keeping the commandments of God, every gift and blessing that He has ever promised unto the children of men is yours, whereby you can be brought back into the presence of our Father and crowned heirs of glory, immortality and eternal life. Behold, this is the day of the Lord's preparation. We are preparing for the coming of our Lord and Savior Jesus Christ, and His coming is near at hand. He will come in the clouds of heaven, with power and great glory. I also testify unto you that the words of the Prophet Malachi are true when he said, "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." I say unto you when that voice goes forth among the children of men, "Lo, the bridegroom cometh; go ye forth to meet him," it will be a sorrowful day for the children of men. It will be a day of weeping and wailing among those who have taken "the broad way." As Jesus himself has prophesied, they will cry for the rocks to fall upon them, to hide them from the wrath of Him who shall come; for no man can stand in the presence of God, except he be cleansed every whit from sin.

May God bless you, my brethren and sisters, and fill you with His Holy Spirit, that your greatest desire may be to build up the kingdom of God upon the earth, that we all may keep our garments clean and unspotted from the world, and strive to set an example worthy of imitation, that we may be justified of the Lord and be prepared

for His coming; which is my prayer in the name of Jesus. Amen.

ELDER W. C. LYMAN,  
(President of San Juan Stake).

My beloved brethren and sisters, I feel very humble in attempting to speak to you a short time, and I trust that the Spirit of the Lord may be with me, that my remarks may be appropriate to the occasion and applicable to those who may listen.

I was sustained and set apart as the president of the San Juan Stake a little less than six months ago so that I am perhaps not as well acquainted with the conditions that exist there as I will be in the future. However in connection with my counselors Brother William Halls of Mancos and Brother Redd of Bluff I have visited the different wards that compose the stake. I believe all the auxiliary organizations are in good running order. The stake covers the southeast corner of the state of Utah the northwest corner of the territory of New Mexico and the southwest corner of the state of Colorado; and all we lack to make us happy is a portion of the territory of Arizona that we may raise some of those large sweet potatoes that Brother Kimball has been telling you of. We have some good county in the San Juan Stake and we have a good deal of the other kind. Inasmuch as the brethren have counseled the Saints not to move too much at the present time it would perhaps not be wise for me to tell you the advantages of that portion of the Lord's vineyard. However, if any of you are dissatisfied with your present homes and think you are not getting wealthy fast enough come down and visit us, examine our country, and you will certainly return home and feel satisfied to stay there. Some portions of our stake have been settled under peculiar conditions. One of the towns that we have there, when the first settlers went into that locality they had to take their wagons to pieces and let them down over a perpendicular cliff nearly 40 feet high. Some of them never came out again. I would like to men-

tion briefly the history of one of our towns. For a period of years after it was settled it seemed as if it would be impossible to maintain the settlement. I believe the people once or twice asked the privilege of leaving there and going to a more favored locality. The servants of the Lord told them that those who desired to leave were at liberty to do so and they could go with their blessings but that those who remained would be doubly blessed. Quite a number of the members of that ward had faith in the promise of the Lord, and they remained there, and that promise to them has been literally fulfilled. I presume that today there is not another ward in the Church, with the same number of people, that possesses the same amount of wealth as this ward does.

We are happy in that country. We are trying to keep the commandments of the Lord and to build up His Church in that part of the vineyard. I love the cause in which we are engaged. I love the Latter-day Saints, and I love the men whom God has appointed to preside over us. I bear testimony that I do know that they have been called of the Lord, and that they are inspired by His Spirit. I pray that the blessings of the Lord may accompany each one of us who have attended this conference to our homes and remain with us through life. May the Lord grant it. Amen.

#### ELDER JOSEPH B. KEELER

(Of the Presidency of Utah Stake.)

It affords me much pleasure, my brethren and sisters, to represent before you the Utah Stake of Zion. It has only been about twenty months since that stake was divided, and three stakes made out of it; but I can assure you that its spiritual welfare, and, I hope, its temporal welfare, has been enhanced by this movement. It seems as though our quarterly conferences and our general meetings are as well attended now as they were before the division. From the reports we hear from the Alpine Stake and from the Nebo Stake, it would seem that they likewise are prospering. The people,

on the whole, are striving to keep the commandments of the Lord. I believe they are increasing in their tithes and offerings. They rejoice in the educational advantages that they have. As you know, one of the great Church institutions is located in that stake—the Brigham Young academy. Its registration last Friday evening in the higher departments was 710 students, and 140 in the preparatory school. The stake is composed of seventeen wards and three branches, and all of the organizations are complete, I believe.

I have been much interested, as doubtless you have, in the reports that we have listened to today. It seems as though, when we are hearing these reports, we cannot refrain from exclaiming, Zion is growing! We are living in the midst of the fulfillment of prophecy, as was remarked by Apostle Taylor. The faith and the testimonies of the people are increasing. I do hope that we will be able to follow the counsel and advice that is given to us from day to day by our brethren who are placed over us. I think it is wonderful counsel they are giving about remaining in the places where the Saints have settled, and have an inheritance there. I know full well that there is a restlessness among the people, even in our part of the land, where they are not so short of moisture as they are in other places. But the counsel to the Latter-day Saints is, Remain where God has planted your feet, unless you are advised to go elsewhere. I believe that the Lord will send the former and the latter rains. He is not going to drive His children from this chosen land. We are in a position that we may know in the spring of the year whether there is a prospect for much or little moisture and it seems to me it would be the part of wisdom if we should govern ourselves in our farming interests by these conditions. There are some crops that we need not plant if we know there is going to be a shortage of water. It would be better for us if we would intensify that that we already have; farm less in these dry seasons, and cultivate it more thoroughly, and in all probability we would get just as great returns.

I have also been gratified to hear the counsel given regarding the betterment of the quorums in the Lesser Priesthood. I acted for a number of years in the Bishopric and I know the difficulties the Bishops have to contend with. I have been a short time in the presidency of the Stake, and I comprehend also the difficulties that have to be surmounted in that calling. I believe that we should get nearer to the Lesser Priesthood. We prepare, say the Seventies, to go abroad to preach the Gospel. Our Mutual Improvement associations tend toward this; our Sunday schools in some respects tend toward this. But we find very little done for those who officiate in the Lesser Priesthood. I have rejoiced to see that a movement is now being undertaken to make more effectual the religion classes. I hope the brethren will pay some attention to this. The brethren who hold the offices in the Lesser Priesthood need to have personal attention. They need to come in personal contact with the Teacher. The trouble is I think, we talk to them at too long a range. They ought to be trained in their duties, the Deacon to be trained in his office, the Teacher in his. If the Teacher is a young boy, put him in care of some experienced man, and let him be taught the practical as well as the theoretical part of his calling. If our young men can be put through this system of training and education, the result will be, when they arrive at manhood they will be capable of going among the people and giving them good advice in their homes. One would think that the Seventy, coming from his mission, would be just the man to go among the Latter-day Saints in their homes; but that work is altogether different from the work he has been doing in the world. The work of proselyting is one thing, the work of Teacher among the Saints is another thing. Although they both belong to the Gospel, they are not quite alike. I feel to rejoice that the brethren have been advised in these matters, and I hope we will take these instructions home to our Stakes and wards, and put them into practice, that in the years to come we may have a valiant band of brethren of the Lesser Priesthood, or

those who will act in that Priesthood, going among the people and teaching them their duties. May God add His blessings, is my prayer in the name of Jesus. Amen.

ELDER MILTON H. WELLING

(President of Malad Stake.)

I rejoice exceedingly, my brethren and sisters, in the privilege I have had of attending this conference. I believe it has been the most inspiring spectacle of my life. To hear the brethren who are laboring in the various mission fields and in the Stakes of Zion report the progress of the work of God among the children of men is a testimony to me that the Gospel which we have received is true. I believe if the young Latter-day Saints will make a careful study of the proceedings of this conference they will be able to obtain a testimony of the fulfillment of prophecy in the spread and development of this work. The Prophet Daniel saw the time when a little stone should be cut out of the mountain without hands, which should roll forth and fill the whole earth. Today we can see in a measure that this word of God is being fulfilled, from the reports given here by the servants of the Lord who have come from different parts of the earth.

I am honored this afternoon in having the privilege of speaking to you for a few moments regarding the conditions that prevail among the people of the Malad Stake of Zion. The Malad Stake was organized about fifteen years ago, with President Oliver C. Hoskins at its head. President Hoskins remained as the presiding officer of that Stake until about seven months ago, when I had the honor of being called to preside among that people. The Saints of the Malad Stake are united. They are laboring earnestly and devotedly, I think, for the upbuilding of the kingdom of God among the children of men. The Presidency of the Stake have visited all the wards, of which there are eleven, and two branches, and we find that the people are striving to the best of their ability to serve the Lord and keep His com-

mandments. The Presidency of the Stake are united, and in my youth and inexperience I have been exceedingly blessed in my ministry among the people there by having two faithful, stalwart counselors—Brother Gibbs, who has been associated with the Presidency of the Stake since its organization, and Brother Ward, who has been presiding for the last twenty-two years among the Indians of Washakie. In that connection I may say that we feel proud of the fact that we have an Indian ward in our Stake, thoroughly organized, and with all the auxiliary organizations. These Indians are endeavoring to serve the Lord, and we feel that they are a credit to our Stake.

My brethren and sisters, I desire to testify that the Gospel of Jesus Christ is true, and that those who are placed at the head of this Church are inspired of the Lord to perform the work that they have been called to do. I trust that the Latter-day Saints may go forth from this conference to the various Stakes of Zion and carry the instructions they have received to the home of every member of the Church, that this work may grow and prosper in the earth. This is my prayer in the name of Jesus. Amen.

#### PRESIDENT ANTHON H. LUND.

**Importance of an education, secular and religious**  
—Missionaries should avoid debates—The God we worship—Only the accepted standard works of the Church authoritative.

This conference has been a very interesting one to me. It has been instructive to hear the reports from the different stakes and missions, given by those who are present; and as far as I have learned the conditions, I know that they have reported truly.

I have one or two things I would like to speak upon, if the Spirit of the Lord shall lead me upon those subjects.

Winter is coming, and during the winter time our day schools are all in session. We have an excellent school system in the state, and we desire to ask all parents to see to it that their children attend school and receive all the benefits they can from the schools in our midst. We have been accused

of being an ignorant people, and that the authorities of the Church believe their strength lies in the ignorance of the people; but this is not the case. We do not want to foster ignorance. On the contrary, we desire that all our children shall enjoy the blessings of an education, as far as it lies in our power to give it them. The Prophet Joseph said that no man could be saved in ignorance. We look upon ignorance as a hindrance to salvation. Hence we want our people to be an enlightened people, an educated people, a people trained in all that leads to eternal life.

Besides our district schools, we have schools instituted in our midst for the teaching of the principles of the Gospel. Last night we had a large congregation here of Sunday school workers. We would like our brethren and sisters throughout the stakes of Zion and in the different missions where Sunday schools are established, to see the importance of having all their children attend them and receive the instructions given there. We look upon the Sunday school as a very important organization in our midst, and we are indeed pleased that so much interest has been taken in this matter. While speaking about Sunday schools, I want to mention the Juvenile Instructor, and to ask the parents to support that journal and place it in the hands of the children. Remember that it belongs to the Sunday schools; and is not a private enterprise. Hence we ask the Sunday schools to be loyal in its support, so that we can spend more means on improving it and making it what it ought to be—a journal in very deed for the instruction of our juveniles.

Religion classes have also been started in our midst; and now that the day schools are opened, we want these classes started, too, that the instruction given in the district schools may be supplemented with religious instruction. It is not intended, however, to mix the two. We cannot interfere with the state schools. We do not desire to take any rights from our friends living here; but we do claim the right to see to it that our own children are given the privilege of learning that which we believe to be of the utmost

importance. Presidents of stakes and Bishops of wards, we depend upon you to put forth a strong effort to the end that in every ward a religion class be established, if there be not one already. We have quite a number of Church schools, and we encourage our young men and young women to attend them. We are pleased to hear from all our academies that they have opened with better prospects than ever before. A greater interest seems to be taken in these institutions, and the First Presidency and the Church board of education, realizing the importance of this work, have made a greater appropriation in favor of it than ever before. We feel that the expenditure of means for the education of our children in these schools is profitable. We cannot fully estimate the value of these institutions. It may cost us a great deal, but if we can save if it were but one soul, how great will be our joy, saith the Lord. I believe these institutions will be the means of saving thousands of souls. In our academies missionary courses have been established, which many of our young men have been called to attend, in order to study the principles of the Gospel and get a systematic knowledge of the plan of salvation, so that when they go out into the world they may know how to teach that which they believe. These courses are doing a great deal of good.

I started by saying that we want all to attend the district schools. Now, we have in this state an excellent university. There has been some talk that the First Presidency and other authorities of the Church were inimical to that institution, and did not want our people to send their young men and young women there. We want it understood that this is not the case. In the past our legislatures have been composed mostly of men belonging to this Church, and they have made large appropriations in favor of that institution, to equip it and make it worthy the name of a university. We feel that our people should avail themselves of the advantages of that institution. Many who go east for education could go to that institution and receive just as much, I believe, as they do at the

eastern institutions of learning. We want it understood that we are not against the university, but we favor our people getting the advantages which it offers. Religion cannot be taught there, of course. There all sects and denominations must meet on neutral ground. But for the students belonging to the Latter-day Saints it is possible that some means can be found whereby they could be given religious instruction outside of the institution. If any of them could make arrangement to attend the theological course in the Latter-day Saints university, it is open to them.

When we were down south we encouraged the people to also attend the Normal school established at Cedar City. We consider that these state schools are well equipped and supplied with able instructors, and that our young people can derive much benefit from them. In short, we want to study how we can make the most of the educational advantages in this state and in the other states throughout Zion, that all our children may receive an education.

In listening to the reports from the presidents of missions, I was pleased with one feature. Some of them said that the missionaries avoided debates and contention. I look upon this as the right course. Some there are who think we are afraid to meet anyone in debate. Not so. It is much harder for our young brethren to keep from debating than it is to engage in it; for they feel that they have the truth, and they are not afraid to meet anyone in defense of the principles in which they believe. But we have only one object in view in going out amongst the nations, and that is to follow the Master's instructions—to go out and teach men. That is our work. We do not go out to win battles as debaters; but we go out to teach men that which we have received, and which we know is true. If men are not willing to receive it, that is their own concern, not ours. When our Elders show the world the beauty of the principles of the Gospel as revealed to us, it is for men to say whether they will receive them or not. The Elders do their duty, and leave the

result to the Lord. Those who seek to debate with our Elders and thirst for the honor of beating them in argument, do not want to be taught; they simply want contention. Paul tells us to avoid contention. He said: "But if any man seem to be contentious, we have no such custom, neither the churches of God." So we say; contention is not our custom, and we advise our missionaries not to contend, but simply go out and teach the principles of the Gospel.

Some there are who follow our Elders, and after they have preached the principles of salvation, these men get up and charge that the Elders do not believe in God, but that they believe in Adam as their God, and they will bring up a few passages from sermons delivered by this or that man in the Church to substantiate this charge. Now, we are not ashamed of the glorious doctrine of eternal progression, that man may attain the position of those to whom came the word of God, that is, gods. When Jesus was preaching unto the Jews on one occasion they stoned Him, and He wanted to know if they stoned Him for the good works He had been doing. Oh, no, they say, "for a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God." To meet this, Jesus said:

"Is it not written in your law, I said, Ye are gods?"

"If he called them gods, unto whom the word of God came, and the scriptures cannot be broken;

"Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?"

We believe that there are gods, as the Savior quoted. He repeated what was written in the law, and He did not say it was wrong, but used it as an argument against them. While, however, we believe, as the scripture states, that there are more gods, to us there is but one God. We worship the God that created the heavens and the earth. We worship the same God that came to our first parents in the Garden of Eden. In the revelation contained in Section 116 of the Book of Doctrine and Covenants the Lord speaks con-

cerning Adam-ondi-Ahman, "the place where Adam shall come to visit his people, or the Ancient of days shall sit, as spoken of by Daniel the prophet." In the 107th section, the Lord speaks of Adam as "Michael, the Prince, the Archangel," and says that he shall be a prince over the nations for ever. We may with perfect propriety call him prince, the ancient of days, or even God in the meaning of the words of Christ, which I have just quoted; but we do not worship him, we worship the same God that he worshipped. When our missionaries are met with these sophistries and with isolated extracts from sermons, we say to them that anything that is a tenet of our religion must come through revelation and be sustained by the Church, and they need not do battle for anything outside of the works that have been accepted by the Church as a body. When men come with extracts from sermons, let them bring the whole sermon, so that the context can be taken to see what was the meaning of the preacher, and not bring a few isolated passages whose meaning can be twisted and distorted to something opposite to what was intended. Our brethren have a right to ask for this. They can defend the principles they teach by the revelations of God as contained in the Bible, the Book of Mormon, the Book of Doctrine and Covenants, and the Pearl of Great Price, the standard works of the Church; outside of these they need not go. Many of our Elders, when they go out into the world, have never heard of the things that are brought up against us, because they are not doctrines believed or taught here. In regard to the young man who lately committed a fearful deed, in New York, and the charge that the teachings of Mormonism had caused him to do it, I am safe in saying that the young man never heard at home in Zion a single thing taught by the people here in regard to the horrible doctrine attributed to us by the world, called "Blood atonement," for nothing is taught either in private or in public that would lead to such a dreadful crime. It is only out in the world where we are accused of holding such views. I have alluded to the argu-

ments brought against us and the works considered by us as standards in order that our missionaries may not feel at a loss what to do. They know the works which have been accepted by the Church; they can read the word of God unto His people, both ancient and modern, and let them plant themselves firmly thereon. God bless you all. Amen.

#### PRESIDENT JOHN R. WINDER.

Temple work—The Sacrament—Fast offerings.

While listening to the reports made by the Presidents of Missions, I thought it might not be out of place for me to say a few words in relation to some missionary work done at home. I refer now to the work that is done in the house of the Lord. We have in the Salt Lake Temple about fifty missionaries—brethren and sisters who have been called to that labor—and they work without compensation. Some of them have been on that mission for more than nine years. I have in mind one sister who has been working in the temple nine and a half years, and I do not know that she has ever missed a day during all that time, when the temple has been open. She is not quite as old as I am, but she is nearly 81 years of age. If you will pardon me, I can say the same thing for myself: during the nine and a half years I have never been absent from the temple one day when it has been open.

I will give you a few figures bearing upon the work that is being done in the houses of the Lord. In the Salt Lake Temple, during the past six months, there have been 34,758 ordinances performed, and during the past year 73,060 ordinances. Since it was opened in 1893 there have been 726,924 ordinances performed there. In all the Temples now in existence there have been 2,447,000 ordinances performed.

This is a brief sketch of the work that is done by the missionaries who are called to work in the houses of the Lord.

Be it remembered, brethren and sisters, that this Temple work was one of the most important subjects that

the mind of the Prophet Joseph Smith, in his last days, was very much exercised over. And it is an individual work. It is the duty of all who have relatives and friends on the other side of the veil to see that this work is done for them. These temples have been erected at great expense; millions of dollars have been expended on them; they are kept open at a heavy expense; and we ought to avail ourselves of the opportunity to obtain blessings in them. There is room in them for all who desire to perform ordinance work. I hope, therefore, you will take this into consideration, and remember the words of the Prophet Joseph, that it is the duty of every person who has received ordinances for themselves to seek after their dead relatives.

There is one more subject that I wish to say a few words upon: it is in relation to the administration of the Lord's supper. When visiting wards and stakes I have thought there is not that solemnity surrounding this ordinance that ought to be. It is a matter that the presiding officers should look after. Call the attention of your people, when the sacrament is being prepared, to the sacredness of the obligations they are about to enter into. I remember the first time I ever visited a Latter-day Saint meeting after I obeyed the Gospel, that when the sacrament was prepared the presiding officer arose and spoke to those present in relation to the obligations they were about to enter into, and time was given for any who had been overtaken in a fault to make confession before partaking of the sacrament of the Lord's supper. I believe we are too careless in relation to this ordinance. When the bread and the water are passed around, we are too apt to partake of it in a mechanical kind of a way, without thinking scarcely of what we are doing. Consequently, I call the attention of the presiding officers to this subject.

One more subject I want to touch upon. Your attention has been called to the fast offerings, and it has been said that some stakes and wards had no poor, consequently they did not deem it necessary to fast. Don't you know, brethren and sisters, that a

blessing comes from fasting? It is not so much the dollars and cents as it is the blessing that we are after, and unless we observe this we cannot expect the blessing. I could give you some statistics on this question that probably would astonish you, but I will say this: Last year \$36,000 had to be drawn from the general tithing office to provide for the poor. Now, if the Latter-day Saints would observe this rule as they ought to, every Bishop would have abundance with which to supply all the poor in Zion.

My brethren and sisters, during the three days we have been here, while hearing the brethren I have felt several times like shouting Hosanna, Hosanna, to God and the Lamb! In the name of Jesus Amen.

#### PRESIDENT JOSEPH F. SMITH.

"I hold in my hand a copy of the revised edition of the Pearl of Great Price. The Pearl of Great Price, as it originally existed, was presented before the general conference and accepted as one of the standard works of the Church. Since then the book has undergone a revision; that is to say, all the revelations that it formerly contained which were also in the Book of Doctrine and Covenants, have been eliminated from it, as we thought it unnecessary to have revelations published in this book which were already published in the Doctrine and Covenants; therefore, these revelations have been eliminated from the Pearl of Great Price as it now is, and you will find them in the Doctrine and Covenants. In addition to this, Professor James E. Talmage has gone through the work and divided it into chapters and verses, making it a far more convenient book of reference than it was before. He has also supplied copious footnotes or references, which will be an aid in the study of the book.

These are the changes that have been made in the book, and we now present this book in its revised form—the original matter being preserved as it was before, only divided into chapters and verses—for your acceptance as a standard work of the Church."

It was moved and seconded that the book be accepted as a standard work of the Church, and the motion was carried unanimously.

President Smith then presented the authorities of the Church, first remarking that "we desire that the brethren and sisters will all feel the responsibility of expressing their feelings in relation to the propositions that may be put before you. We do not want any man or woman who is a member of the Church to violate their conscience. Of course, we are not asking apostates or non-members of the Church to vote on the authorities of the Church. We only ask for members of the Church in good standing to vote on the propositions that shall be put before you, and we would like all to vote as they feel, whether for or against."

#### THE GENERAL AUTHORITIES

of the Church were presented by President Joseph F. Smith, to be voted upon by the conference, as follows:

Joseph F. Smith, as Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

John R. Winder, as first counselor in the First Presidency.

Anthon H. Lund, as second counselor in the First Presidency.

Brigham Young, as President of the Twelve Apostles.

As members of the Council of Twelve Apostles: Brigham Young, Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant, John W. Taylor, Marriner W. Merrill, Matthias F. Cowley, Abraham O. Woodruff, Rudger Clawson, Reed Smoot and Hyrum M. Smith.

John Smith, as Presiding Patriarch of the Church.

The counselors in the First Presidency, the Twelve Apostles and the Presiding Patriarch as Prophets, Seers and Revelators.

First Seven Presidents of Seventies: Seymour B. Young, Christian D. Fjeldsted, Brigham Henry Roberts, George Reynolds, Jonathan G. Kimball, Rulon S. Wells and Joseph W. McMurrin.

William B. Preston, as Presiding

Bishop, with Robert T. Burton and Orrin P. Miller as his first and second counselors.

Joseph F. Smith as Trustee-in-Trust for the body of religious worshipers known as the Church of Jesus Christ of Latter-day Saints.

Anthon H. Lund as Church historian and general Church recorder.

Andrew Jenson, O. F. Whitney, A. M. Musser and B. H. Roberts, assistant historians.

As members of the General Church Board of Education; Joseph F. Smith, Willard Young, Anthon H. Lund, James Sharp, John Nicholson, George H. Brimhall, Rudger Clawson, Joseph M. Tanner and John R. Winder.

As General Superintendent of Church Schools—Joseph M. Tanner.

Secretary of Church Board of Education—Arthur Winter.

As members of the Board of Examiners—Joseph M. Tanner, Benjamin Cluff, Jr., George H. Brimhall, Joshua H. Paul and James H. Linford.

#### OFFICERS AND MEMBERS OF THE GENERAL BOARD OF THE RELIEF SOCIETY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

Bathsheba W. Smith, general president; Annie Taylor Hyde, first counselor; Ida Smoot Dusenberry, second counselor; Emmeline B. Wells, general secretary; Clarissa S. Williams, general treasurer.

#### OFFICERS OF THE DESERET SUNDAY SCHOOL UNION.

Joseph F. Smith, general superintendent; George Reynolds, first assistant general superintendent; J. M. Tanner, second assistant general superintendent.

Members of the Board—Joseph F. Smith, George Reynolds, Joseph M. Tanner, Thomas C. Griggs, Joseph W. Summerhays, Levi W. Richards, Francis M. Lyman, Heber J. Grant, George Teasdale, Hugh J. Cannon, Andrew Kimball, John W. Taylor, L. John Nuttall, James W. Ure, John F. Bennett, John M. Mills, William D. Owen, Sey-

mour B. Young, George D. Pyper, Henry Peterson, Anthon H. Lund, John R. Winder, James E. Talmage, George M. Cannon, Horace Cummings, George D. Pyper, general secretary; George Reynolds, treasurer.

#### GENERAL OFFICERS OF THE YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATIONS.

Joseph F. Smith, general superintendent; Heber J. Grant and B. H. Roberts, assistants; Thomas Hull, secretary and treasurer; Evan Stephens, music director; Horace S. Ensign, assistant music director.

Aids—Francis M. Lyman, John Henry Smith, Matthias F. Cowley, Abraham O. Woodruff, J. Golden Kimball, Junius F. Wells, Milton H. Hardy, Rodney C. Badger, George H. Brimhall, Edward H. Anderson, Douglas M. Todd, Thomas Hull, Nephi L. Morris, Willard Done, Le Roi C. Snow, Frank Y. Taylor, Rudger Clawson, Rulon S. Wells, Jos. W. McMurrin, Reed Smoot, Bryant S. Hinckley, Moses W. Taylor, B. F. Grant, Henry S. Tanner, Hyrum M. Smith, Wm. B. Dougall.

#### OFFICERS OF THE YOUNG LADIES MUTUAL IMPROVEMENT ASSOCIATIONS.

Elmina S. Taylor, president; Maria Y. Dougall, first counselor; Martha H. Tingey, second counselor; Ann M. Cannon, secretary and treasurer; Mae Taylor Nystrom, corresponding secretary; Joan Campbell, recording secretary.

Aids—Adella W. Eardley, Sarah Edington, Agnes Campbell, Lillie T. Freeze, Susa Young Gates, Minnie J. Snow, May Booth Talmage, Emma Goddard, Rose W. Bennett, Alice K. Smith, Elizabeth C. McCune, Ruth M. Fox, Julia M. Brixen, Helen W. Woodruff, Augusta W. Grant, Mary A. Freeze.

#### OFFICERS OF THE PRIMARY ASSOCIATIONS.

Louie B. Felt, president; Lillie T. Freeze, first counselor; Josephine R. West, second counselor; May Anderson,

secretary and treasurer; Olive L. Deridge, assistant secretary; Euphemia I. Burnham, recording secretary.

Aids—Aurelia S. Rogers, L. Lula Greene Richards, Isabella S. Ross, Camilla C. Cobb, Edna L. Smith, Eliza Slade Bennion.

#### GENERAL BOARD OF RELIGION CLASSES.

Anthon H. Lund, general superintendent; Rudger Clawson, assistant general superintendent; Joseph M. Tanner, assistant general superintendent.

Members of Board—L. John Nuttall, John M. Mills, Henry Peterson, Horace Cummings, Joseph W. Summerhays, Matthias F. Cowley, Hyrum M. Smith, Rulon S. Wells, Joseph W. McMurrin, L. John Nuttall, general secretary.

Leader and director of the Tabernacle choir—Evan Stephens, with Horace S. Ensign as his assistant; John J. McClellan as organist, and all the members of the choir.

John Nicholson as clerk of the conference.

The voting to sustain was affirmatively unanimous.

#### PRESIDENT SMITH

read the following and in suitable remarks gave it his hearty approval:

Salt Lake City, Utah, Oct. 6, 1902.—An organization has recently been effected under the direction of the general board of the Relief Society of the Church of Jesus Christ of Latter-day Saints, in which Sister Emma A. Empey was sustained as general supervisor of the Relief Society nurses, with Sister Phebe Y. Beatie as secretary and treasurer, and Sister Margaret C. Roberts as instructor.

It is desired that the Relief Society of every stake of Zion shall send as many young women as possible to study nursing, and that the presidents of stakes shall interest themselves with the Relief Societies and young ladies that the good work that has been started here may be carried on, and that the sick and needy throughout all the settlements may have proper attention.

The class will start Monday, Nov. 3. For further information see Relief Society pamphlet, or write to Sister Phebe Y. Beatie at 55 North West Temple street, Salt Lake City. Emma A. Empey, general superintendent.

#### \*PRESIDENT JOSEPH F. SMITH.

Honor the Priesthood in their respective callings—Sustain the Church publications—President Snow's great and good work—Commendation of the auxillary organizations—Closing admonitions.

Six months ago we announced to the people in conference assembled that we expected to carry the Gospel and our testimony to the Saints as far as we had power to do it. I desire to say to this conference that we have fulfilled that promise to the best of our ability. Myself and at least one of my counselors, together with a number of the Apostles, have visited many of the settlements between here and Canada, holding conference in Canada and meetings in several of the wards there; and we have been as far south as St. George. We have attended the conferences of the people as far as our time would permit, and there has not been a Sabbath day that we have been idle. We have visited the Saints, borne testimony and declared the truth to them as diligently and faithfully as we had strength and time to do. What remains to be done, we hope, by the blessings of the Lord and continued health and strength, to be able in the future to accomplish it. Between now and next April we will perhaps be able to visit a number of the Stakes of Zion, and Wards, too, which we have been unable to reach up to the present. We cannot afford to be idle.

At this conference we have heard from nine Apostles—all that were in attendance. I regret exceedingly to say that President Brigham Young is confined to his room with serious illness; and while we hope and pray that the Lord may be merciful unto him and prolong his life, we feel, from the knowledge we have of his condition and sufferings, that we will have to leave him in the hands of the Lord. If he had been present at this conference,

we would have had all the brethren of the Twelve with us, excepting Brothers Lyman and Grant, who are in foreign lands laboring in the missionary field. Besides the Twelve, we have heard from almost forty presiding officers in the Church; and I only regret that we do not have the time to continue this work until we could hear from all the Presidents of Stakes, at least. But, brethren, do not be discouraged; if you will come next Conference we will give you a chance then.

Furthermore, I want to say to the Saints who have listened to the brethren who have spoken unto us, that they are only an average of the Presidents of Stakes. We have not selected the brightest, the wisest and the best to speak to us. We have taken those from the outer settlements, as far as we could, because we desired to have them heard here. We desire to recognize them, and we would like their people at home to realize the fact that they are recognized in the general conferences of the Church. I believe it to be the duty of the Church to recognize and acknowledge every man that holds an official position in it, in his sphere and in his calling. I hold to the doctrine that the duty of a Teacher is as sacred as the duty of an Apostle, in the sphere in which he is called to act, and that every member of the Church is as much in duty bound to honor the Teacher that visits him in his home as he is to honor the office and counsel of the presiding quorum of the Church. They all have the Priesthood, they are all acting in their callings, and they are all essential in their place, because the Lord has appointed them and set them in His Church. We cannot ignore them; or, if we do, the sin will be upon our heads.

We have had some excellent instructions from President Lund and President Winder of the First Presidency, in relation to the work in the Temple, to discussions and contentions, in the missionary field, to the education of our children, to the maintenance of schools, to religion class work, and other matters. I endorse their remarks. President Lund has also recommended to

us the Juvenile Instructor, of which the brethren have given me the honor of being the chief editor. I am not the only editor of this periodical. Brother George Reynolds is one of the editors; indeed he is the worker, the bee in that hive. He is always busy wherever you find him. So far as industry is concerned, I do not know a man in Israel that performs a greater multitude of duties and labors than George Reynolds does. He is always at work, and always has plenty to do. I desire to remind you too, that the brethren have done me the honor also of electing me to be the editor of the Improvement Era, the organ of the Young Men's Mutual Improvement association, Elder E. H. Anderson being actively in charge. As the Juvenile Instructor belongs to the Sunday schools, and not to any individual or syndicate of individuals, in like manner the Era is the organ of the young men of Zion. No man has any interest or profit in it more than another; nobody is making money out of it, and nobody is getting any salary out of it, except one or two who have to be constantly employed in the office. We send the magazine to the missionaries abroad, and receive commendations from the Elders with respect to the good that is being accomplished by doing this. We recommend the Improvement Era, as we do the Juvenile Instructor, to the youth of Zion, and we say that you cannot do better than subscribe for it, and have it in your libraries, and still better, read it. Nor do we wish to overlook the Young Woman's Journal, nor the Children's Friend.

Brethren and sisters, we want you to be united. We hope and pray that you will go from this conference to your homes feeling in your hearts and from the depths of your soul to forgive one another, and never from this time forth to bear malice towards another fellow creature, I do not care whether he is a member of the Church of Jesus Christ of Latter-day Saints or not, whether he is a friend or a foe, whether he is good or bad. It is extremely hurtful for any man holding the Priesthood and enjoying the gift of the Holy Ghost to harbor a spirit of envy, or malice, or retaliation,

or intolerance toward or against his fellow man. We ought to say in our hearts, let God judge between me and thee, but as for me I will forgive. I want to say to you that Latter-day Saints who harbor a feeling of unforgiveness in their souls are more guilty and more censurable than the one who has sinned against them. Go home and dismiss envy and hatred from your hearts; dismiss the feeling of unforgiveness; and cultivate in your souls that spirit of Christ which cried out upon the cross, "Father, forgive them; for they know not what they do." This is the spirit that Latter-day Saints ought to possess all the day long. The man who has that spirit in his heart and keeps it there will never have any trouble with his neighbor; he will never have any difficulties to bring before the Bishop, nor High Council; but he will always be at peace with himself, at peace with his neighbors, and at peace with God. It is a good thing to be at peace with God.

One year ago today, as near as I can recall, we were honored by the presence, and with the privilege to hear the voice of President Snow. Shortly after he was called home to his final account before the great Judge of the quick and the dead. The Lord preserved his life to a goodly age, and I want to say that the Lord Almighty accomplished some things through President Lorenzo Snow that neither President John Taylor nor President Wilford Woodruff accomplished in their day. Although the same questions had been brought before them, yet they were never thoroughly decided and settled until President Snow did it. Therefore, I say, all honor and praise be unto that instrument in the hands of God of establishing order in the midst of uncertainty, and certain rules by which we know our bearings. I wish to mention this, because I feel in my heart to thank the Lord for President Snow, and to honor him as the instrument in His hands of accomplishing his mission, for which the Lord preserved him so long in life. He lived to bear his testimony to the world that Joseph Smith the Prophet taught him the doctrine of celestial marriage. He lived to declare to the

world that he knew positively that Joseph Smith did receive it by revelation and that that doctrine was true and of God. And if he had done no more than this he would have accomplished a great work, because he was a living witness, an eye-witness and an ear-witness, and he knew whereof he spoke. You and I will have to meet his testimony, and so will the people of the world; and when we go to give an account of that which we have heard and known in the world, we can not dodge this, but will be held to an account for it, just as sure as the Lord lives and President Snow did his duty.

I want to say a few words to the Mutual Improvement associations. You young men and young women, officers of the Mutual Improvement associations, I implore you to go from this conference and do your duty. Look after the wayward, the disobedient, the thoughtless, and the indifferent. It is necessary that they should be guarded and looked after. As it has been expressed here time and again, it is better for us to save our own boys who are being misled at home, than it is for us to go out into the world and spend years of time and endless means in order to gather in a few people from the world, while some of our own boys and girls need redemption as much as they, besides these people of the world are so full of the traditions and superstitions of their fathers when they gather to Zion that it is difficult, if not impossible, for them to entirely overcome these traditions and get down to a full comprehension of the Gospel and a complete reception of the truth. Yet a soul saved out in the world is as precious in the sight of God as a soul saved at home. But we have work to do right at home, at our own doors; and it will not do for us to neglect the work necessary to be done at our own thresholds, and then go out into the world to do work that is no more necessary. Let us do our duty everywhere.

I desire to speak a word of commendation of the Primary associations. The sisters who are engaged in this noble work are most worthy women and very energetic in their labors. They are accomplishing a wonderful work. It is

soul-inspiring, delightful and encouraging to see the results of the labors of these sisters. I commend this work to the attention of presiding officers everywhere, and would ask that the Bishops encourage and foster not only the Sunday schools and the Improvement associations, but also the Primary associations; for theirs is a work necessary to be done among the little children, which cannot be done, it would appear, in any other way.

Furthermore, I desire to commend the work of the Relief Society, an organization that was effected by the Prophet Joseph Smith. The objects of this organization are manifold. It is not designed to look only after the poor and the needy as to their bodily necessities, but it is also intended to look after the spiritual, mental and moral welfare of the mothers and daughters in Zion, and all who are engaged or interested in female work. I commend the Relief Societies to the Bishops, and say, be friendly to these organizations, because they are auxiliary organizations and a great help to the Bishops.

I regret very much indeed that we have not had time to hear from the Seven Presidents of Seventies, but neither they nor you need to feel very bad about it, because we expect to send them out to visit you. If you have not had the privilege of hearing them here, we will let you hear them at your homes. It is their business to preach the Gospel, and another time they may have a chance to preach it to you here. I would love to have heard them and—I was going to say—hundreds of others, whom we would like to have heard, if time would permit.

I now say to the brethren of the Priesthood—the High Priests, the Seventies, the Elders, and the Lesser Priesthood—magnify your callings; study the scriptures; read the 107th section of the Book of Doctrine and Covenants, on Priesthood; learn that

revelation, which was given through the Prophet Joseph Smith, and live by its precepts and doctrine, and you will gain power and intelligence to straighten out many kinks that have heretofore existed in your minds, and to clear up many doubts and uncertainties in relation to the rights of the Priesthood. God gave that word to us. It is in force today in the Church and in the world, and it contains instruction to the Priesthood and the people in relation to their duties, which every Elder should know.

I will say now to all of the Latter-day Saints, Let us live our religion; let us pay our tithing and be blessed; let us remember the poor and the needy, and sustain and help them; let us visit the sick and afflicted, and administer consolation unto them; let us help the weak; let us do all in our power to build up Zion, to establish righteousness in the earth, and to plant in the hearts of the people the glorious truth that Jesus is the Christ, the Redeemer of the world, that Joseph Smith is a prophet of the living God, whom the Lord raised up in these last days to restore the everlasting Gospel and the power of the Holy Priesthood to the world.

That the Lord may help us to accomplish this work, and sustain us in every good word and work, is my humble prayer in the name of Jesus. Amen.

The choir sang,

We Thank Thee, O God, for a Prophet.

The benediction was pronounced by Elder Charles W. Penrose, counselor in the Presidency of the Salt Lake Stake.

Conference adjourned for six months.

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The stenographic work, in taking a full account of the speeches, was done by Elder Arthur Winter.

JOHN NICHOLSON,  
Clerk of Conference.

# SEMI-ANNUAL SUNDAY SCHOOL CONFERENCE.

## Preliminary Meeting of Superintendents.

The superintendents and assistants of the Sunday schools of the various stakes of Zion met with the Deseret Sunday School Union board, at room No. 25 of the Lion House, Salt Lake City, at 6 o'clock on the evening of Sunday, October 5, 1902, for the consideration of special business. The call was made by the general superintendent. Thirty-five stakes were represented.

The brethren sang, "Redeemer of Israel," and prayer was offered by Elder James H. Linford.

Elder George D. Pyper brought up the subject of the Juvenile Instructor and stated that a subscription of 8,300 was secured last year and this had increased to 8,800 during the present season with the prospect of reaching what the board desired by the end of the year—nine thousand subscribers. It was claimed, however, that the list should be increased to at least 10,000 during 1903, and Elder Pyper asked the support of the officers in behalf of the magazine and urged upon them the necessity of reading it themselves in order to keep up with the Sunday school work.

Elder George M. Cannon offered the following resolution:

"Resolved, that as stake superintendents of Sunday schools we make an earnest effort to increase the number of subscribers to the Juvenile Instructor in our respective stakes at least ten per cent."

After some remarks the resolution was adopted.

Elder Joseph W. Summerhays said that the board was simply the agent of the schools in publishing the Juvenile Instructor, but it was plain to all that the Sunday school organization needed

an organ and the Instructor was a necessity; all the board asked was that the stake and ward officers and workers should bear their part of the burden.

Elder Summerhays also stated that the board would like a Sunday School Union organized in every stake of Zion; that it was recommended that a Sunday school conference be held in each ward once a year; that stake Sunday school officers should go into the by-ways and corners and mining towns and organize Sunday schools wherever possible. No town, village, settlement or camp should be without its Sunday school.

Elder Horace Cummings related his experience in organizing a Sunday School Union in Juarez Stake, Mexico. All schools were represented except one composed of two families, living one hundred and fifty miles away. There were two hundred and ninety-nine present, and it took a month for some of the workers to come to the meetings and return to their homes. This, he thought, a complete answer to those who object to the organization of a union because of the scattered condition of the people of their stakes, as very few stakes are as scattered as Juarez, and yet they made a great success of it, and he believed great good would follow.

Elder Joseph M. Tanner then announced the near completion of the Sunday school plans, and stated that, subject to the printer's ability to do the work, the committee hoped to have the plans in the hands of the teachers by December 1st.

General Treasurer George Reynolds submitted a proposition to offer premiums of ten volumes of the Juvenile Instructor to the stake remitting the nickel donation to the general treasurer

by December 1, 1902, and five volumes to the stake remitting by January 1, 1903.

On motion of Elder David O. McKay the offer was amended so as to require a payment of a full one hundred per cent of the nickel fund based on last year's report of enrollment, and on motion the time of payment was changed to December 15th and January 15th, instead of December 1st and January 1st.

Elder Thomas C. Griggs stated that with the exception of one stake and part of another all the jubilee histories had been sent to the various stakes in accordance with the resolution adopted by the stake officers, and there was still some \$1,100 due. It was thought sufficient time had now been given and that these accounts should be squared up.

The meeting then adjourned with the benediction by Elder Seymour B. Young.

#### GENERAL MEETING.

The General Semi-Annual Conference of the Sunday schools of the Church of Jesus Christ of Latter-day Saints was held in the Tabernacle, Salt Lake City, Utah, Sunday evening, October 5, 1902, at 7:30 o'clock, General Superintendent Joseph F. Smith presiding. There were present, of the General Superintendency, Joseph F. Smith, George Reynolds, and Joseph M. Tanner; most of the members of the Sunday School Union board, several Apostles, officers and representatives from forty-three stakes, the absentees being Bingham, Maricopa, St. Johns, Sevier, Snowflake, Star Valley, and Union. Three missions were also represented, viz: California, Colorado and the Northern States.

This congregation of Sunday school officers and teachers and those interested in the work formed probably the largest Sunday School Union meeting ever held in the Church.

The conference was opened by the Tabernacle choir, led by Professor Evan Stephens, singing the anthem, "Let the Mountains Shout for Joy." Prayer was offered by Elder Reuben G. Miller of Emery Stake.

The choir then sang, "From afar, Gracious Lord."

General Secretary George D. Pyper then called the roll, which was responded to by forty-three stakes and three missions, as before stated. The secretary also presented the general Sunday school authorities, who were sustained as follows:

Joseph F. Smith, General Superintendent.

George Reynolds, First Assistant General Superintendent.

Joseph M. Tanner, Second Assistant General Superintendent.

Members of the Board: Joseph F. Smith, George Reynolds, Joseph M. Tanner, Thomas C. Griggs, Jos. W. Summerhays, Levi W. Richards, Francis M. Lyman, Heber J. Grant, George Teasdale, Hugh J. Cannon, Andrew Kimball, John W. Taylor, L. John Nutall, James W. Ure, John F. Bennett, John M. Mills, William D. Owen, Seymour B. Young, George D. Pyper, Henry Peterson, Anthon H. Lund, John R. Winder, James E. Talmage, George M. Cannon, Horace Cummings.

George D. Pyper, General Secretary.

George Reynolds, Treasurer.

Thomas C. Griggs, Business Manager.

#### SECOND ASSISTANT SUPERINTENDENT JOSEPH M. TANNER.

I am pleased to see so many present who are evidently interested in the great Sunday school cause; and I ask an interest in your faith and prayers that I may have the Spirit of God in the remarks which I may make.

The Sunday school work is something that comes home to us all and especially is it important to the home; and all those who look forward to the establishment of home, its elevation, its inspiration, must of necessity be particular friends of the Sunday school. It is that great organization of the Church used for the training of our children in spirit and mind, and therefore the methods adopted for its work are important, and the amount of the work is a matter in which the Deseret Sunday School Union board is greatly interested.

There have been remarkable changes in the Sunday schools in some of the stakes of Zion within the last few years. These changes are so great in some instances that it is hardly possible to realize the improvements made. The intense interest and enthusiasm that have been awakened have almost revolutionized some stakes. It has been a matter of great importance to the Union board to learn what has been the cause of these changes and why some stakes have advanced so much more rapidly than others, though no doubt all the stakes of Zion are ambitious to be in the first rank. One important cause is found in the fact that the teachers and students are now preparing themselves in their lessons before going into the Sunday schools. The teachers have union meetings, and once a month assemble and give instructions. It is now required of the teachers that they be prepared in advance before going into the school room, and this preparation of the teacher leads to preparation on the part of the pupil. The Deseret Sunday School Union board have noticed that these changes have been due to program and outlines prepared in advance; and in consequence it was proposed that uniform outlines be prepared for all the stakes of Zion, so that every Sunday in the year there is a lesson for the teachers to give. The plans will be uniform

In the past some classes have spent years reading the Scriptures without any aim, and little children have been required to take up subjects not suited to them; subjects away beyond their years. We have endeavored to get up plans embodying the experience of the union board, stake boards, and teachers of ability, and by the first of December we hope to have the work in the hands of all the Sunday schools of the Church, that the teachers may begin their work on the first Sunday in January, 1903. Teachers, I desire to call your attention to the importance of preparation on your part. Some of the subjects cannot possibly be taught by the teachers not prepared before going to their classes.

It is desired that teachers should be more familiar with the Scripture. Read it in your homes. This will lead the

pupils to study, and if the children read at home what an encouragement it will be to the parents! It will all result in families gathering around the fireside, reading the Scriptures and preparing lessons for the next Sunday. Home reading is a beautiful habit and a taste for it should be encouraged by example; it is not enough to admonish children to read.

I have been asked when children should be taught the reading habit, and in answer I would say: Before they are old enough to read. If parents themselves will adopt the practice of reading aloud the children will be encouraged to read as soon as they are able to do so. There is no more beautiful habit than for a father or mother to read to their children in the evening. It will correct pernicious inclinations. This new plan should create a new love for, and interest in the Bible, Book of Mormon, Doctrine and Covenants and Church works. The first volume of the History of the Church is just issued, and it should be in the home of every Latter-day Saint, as it is published at so low a price that it is within the reach of all.

We are especially anxious to encourage self-effort on the part of the young that they may realize the value of these good books, and that it will be creditable to them not to understand the Scriptures and their own history. What a lovely thing it is to see a model home! It is a credit and an honor to any man to have a good family, and we respect those God-fearing men who are examples in the homes for upholding its purity, its enlightenment and its stability. We better help our country when we perform our duties in the home and in the Sunday school.

God bless our leader, a man among men, fitted in every way to stand at the head of this great work; and may all who labor for the advancement of the Sunday school interests find their reward a thousand fold; I ask in the name of Jesus. Amen.

PRESIDENT ANTHON H. LUND.

My dear brothers and sisters: I rejoice in seeing the interest the Latter-day Saints take in the Sunday school

work. This is the largest organization in the Church, and I believe in every ward, and in every branch of the Church where there are children we have a Sunday school. There is a growing desire to make these schools interesting to the children. I am pleased with the steps taken to have the work laid out beforehand and the lessons planned so that the teachers and children may be prepared for their Sunday mornings' work. It is a great work: That of teaching the children the plan of salvation and the moral law. Our Sunday schools are used for this purpose. We believe there is hardly an organization in the Church that has such far-reaching consequences as the Sunday school. The work done there is not only for the present, but it will leave its imprint in the years to come.

Sunday school teachers should be exemplary men who teach not only by precept but by example. If you want children to do right show them the way. The teacher who indulges in things forbidden in the Word of Wisdom will not accomplish much in teaching the children. The little ones soon find out the teacher's way and manner of living and the effort to instruct will be in vain. If you want to have influence with the children show them that you are in earnest and believe what you teach and mean it, and thus lead them in the paths of virtue and right.

The Sunday school is not only for the education of the head but we must reach the heart; we must make the children love that which is right; make them love virtue for virtue's sake; make them have an abiding faith in God their Creator, and a knowledge of the infinite love shown to all mankind by the Redeemer; to partake of that love which must show itself in good works.

Teachers, this is a noble work in which you are engaged. Go to your secret chamber and there pray that the Spirit of God may be with you; that you may secure the love and confidence of the little ones placed in your care. And that you may succeed in this great work I ask in the name of Jesus Christ. Amen.

#### GENERAL SUPERINTENDENT JOSEPH F. SMITH.

My beloved brethren and sisters: I do not intend to say very much on this occasion. There are many brethren present who have subjects upon their minds and I desire to give them as much time as possible. But I feel like saying something in relation to our children. It does not need argument to convince our minds that our children will be just about what we make them. They are born without knowledge or understanding—the most helpless creatures of the animal creation born into the world. The little one begins to learn after it is born, and all that it knows greatly depends upon its environment, the influences under which it is brought up, the kindness with which it is treated, the noble examples shown it, the hallowed influences of father and mother, or otherwise, over its infant mind. And it will be largely what its environment and its parents and teachers make it.

The child of the lowest of our native tribes born in a wigwam and the child born in luxury start out almost equal so far as the possibilities of learning are concerned. A great deal depends upon the influences under which it is brought up. You will observe that the most potent influence over the mind of a child to persuade it to learn, to progress, or to accomplish anything is the influence of love. More can be accomplished for good by unfeigned love, in bringing up a child, than by any other influence that can be brought to bear upon it. A child that cannot be conquered by the lash, or subdued by violence, may be controlled in an instant by unfeigned affection and sympathy. I know this is true; and this principle obtains in every condition of life.

The Sunday school teacher should govern the children, not by passion, by bitter words or scolding, but by affection and by winning their confidence. If a teacher gets the confidence of a child it is not impossible to accomplish every desired good with that child.

I would have it understood that I believe that the greatest law and commandment of God is to love the Lord our God with all our mind, might and

strength, and our neighbors as ourselves; and if this principle is observed at home the brothers and sisters will love each other, they will be kind and helpful to one another, showing forth the principle of kindness and being solicitous for each other's good. Under these circumstances the home comes nearer being a heaven on earth, and children brought up under these influences will never forget them, and though they may be in trying places their memories will revert to the homes where they enjoyed such hallowed influences, and their better natures will assert themselves no matter what the trials or temptations may be.

Brethren and sisters of the Sunday school, I implore you to teach and control by the spirit of love and forbearance until you can conquer. If children are defiant and difficult to control, be patient with them until you can conquer by love and you will have gained their souls, and you can then mould their characters as you please.

Sometimes children do not like their teachers, and the teachers are impatient with the children and complain of them as being very uncouth, uncontrollable and bad. The children in their turn tell their parents how they despise their teacher and say they don't want to go to school any more because the teacher is so cross. I have heard of these things and know them to be true. On the other hand, if children say to father or mother, "We think we have the best teacher in the world in our Sunday School," or "We have the best teacher in our district school that ever lived," it proves that those teachers have won the affections of the children, and the little ones are as clay in the hands of the potter to be moulded in any shape desired. This is the position you teachers should occupy, and if you get their affections this will be the report the children will make regarding you. God bless you. Amen.

"Scatter Seeds of Kindness" was beautifully sung by a ladies' quartette from the Eleventh ward, Salt Lake City. The quartette was composed of Sisters Maggie Bassett, Etta Felt, Olive Cushing and Anna Vine.

#### JOSEPH W. SUMMERHAYS.

I trust, my brethren and sisters, that during the few moments I may address you I may have the Spirit of the Lord to dictate my remarks.

Previous to coming to this meeting the Deseret Sunday School Union Board met with the stake superintendents; and one of the subjects spoken upon at that meeting I desire to speak of here. I have reference to cottage Sunday Schools and to looking after wards which have no Sunday Schools established.

Some years ago in a near-by stake there was a certain mining camp without any Sunday School organization. A brother was called upon a mission to visit the locality, search out the Latter-day Saints and effect an organization. He did so, and by the blessing of the Lord his efforts were crowned with success. A Sunday School was organized, and it has grown and increased from that day to the present and has done some glorious work. On one fast day, early in the spring, some sixteen baptisms took place, and most of the subjects were children taught in that Sunday School, but whose parents were not of our faith. This is but one instance of several which have occurred in Utah.

Now, brethren, you who have been called to be watchmen upon the towers of Zion, when you go home look into the nooks and corners of your stakes and see if there are not many children who need the bread of life. We do not desire to interfere with the duties of the bishops, but it is our duty to do all that we can toward getting every child in Zion to attend Sunday School.

Our average attendance is altogether too low. Some Sunday Schools report an average attendance of as low as fifty and fifty-five per cent. I speak advisedly when I say that there are some places within the organized stakes of Zion where there have been no meetings of any kind held for two years. These are places, too, in near-by localities, and there are many children there who are anxious to be baptized. What is needed is some attention to the mat-

ter by the brethren whose duty it is to look after the sheep of Christ's fold. It is my mission and yours to work while it is yet day. Think of it for one moment! Consider the numbers of our youth throughout the Church who should be in the Sunday Schools, and who are not. We plod along from one week to another and allow these souls to decay. We are willing to preach the Gospel to the nations of the earth, and this is right. It should be so. We all understand the God-given feeling we experience when we take the candidate into the waters of baptism. But I want to say that it is just as important to save souls in Zion as in the ten thousands of cities in foreign climes. Remember the cottage Sunday Schools, establish them wherever needed, and seek to care for the lambs God has given to your care. Remember the suggestions given by the Savior to Peter, "Feed my lambs."

That we may have power to work righteously for the Sunday School cause as we should do, I ask in the name of Jesus. Amen.

#### ELDER HENRY PETERSON.

My brethren and sisters: While I stand before you I trust I may be guided by the same Spirit as were those who have spoken before me. President Smith in his remarks spoke of one great qualification that every teacher should possess, namely, the spirit of love for the pupils. A teacher who has that one great qualification will probably acquire all others necessary to the successful doing of his work. Love inspires him with a desire to benefit those placed under his watchcare. He studies their needs and prepares himself to supply his class with the necessary spiritual food.

A teacher filled with love for his students learns to love the Gospel as the means by which he can lead them into the right kind of spiritual life and draw them nearer to the Master. He enjoys searching the Scriptures and leads others into that same enjoyment. He carries a life into the class that is felt by

all present and leads them to regularity of attendance.

A teacher who loves his pupils will seek unto the Lord for assistance that he may be helpful to them. He will thus acquire the Spirit of the Lord, whose mission it is to bring to remembrance things past and to show things to come; and which gives the power of discernment that he may see the needs of others and be instrumental in supplying them.

If the hearts of all who are called to teach were filled with love, it would not be necessary for others to plan for them. That feeling would prompt them to make the necessary outside preparation, and the Spirit of God would use them as instruments and guide them into natural and wholesome methods of work. Instead of cramming the minds of pupils mechanically with disconnected religious and historical facts, they would give them the daily bread of spiritual life.

As the qualification mentioned does not universally inspire teachers and spur all on to the right kind of effort, the plans of which have been spoken have been prepared. Their chief value will be that they aid the teacher to make the proper outside preparation. A commendable feature of the plans being prepared is that they do not do the work for the teacher. The lessons are not prepared for the teacher, nor can he prepare them from the plans; but if he is willing to put forth effort the plans will guide him in making the right kind of preparation directly from the Scriptures.

The plans will help him to make this preparation easily and to find the most inspiring parts of the scripture.

It is to be hoped that the plans will be properly received and used, and that they will help teachers to get inspiration from the scriptures and a love for their work and for the children whom they teach. May God grant the aid of His Spirit and fill the teachers will love for their pupils, that they may be successful in winning souls to Christ. Amen.

"The Pilgrim's Song of Hope" was then rendered upon the great organ by Prof. John J. McClellan.

### ELDER HORACE CUMMINGS.

To say that I am surprised to be called upon to address this congregation would be a mild representation of my feelings; but I trust with the Spirit of the Lord I may be able to say something of interest to you and to me in connection with the subject of children.

One phase of the remarks of President Smith struck me with force. He stated that the characters of our children are about as we make them.

But we do not apply this fact as we should do. If we wish to become mechanics we find it necessary to be apprenticed to learn the trade. If we are to practice medicine, we must study the human body and how it responds to treatment. But we get married and begin to rear families without giving any, or but little, consideration to the nature of the children we bring into the world. We often rebuke them in the most bungling and hurtful manner. The time has come when more attention must be given to the training of the young.

A little incident which occurred in my neighborhood recently will show how thoughtless we sometimes are in correcting our children. A good mother who had been toiling hard all day found herself somewhat behind in her work of getting supper in the evening. She was tired, nervous, and worried lest it should not be ready by the time her husband returned from work. Her little daughter, six years of age, was helping her by tending the baby as best she could, but the baby was fretful and would cry in spite of the best attentions the little sister could give. "Maybe baby is hungry," said the little girl, "I'll get him some milk." So saying, she laid him in the crib and hurried into the pantry and got him a glass of milk. In her hurry and anxiety—for the baby was crying—she stubbed her toe and fell, spilling the milk on the carpet. The mother, without inquiring into the motives of the child, flew into a passion, rushed up and gave the little girl a smart blow on the head and called her a naughty girl for making such a grease spot on the carpet. The little girl, who had been doing her best

to help her mother, shrank into a corner broken-hearted at the treatment she had received.

What a grave mistake this mother made! How little consideration she gave to the motives of the child, or the real effects of the punishment! Could that child continue long to love and respect that mother under such unwise treatment? Punishment may be necessary at times, but we should be careful and know that we are right in giving it.

The same error often occurs in giving instructions. Sometimes we are clear upon a certain point ourselves, but cannot get out thoughts down to the capacity or condition, of the children. For instance, on a recent trip I visited a certain class of pupils who were from six to eight years of age. The teacher was trying to explain the passage from Isaiah which speaks of seven women taking hold of one man. What would little children know about such a subject? The subject as well as its treatment should be suited to the child. Other lessons from the Bible might have been given with profit, indeed, the greatest good may be derived by the use of the beautiful, simple stories which the Scriptures contain. Through them impressions may be made upon the young mind that will never be forgotten, and ever exert a good influence over their lives. But they must be chosen and presented wisely.

Our children are the greatest blessing God can give us, and we should bestow more attention and study upon child nature. Inquire into their motives, and give our best thought to their training.

The plans prepared are good ones for live teachers, but they are not good for lazy ones. Some people think it a sin to prepare a lesson beforehand. I remember a story told by Brother Maeser. This beloved teacher once visited a theological class, the teacher of which went—as Brother Maeser expressed it—from "Dan to Beersheba" and "from Genesis to Revelation" in his address to the class, without making clear any point or principle. Brother Maeser, at the proper time and place, asked him

what preparations he had made for that recitation. The teacher in evident surprise answered, "I never make any. I don't propose to lariat the Spirit of God." "My dear brother," responded Brother Maeser, "let me assure you there was not a particle of the Spirit of God in all your teaching this morning."

Read one of the lessons on the subject in the Doctrine and Covenants. The Prophet Joseph and Oliver Cowdery were both blessed with the gift to translate. Oliver lost it and the revelation tells us why. He thought all he had to do was to ask God and he would get the translation without further effort. Because he did not exercise his own mind, to think it out, his gift was taken away. So with the teacher. The plan is given you from the Union Board. Take each lesson, think it out, ask God's blessing upon it, and give it your best effort; your gift will grow; you will succeed.

#### ELDER JAMES E. TALMAGE.

It is a great thing to be one of an organization of this kind, and be identified with a cause represented by such numbers. I thought while looking over this immense congregation that we might search the world in vain for a similar gatherings on Sunday School or auxiliary matters. And this occasion is not a unique one amongst us; for twice every year thousands gather here in the interest of the Sunday School cause.

You will learn doubtless from what has been said by the brethren that much improvement is evident in the Sunday School work. I rejoice in this improvement but still think there is room for greater advancement. You will also gather from what has been said that we cannot get to a condition when we are beyond doing better. If I thought I could get to a heaven where there was no advancement possible, I don't believe I should want to go there.

When we feel that we have done the best possible we should give God the glory and say "That and better will do." One characteristic of true perfection is the capacity for improvement and progress. Development is a characteristic of everything that lives.

Reference has been made to teachers who do not teach in the way to make the most lasting impression. Now, something depends upon the dress of the teacher; and a failure is often traced to the fact that a teacher is not dressed right. Much of the impression we make on those with whom we come in contact depends upon our dress and address. I do not refer to the mannerisms of society, nor to the cut of the coat, the style of the gown or to the flowers and feathers on the hat, but to the clothing of the spirit. The teachers should wear the garment of their calling in Sunday School or they will never make the impression necessary.

When the garment of Elijah fell upon his successor it was manifested that the spirit of his calling was transmitted. Without this spirit we cannot accomplish anything. So, my brethren and sisters, strive for it, work for it and the spirit of your calling will engender the spirit of industry—God fearing industry, which will bring with it efficiency in the work to which you have been appointed.

My heart bounded with joy in listening to the voice of authority calling upon the teachers to prepare by study and earnest effort for their work and not expect the Lord to do it all for us. That injunction would at one time have been considered heresy, at least by a few. The Spirit of the Lord comes to him who seeks for it. I find I can prepare a lesson at home in as prayerful a spirit and with as much of the influence of the Lord, as if I stood here and attempted to talk to you on the subject.

When we pray for all we undertake then will we have the Divine influence always with us. This is the way to fulfill the admonition, "Pray ye without ceasing."

Some teachers are veritable prophets, bringing out things suitable for every occasion. The spirit of a calling enables one to overcome every obstacle.

When I am called by authority to perform a certain mission if I have the spirit of my calling I feel that I am better able to do it than is any other man, because it is my calling, my authorized labor; and I can go forth, confidently, knowing that the Lord nev-

er calls a man to perform any work without opening the way for him to do it.

The following question, handed in, has been given me to answer:

"What should be done with a member of the superintendency or a teacher in a Sunday School who does not observe the Word of Wisdom?"

It is not my function to give a law on this matter, but I will say this: That a teacher who professes to be directed by the Spirit of the Lord, and who violates the spirit of the Word of Wisdom, will not have that spirit in strength to enable him to realize what is intended. Such a teacher should be labored with and an effort made to bring him to the proper standard. I don't believe there are very many teachers who are not observing the Word of Wisdom. We are all trying to secure the same glory and we cannot continue to do an evil or the Spirit of God will cease to strive with us, and that man who persists in breaking the law of God is bereft of his power as truly as was Sampson when his locks were shorn from his head.

We must live by the law of God. Look around you and you can tell the men and women who are what they pretend to be; not those with lips ever guarded lest they show what is within, but those who show purity by every act. I testify from experience that when I obey the laws of righteousness the Lord comes to my help. And a teacher who is thus governed and who prepares a lecture or address upon the Scriptures puts forth the very spirit of the Scriptures.

In teaching put away the disposition to present personal theories. We have no authority to interfere with individual opinions; but neither you nor I have any right to teach a principle or doctrine as a tenet of the Church unless it has been sanctioned by the Church or the authorities. We are not to let fads lead us away. I was delighted with a couple of articles on fads and hobbies recently printed in the Juvenile Instructor over the signature of General Superintendent Joseph F. Smith. I could read in it the spirit of revelation.

The Spirit of God will not tell you that a thing is true and tell someone

else that it is false. If I speak tonight and you do not find an echo of the truth of it in your hearts it is because I am not truthful or you don't know the truth when you hear it.

Reference has been made to the home. I recently paid a visit to one of the stakes of Zion and I asked the superintendent, a very earnest man and the very man for the place, what was the greatest difficulty he had to contend with. He answered that he had the most trouble on account of a lack of interest among parents. A teacher will be faithful Sunday after Sunday and then of a sudden she is absent from school, off to the lake or some other place of recreation or amusement. The mother says to the daughter: "You have been very punctual for a long time and there is no harm in taking a day off for a rest." Sundays are not given to us for that purpose, and that mother was not doing her duty. The Sunday School work is not so arduous that we have to take a day off to rest up.

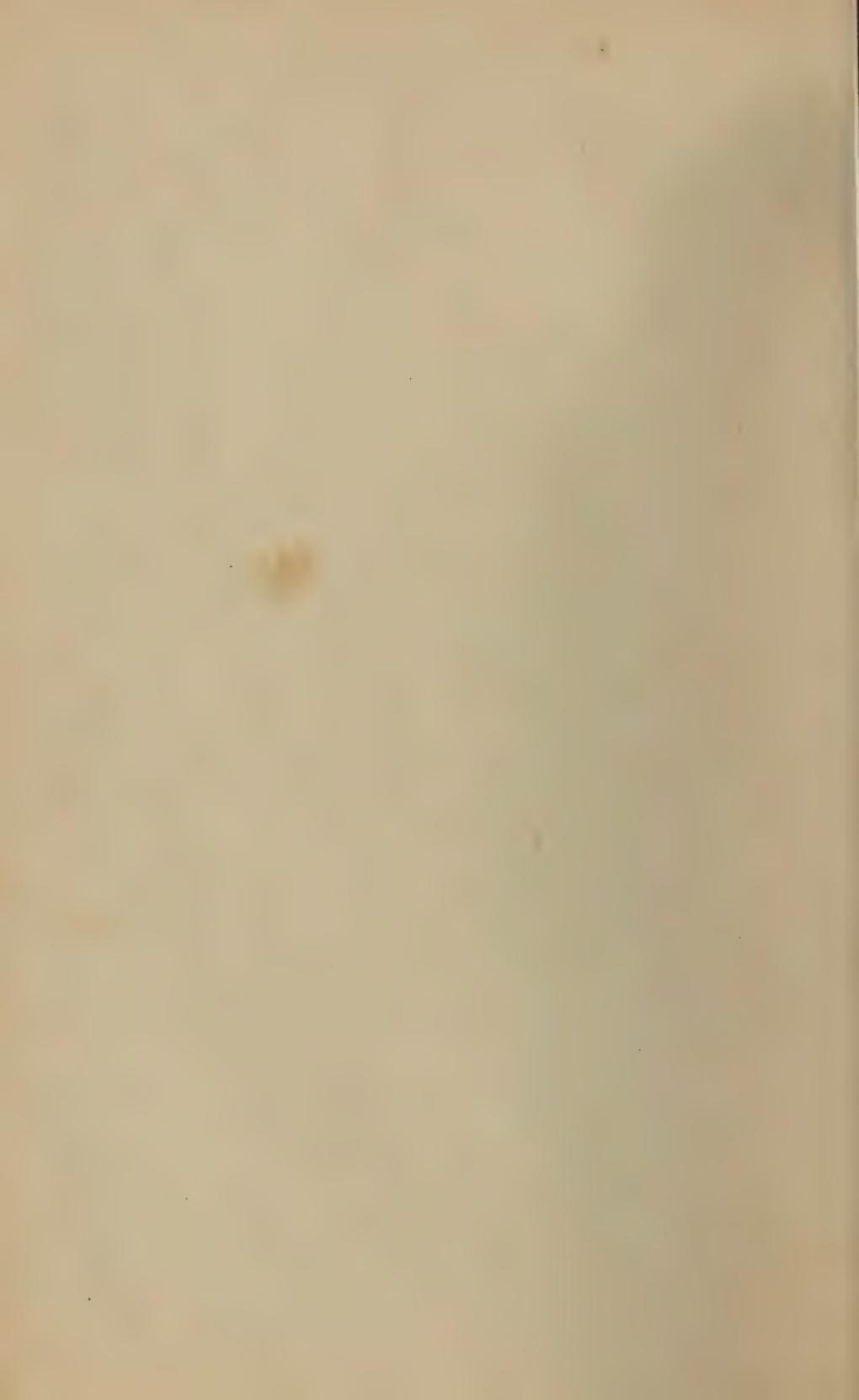
I rejoice in the good work of our teachers; I rejoice that the harvest is coming in forty and fifty fold. I hope it may soon be one hundred, yes two hundred fold, and on without limit or stop. God bless you. Amen.

#### ELDER JOSEPH M. TANNER.

I desire to call your attention to the fact that the outline plans will be published in pamphlet form; not all of the departments in one, because the teachers in the primary department may not want to use the theological plans and vice versa. The parts will be published for a very few cents. The plans are merely sketches and model lessons will be published from time to time in the Juvenile Instructor. The Juvenile Instructor, by the way, is the organ of the great Sunday School organization, and President Smith has taken a great interest in it and uses it as one of the channels to communicate his thoughts to the Saints throughout the Church.

The congregation sang the "Doxology" and the conference adjourned with the benediction of Assistant Superintendent George Reynolds.

GEO. D. PYPER, Secretary.



# SEVENTY-SECOND ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

## FIRST DAY.

The Seventy-second Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, at 10 a. m., April 4, 1902, President Joseph F. Smith presiding.

There were present of the General Authorities: Of the First Presidency, Joseph F. Smith, John R. Winder and Anthon H. Lund. Of the Council of Apostles there were: George Teasdale, Heber J. Grant, John W. Taylor, Mar-riner W. Merrill, Matthias F. Cowley, Abraham O. Woodruff, Rudger Clawson, Reed Smoot and Hyrum M. Smith; Presiding Patriarch of the Church, John Smith; first seven presidents of Seventies, Seymour B. Young, Christian D. Fjeldsted, Brigham H. Roberts, George Reynolds, Jonathan G. Kimbal, Rulon S. Wells and Joseph W. McMurrin; of the Presiding Bishopric, William B. Preston, Robert T. Burton and Orrin P. Miller. There were likewise a large number of presidents of stakes, their counselors and other leading men of the Priesthood.

The choir sang:

Come, dearest Lord, descend and dwell  
By faith and love, in every breast;  
Then shall we know and taste and  
feel  
The joys that cannot be expressed.

The opening prayer was offered by Elder Edward H. Snow.

Singing by the choir and congregation:

Our God, we raise to Thee  
Thanks for Thy blessings free,  
We here enjoy.

PRESIDENT JOSEPH F. SMITH.

OPENING ADDRESS.

Righteousness increasing among the Saints—Turu-poses of God will be fully accomplished—His kindness and mercy to the Saints—Encouragement and blessings for the people.

It is certainly gratifying to see so many of our brethren and sisters assembled here at the opening session of this the Seventy-second annual conference of the Church of Jesus Christ of Latter-day Saints. Everythin~ seems propitious for a time of rejoicing and profit in instruction and admonition and the outpouring of the Holy Spirit upon the servants of the Lord who may speak and upon those who shall assemble to hear from day to day. The weather is delightful, and I believe that the spirit of the people is good, and that there is an earnest desire in the hearts of the La ter-day Saints to promote all the interests of the kingdom of God in the earth and

the welfare of the Saints of the Most High.

I believe that the desire in the hearts of the people to serve the Lord and to work righteousness in the earth is steadily—although it may be slowly, yet steadily and surely—increasing; and I do believe with all my heart that this desire will be more and more earnest and more and more pronounced in the hearts of the people of God from time to time and from year to year, as we grow in grace and in the knowledge of the truth, until the coming of the Son of Man.

The kingdom of God is here to grow, to spread abroad, to take root in the earth, and to abide where the Lord has planted it by His own power and by His own word, in the earth, never more to be destroyed or to cease, but to continue until the purposes of the Almighty shall be accomplished, every whit that has been spoken of by the mouths of the holy prophets since the world began.

I rejoice exceedingly in the truth. I thank God every day of my life for His mercy and kindness, and loving care and protection that has been extended to all His people, and for the many manifestations of His peculiar mercy and blessing that have been extended unto us throughout all the length and breadth of the land and through all the years since the organization of the Church, on the 6th of April, 1830.

The Lord, about that time or soon after, decreed a decree which He said His people shou'd realize: That they should begin from that very hour to prevail over all their enemies, and, inasmuch as they continued to be faithful in keeping His laws which He had given unto them, it was decreed that they should prevail until all enemies were subdued—not subdued by violence or the spirit of contention or of warfare but subdued by the power of eternal truth, by the majesty and power of Almighty God—and by the increased power of the righteous and of the upright covenanted people of God should be magnified and increased, until the world shall bow and acknowledge that Jesus is the Christ, and

that there is a people preparing for His coming in power and glory to the earth again.

We carry to the world the olive branch of peace. We present to the world the law of God, the word of the Lord, the Truth, as it has been revealed in the latter day for the redemption of the dead and for the salvation of the living. We bear no malice or evil toward the children of men. The spirit of forgiveness pervades the hearts of the Saints of God, and they do not cherish a desire or feeling of revenge toward their enemies or those who hurt or molest them or seek to make them afraid; but, on the contrary, the Spirit of the Lord has possession of their spirits, of their souls and of their thoughts, and they forgive all men, and they carry no malice in their hearts toward any, no matter what they have done. They say, in their hearts, let God judge between us and our enemies, and as for us, we forgive them and we bear no malice toward any.

I sincerely hope that, during this conference, which will necessarily be brief, or at least will last but three days, with the exception, possibly, of some of our Priesthood meetings that may be held later—I trust that this conference will be one signally marked by the presence of God's influence and power, and that it will be one in which all that assemble will rejoice and be exceeding glad, in which their hopes will be encouraged and strengthened their faith increased and their power for good enlarged, that they may go hence from this conference rejoicing more than ever in the truth of the Gospel, and more and more determined to fight the good fight and keep the faith and establish righteousness in the earth; that it may be like a well of pure and living water, ever springing up unto eternal life.

God bless the people, the Saints of the Most High, wherever they may be, whether in the vales of these mountains and the regularly organized Stakes of Zion or in the missions in the earth, in our own land and abroad in foreign countries, and upon the islands of the sea. May God's blessing

be poured out upon those that yield obedience to the truth throughout all the world, and may the power of truth, the power of testimony, and the witness of the Holy Spirit, rest mightily upon His servants who are sent forth to preach the Gospel to the world.

I have to say this to my brethren and sisters: That I believe conscientiously, from all that I know, that the day never has been when Zion was more thoroughly equipped, more thoroughly furnished in good works, when there was a better spirit or a more united feeling existing among the people of God than exists today. I believe that the people of the Lord are more prosperous today than ever they have been. I believe they are more firmly established in the truth than they ever have been before. I believe, in other words, that we are continually growing and increasing in the knowledge of God and in good works, and in faith, power and determination to carry out and consummate the will and purpose of God in the earth.

I want to say to the people here that there never has been a time, within my knowledge at least, or within my knowledge of the history of the Church of Jesus Christ of Latter-day Saints, when the Saints paid a better tithing than they did during the year 1901. I have this to say as a word of encouragement and congratulation to the people throughout all the Stakes of Zion. You have done better than you have ever done before, and we hope that you will continue to do better in this respect, and that you will continue to do better in all other respects throughout the year 1902, and so continue on and on, from year to year, until we shall be perfect in the sphere in which God calls us to act, as the Father and the Son are perfect in their more exalted and glorious sphere in which they act.

May the Lord bless Zion, and may the Spirit of the Lord rest mightily upon His servants that shall address you during this conference, is my prayer in the name of Jesus Christ. Amen.

## ELDER JOSEPH W. M'MURRIN.

Necessity for experienced Elders in the mission-field—Responsibilities of the Seventy—None should shrink them.

It is rather unexpected to me, my brethren and sisters, to be called upon this morning to address this great congregation; nevertheless, I esteem it a very great privilege and honor to have the opportunity of standing up in this general conference to bear my testimony to the truth of the glorious work that God our Father has established upon the earth in this dispensation, and I sincerely hope that the few moments I occupy I may be directed by the Spirit of the Lord to say something that will be of some advantage to those who are assembled here. I believe that the Elders of the Church of Jesus Christ of Latter-day Saints feel the need of the inspiration of the Lord when they stand up to address the people, and that without that inspiration their words are very weak, indeed like unto sounding brass or a tinkling cymbal; yet, by the blessings of the Lord and the presence of His Holy Spirit, men who may be looked upon as weak are oftentimes led to say things that are of the utmost value. I hope that this Spirit may rest, not only upon your humble servant at this time, but upon all the servants of the Lord who shall stand up during this conference to teach the people the will of the Lord; and I believe that we have it in our own power, to a very great degree, to call down the blessings that we desire at the present time. We have assembled from the north and from the south, from the east and from the west, that we may worship the Lord our God; and if we have come together with the desire in our hearts to be blessed of our Father in heaven, and our prayers ascend to Him that He will be mindful of us, we have a right to hope, from the promises He has made to His people, that He will hearken to our prayers, and that He will pour out His blessings upon us in rich abundance.

I have rejoiced exceedingly in the few words that have been spoken to us by Prest. Joseph F. Smith, and I believe that a feeling of joy has permeat-

ed this entire congregation, and that we feel, as has been expressed by the president, blessed of the Lord, and that there is a spirit of unity and determination to keep the commandments of the Lord resting upon the people. This conference has opened in an exceedingly auspicious manner I do not suppose there has ever been a conference in the history of the Church when a larger body of the people was gathered together at the opening session than there is today.

My mind of late, brethren and sisters, has been led out a little in relation to the work that is being performed by the Elders of the Church as missionaries abroad, and I feel that if I can have the Spirit of the Lord I would like to offer a few remarks upon this missionary labor, and upon the class of men that are being selected from time to time to bear the message of the Gospel to the people of the world.

I rejoice in the opportunities that are given to the young men of Israel to go forth, clothed with the authority of the Holy Priesthood, and authorized to cry repentance to the people, to teach the children of men the wonderful purposes of the Almighty, and to expound to them the doctrines of the Gospel as they have been revealed anew in these latter times through the great Prophet, Joseph Smith. It is a glorious privilege that the young men of the Latter-day Saints enjoy, to go forth in this manner, to call the attention of the peoples of the world to the purposes of the Lord. In the missionary field they receive an experience that is invaluable; and we rejoice, as fathers and mothers and as servants and handmaids of the Lord, in seeing the return of young men from the missionary field who are filled with the inspiration of heaven, and who have gained valuable testimonies concerning the work of the Lord while they have been ministering words of salvation to the people. Many young men go out from our midst who have never had any experience outside of the Church, and who have never been brought in contact with any of the religious denominations of the world; yet when they come in contact with these denominations and meet profes-

sors of religion who have been specially educated to teach the people the dogmas the sects believe in, it in no wise lessens the faith of the Utah-born boys. In fact, coming in contact with the outside world and with the religious ideas that prevail among men seems to strengthen their faith, and they return home a thousand times firmer in their knowledge of the Gospel than they were before they left their homes to preach to the people. Therefore, I do not wish any feeling to arise in your mind, from the remarks I desire to make, that I am opposed to the sending forth of the young men who are going from day to day to represent the Latter-day Saints. I look back twenty years to the time when the opportunity was given to me, as a boy to go out as a missionary, and I thank God with all the strength of my soul today that that opportunity came to me in the days of my boyhood. I have thanked the Lord for twenty years that I was sent at that time upon my first mission—taken, as it were, as a brand from the burning, and made to understand the blessings that Almighty God had showered upon me in being born in the midst of this people, and in having good and godly parents, who made strong impressions upon my mind favorable to the work of the Lord by their upright lives and by their testimony concerning the truth of the Gospel. And I look forward with anticipations of joy to having sons myself, at no distant day, abroad in the nations lifting up their voices in proclamation of the same truth that I was sent to proclaim twenty years ago.

Nevertheless, my brethren and sisters, I have felt, in meeting with the Council of the Seventy and with the Apostles to set apart missionaries, that there is a lack of men of experience going abroad to represent the Latter-day Saints. I believe that all the missions would be greatly strengthened if, when word is sent out from the Presidency of the Church that a number of missionaries are required, the Bishops and Stake Presidency, in looking over the ground, would turn their attention occasionally to men of experience. It is no uncommon thing to find a com-

pany of young men going out as missionaries who have never had any experience in traveling—perhaps never been outside of the state in which they were born—and not one among them of experience who can be placed in charge, to watch over them, and to give them counsel as they journey to their fields of labor. And in the missions, I know from my own experience in the European mission (and I suppose this condition prevails in other missions) that it is sometimes a difficult matter to find a man to preside over a conference who has had experience. I have the feeling that if we would pay a little more attention to the manner given of the Lord for the calling of missionaries there would be more men of experience selected to perform this labor. The Lord has said, in the revelation concerning Priesthood, section 107 of the Book of Doctrine and Covenants.

"It is the duty of the traveling High Council to call upon the Seventy, when they need assistance, to fill the several calls for preaching and administering the Gospel, instead of any others."

If, when a call goes from the Presidency of the Church for missionaries, the Presidents of Stakes and Bishops would keep in mind this communication from our Father in heaven, I believe there would be more Seventies gathered in from the large number of quorums that exist than are now being called upon missions. I believe that God Almighty has placed the responsibility of preaching this Gospel upon the shoulders of the Seventy; that it is their peculiar calling; that the Lord expects men who have received this appointment to be in preparation for the accomplishment of the labor that specially belongs to them; and I do not think that the Presidents of Stakes and Bishops, when required to furnish missionaries, should look to the young men only, but they should look into the quorums of Seventy and be anxious to fill the calls made upon them from time to time from the ranks of the Seventy to a greater extent than they are now being filled.

In making these remarks I do not have any feeling to shift any responsi-

bility from my own shoulders or from the shoulders of my brethren with whom I am associated in the Council of the Seventy, on to the shoulders of other men. We are anxious in relation to this matter. We are traveling among the quorums of Seventy to a considerable extent, and we are teaching our brethren all the time that God has placed this responsibility upon them, and that they should try to put their affairs in shape that they may be prepared to respond. I realize that the great majority of the Seventies are men of families, who cannot lay down their affairs quite so readily as the young men who are unmarried. It is much easier for the young men to go upon missions than it is for men of families. Sometimes excuses are offered, and men say they cannot go without making sacrifices. I feel to say to the Seventies that if they put off going upon missions until they can go without making sacrifices, the time will never come when they will be prepared to respond to missionary calls. Men who have received the Priesthood of a Seventy should be anxious to be in a condition to discharge the duty that God requires of them. They should read that which the Lord has given by revelation through His Prophet concerning the responsibility that rests upon them. The Lord says:

"The Seventy are also called to preach the Gospel, and to be especial witnesses unto the Gentiles and in all the world. Thus differing from other officers of the Church in the duties of their calling."

The Lord also says, in this same revelation:

"The Seventy are to act in the name of the Lord, under the direction of the Twelve or the traveling High Council, in building up the Church and regulating all the affairs of the same in all nations—first unto the Gentiles and then unto the Jews."

I feel in my whole being that men who are Seventies should have a desire in their hearts to accomplish this labor which God has designated as belonging to them. There should be no disposition in the heart of any Seventy to roll off the responsibility of preaching the Gospel on to the shoulders of the Dea-

cons, or the Priests, or any others; but they should feel, "I am ready; God has called me to be a witness among the nations of the earth, and I desire to bear my full share of this responsibility, that I may enjoy a fulness of the promised blessing. The Lord has clothed me with the authority; He requires the preaching of the Gospel at my hands, and I propose to put myself in a condition to be ready for these appointments." I believe that is the spirit that should actuate the brethren who have been called to be Seventies. I desire to ask the Bishops and the presidents of stakes to look among the quorums of the Seventy, and assist the Council of the Seventy in procuring missionaries from them. I believe that the doing of this will greatly strengthen the hands of the mission presidents, and be a source of strength to all the missions in the world. There are thousands of men and women in the nations who have received the principles of the everlasting Gospel, who understand the first principles of the Gospel, and who are well grounded in the faith. They need some men of experience in their midst, who can counsel them, and who can feed them better oftentimes than a young and inexperienced missionary can. My experience leads me to say that there are a great many men abroad who are as well or better qualified to preach the Gospel than some of the missionaries who are sent into their midst.

As I have said, I rejoice to see the young men being sent forth. I want my own sons to go. I believe every father and mother, who has a testimony of the truth of the everlasting Gospel has the same desire in relation to their sons. But I would feel to rejoice in my heart in the going of my sons, if I knew that there were with them men of experience and understanding, men thoroughly established in the Gospel, and men who could take them by the hand and lead them and act to them in the place of a father. I would feel that they were in safer hands in the company of such men than if they were with the young men altogether. I therefore recommend to the brethren not to overlook the quorums of the

Seventy, but to furnish more missionaries from that band of men who have been designated of the Lord as being especially responsible for the preaching of His word.

I bear my testimony, my brethren and sisters, to the truth of the work in which we are engaged. I know it to be of God. I prize the testimony that the Lord has given me concerning this work above all else in the world. I pray with all my heart that God will help me to retain that testimony, and to labor in the midst of the people, whether it be at home or abroad, as I may be directed by those who preside over me, so that I may fill up the measure of my days in the way that He desires. I pray that this blessing may be upon all the people, that we may be true to God, true to each other, true to the covenants that we have made with our Father in heaven in holy places, and that the accomplishment of the purposes of the Almighty and the building up of His kingdom may be the desire of our hearts; for this will bring to us eternal life in the presence of our Father, the reward that God has promised to the faithful; and the gaining of this blessing should be the very strongest desire of which we are, or can be possessed. God bless us and help us to be true and faithful, help us to honor and respect the authority of the Holy Priesthood, help us to hold up the hands of the men of God who preside over us and to hearken to their counsels, that the purposes of the Almighty may be fully accomplished in the earth, is my prayer in the name of Jesus. Amen.

#### ELDER GEORGE REYNOLDS.

The growth of Zion—Development of Sunday School work.

My brethren and sisters, realizing that I should have to speak next for a few moments, I have been trembling upon my seat, but asking myself the question, Why should I fear to stand up before my brethren and sisters? Do I not know that this is the Gospel of our Lord and Savior Jesus Christ? Yes, most certainly. Do I not hold a portion of the Holy Priesthood? Assuredly I do. Have I not for many years been a member of the Church, endeavoring to understand the principles of eternal life

and to obtain the spirit of the Gospel? I answer, Yes. Why, therefore, should I, or why should anyone who is clothed with the power of the Priesthood, who loves God, and who is seeking to serve Him, fear to address a congregation of his brethren and sisters? There is something, however, in large masses of people which has an influence that causes us all to feel our own littleness, our own insignificance compared with the body of the Church.

I feel like those who have preceded me, that we can truthfully say and truthfully sing, "Zion is growing." The kingdom of God is increasing in power upon the earth. We see it in our growth numerically; we see it in the increase of our settlements, in the area of country that we are covering, in the extension of the stakes of Zion, and in the growth of our Church schools. We can see it also in the greater obedience of the people to the law of tithing and to other laws that God has revealed. All these things tell us that the Lord is with His people, and that He will fully accomplish all that he has declared; for as we know, He is abundantly able to take care of His people and of His work.

With regard to what Elder Joseph W. McMurrin has been saying, I also know that there is a dearth of experienced men in the foreign ministry of the Church. I know it because of the requisitions that so often pass through my hands from the presidents of missions, asking for more experienced men to be sent to them. I appreciate the diligence and zeal, the singleness of heart and purpose of our young men. Still, the power of the preaching of the Gospel would be manifestly increased if many of them had more experience, or, to put it in another form, if there was a greater percentage of experienced men associated with them in proclaiming the glorious principles of the everlasting Gospel. We know that the Lord is opening other gates in the midst of the nations, that he is prospering His work, that many are listening to the truth and that the Gospel is now being preached in numbers of places, cities, towns and regions where one or two years ago nothing was known concern-

ing it. The demand from abroad is that more Elders be sent. It is very seldom —hardly ever indeed—that any president of a mission says he has too many Elders in the field. The constant cry is for more men, because there are more openings. But as far as my experience has gone, there appears to be no method by which we can gauge the condition of any particular portion of the Lord's work by the increase of the Elders sent there, because there are times of sowing and times of reaping in the missionary fields, as there are in the field of the agriculturist; but, as a rule, the more Elders the more baptisms, though the percentage is not always higher, per capita by reason of an increase of the number of Elders in the field.

I rejoice with you, my brethren and sisters, in these things, because I love the cause of God. I desire to see it prosper, and I know I will.

There is another field of labor in which I am engaged that, I am thankful to know, is growing and doing its part—that is, the Sunday school portion of the work of the Lord. In conjunction with this is the work done by other auxiliary organizations connected with the Church. We find, especially abroad, that additional importance and fresh strength has been given to the Sunday school work. In some places the first foothold obtained in the preaching of the Gospel has been by the organization of Sunday schools in the midst of non-members of the Church, and we know of schools that are flourishing and numerically strong where scarcely one-fifth of those who attend are members of the Church or children of members of the Church. We can make a favorable report in this direction with regard to the growth of the work of the Lord and the increase of knowledge of principle amongst our young people.

May God bless us, strengthen us, and enable us to do His will completely, whatsoever our calling or our duties may be, that we may fulfill the object of our creation, and do all for God's cause that He requires at our hands, is my prayer, through Jesus our Redeemer. Amen.

## ELDER C. D. FJELSTED.

It was very gratifying to listen to the remarks of President Smith this morning, that the work of God is growing, both at home and abroad. We feel that it is quite an encouragement to us to do the will of our Father. We certainly have a testimony that this is the work of God. We have not been left to guess at it, or to be in doubt about it, but the Lord has given us a testimony, right from the beginning, that this is the work of the Lord. Opposition to it will never stop it; for it has come here to stay. The kingdom of God will stay here, His work will progress, and the blessings of God will rest upon His people. We will prosper in everything that is good, if we will do the will of our Heavenly Father continually. We are thankful that we have a living Priesthood among us—a genuine Priesthood, not a bogus Priesthood; men that are inspired of God to teach us the way of life and salvation. When we meet together it is the duty of every Latter-day Saint to send up a prayer in silence to our Heavenly Father that He will inspire His servants, that they may be fed with the bread of eternal life and have the word of God, that we may be blessed and renew our determination to stand faithfully in the kingdom of God. For my part, I have enjoyed a great deal of the Spirit of God when I have been out preaching the Gospel in the world; and I can testify to this people that your sons who are sent out to preach the Gospel are doing well. They are intelligent, and they are working hard, and the work of the Lord is progressing. Those that oppose it never have the advantage of the servants of God. The servants of God are assisted by the Spirit of God, because this is His work, and He sustains them.

I feel to say, the Lord bless Israel, The Lord bless all His servants. May we rally around them, listen to their counsels, and do the will of our Father as it is delivered to us through His servants from time to time, is my prayer for Christ's sake. Amen.

## ELDER J. G. KIMBALL.

Special work of the Seventy—More home missionary work needed—Dangers to which our young people are exposed.

I feel, my brethren and sisters, that life is too short and our time is too brief to be spent in making apologies or excuses, or for expressing myself as being surprised. I think we ought to educate ourselves not to be surprised at almost anything happening that pertains to our calling in the only holy Melchisedek Priesthood, for we never know where lightning will strike. We are not acquainted with those that will be released, or with those that will be sent to the nations of the earth; but we believe that it comes from God. I do know and testify that when a man is appointed to fill a place, notwithstanding the fact that he may not have all the qualifications, nor be endowed so richly as some other man may be, and the people may be surprised at the appointment, yet the Lord is able to qualify him. It is marvelous in my sight how men that are called by divine authority increase in wisdom and knowledge, how they progress, and how well they fill their positions when they have the spirit of their office and calling. Now, brethren, I know what my Priesthood and calling is. I am young in experience, but I know that I am a special witness of the Lord to the nations of the earth, under the direction of the traveling High Council; if I fall short in some directions, if I exhibit weaknesses, I ask the Lord to cause that my integrity and my loyalty and patriotism to the Church of Jesus Christ shall never wane. I do not want to be afraid of man. I want to open my mouth and use the talent which the Lord has given me. What I say may not be in harmony with some men. Those that it is in harmony with, there being a congeniality and an affinity between us, I may be able to reach their hearts.

It is difficult for the First Council of Seventy to talk of anything else but missionary work, because that is our special calling. I desire to call the attention of the Presidents of Stakes

and the Bishops of wards to the fact that 50 letters were sent out yesterday, under the direction of the First Council of the Seventy, asking that the first 50 quorums in the Church each furnish two Seventies to fill missions. I think we were explicit enough in telling them the kind of missionaries we wanted, and I hope they have them. While we acknowledge that you cannot grind men over, neither can you fix their heads, we have asked for men of a certain kind. There are seven presidents to every quorum of Seventy in the Church, and there are 142 quorums, numbering 9,500 Seventies; and if they canot find 284 missionaries out of the 142 quorums, then I suggest that they sell out and let someone else run the business. We desire them to be careful about their morals, about their spiritual, their physical, and financial condition. I wish we could strike out that word "financial;" but we cannot; for if Seventies are in debt, in bondage, they will have to stay home and pay their debts. That is one of the greatest difficulties we have to meet in calling for missionaries.

Our Brother McMurrin has talked to you about the foreign missionary work, and I desire to corroborate what has been said. There is not an Elder that has ever presided over a mission who would not prefer a young man to a man who is old; but I want to tell you that two young boys can do a lot of mischief in a short time. They intend to do right, and they try to do right, and the Lord blesses these young men most wonderfully; but where you put two of them together, they are not acquainted with the customs of the people, they are not experienced, and it takes a great deal of wisdom and courage to go among the children of men and have the finger of scorn pointed at you and be as unpopular as a "Mormon" Elder is. Educated as we are, and breathing this mountain air for 20 years, it takes a little training before you can turn the other cheek and treat those kindly who spitefully use you. It takes a little education to learn how precious are the souls of the children of men in the sight of God. So we need some older men to put their hands on us younger

boys and hold us down. We are a good deal like Peter. I was that way. I would have cut more than one of their ears off, if there had been someone to stick them on again. That is the spirit of young men at first; but after awhile they moderate. You will be surprised how I will moderate in the next ten years; I will be as mild as a summer's morn, because I will commence then to look for death. But I expect to live a number of years yet, and I hope the fire won't entirely burn out of me. I had one of the Apostles tell me, "Brother Kimball, if you don't quit making so much noise, you will burn out." "Well," said I, "I want to burn out, and give room for somebody else, as I believe some men live too long."

I desire to call your attention to a revelation, and I have tried to understand the part which I shall read:

"Remember the worth of souls is great in the sight of God;

"For Behold, the Lord your Redeemer suffered death in the flesh; wherefore He suffered the pain of all men, that all men might repent and come unto Him.

"And He hath risen again from the dead, that He might bring all men unto Him, on conditions of repentance;

"And how great is his joy in the soul that repenteth.

"Wherefore you are called to cry re-pentance unto this people;

"And if it be so that you should labor all your days in crying re-pentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with Him in the kingdom of my Father?

"And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me?

"Behold you have My Gospel before you, and my rock, and my salvation."

Now, my brethren and sisters, I feel to testify. I believe fervently, after giving it a moment's consideration, the testimony that was borne by President Smith regarding the onward progress of this great work. I believe that it has been established upon the earth, never to be thrown down, nor given to another people. I believe with you, my brethren and sisters, who have a testimony, that your feet are planted upon the rock of salvation, and that you know that Jesus is the Christ. I believe that you will

be saved in the kingdom of our Father. I believe that a greater part of you will be true, will be steadfast, will be firm, immovable and unshaken. You are not dazzled nor bewildered by these allurements that are finding their way among this people. You have got past that. You no longer have on your shoulders young heads; you no longer care for society, worldly society; you no longer hunger after the things of the world. You have been able to stamp under your feet these appetites and these weaknesses that young men have not yet overcome. When you came into the world men were not so bewildered with the things of the world. These things have come with luxury and riches, and you, as has been stated, are becoming rich. I declare to you that we, the sons and daughters of those old pioneers, are becoming effeminate, and we no longer believe that we can do the things our father did. It would be almost a crime to ask me to do the things my father did. I do not think I would do them, though I might if I were called upon to do so. Why, to preach the Gospel without purse or scrip, by some it is believed it cannot be done, even in countries where custom will permit of it. We are being impoverished in order to send our sons upon missions; and if you send some of these married men, who have kept the first commandments of God, which is to multiply and replenish the earth—well, the Bishops do not want them to go, because it means the support of a wife and perhaps thirteen children, if it is in a good healthy country. I do not blame the Bishops, because it is a great responsibility; and there are mighty few men in the country, and less in the cities, that have money in the bank. I have interviewed some of the Seventies of Salt Lake City, and I have seen thirty men in one evening, every one of whom said, in substance, "If I go on a mission, I lose my position, there is no income, and my family are helpless." These things have to be met, and I realize it. I think there is a wonderful missionary work to be done. They have over 1,300 missionaries in the world and among them some very bright young men, with great faith, and they will do a great work, and will speak the

languages of the earth by the inspiration of God.

Now, after having referred to you older brethren, how you are fortified and fastened, how faithful you are to keep the commandments of the Lord and pay your tithing, what about your sons and daughters? Are they converted? Are they fastened? Can you handle them? Are there any of you Presidents of Stakes and Bishops that feel about to falter and say that they are getting beyond your reach? We are doing a great missionary work at home. In every stake of Zion home missionaries are sent out among the people to preach, and we preach, and we preach, and we preach most eloquently. But these boys are not there. Possibly not twenty per cent of them are at your meetings when the home missionaries talk. Of course, there are some exceptions. Now, what are you doing about them? We preach day-times, and I believe ardently that we sleep too much nights. I remember Brother Lyman saying, "Young man, how old are you?" "I am over forty." He said, "I thought so, because you commence to hunt for an easy chair even now." At forty we commence to hunt for an easy chair; and so when night approaches, it seems that we parents all go to bed, that we may rest. I rather believe the idea that if the presidents of Stakes and Bishops of wards would appoint missionaries to walk the streets at night, there would be a marvelous work done in Zion. The devil does not do his dirty work in the daytime, when the sun shines; but he is getting so he does some here under the blazing electric light. Are we going to watch our children? I remember being in a far-off settlement not long ago, where they see few if any of the leading brethren, and yet they number over twelve hundred. They have a great many young people, and when I retired to my bed after the meeting I was kept awake all night long by the boys and girls running the streets of that settlement. I got up towards morning, looked at my watch, and it was then 4 a. m., and they were still roaming the streets. While it may have been harmless and they may have been pure in their intentions, I tell you

in the name of Israel's God it is one of the criminal things that are going on in this land. The devil is breathing in the hearts of our young people, and the very air is stagnated in some of our larger cities with the spirit of immorality, and no greater sin can find its way in the hearts of our young people. I tell you, it is your duty and it is my duty to go out as missionaries; not to preach these things from the pulpit, not to talk to our sons and daughters publicly, but privately, and point out to them in a proper way, the great and abominable evil of secret sin. Some of you in your far-off districts are not burdened with what we call civilization and the things of the world; but you are menaced, and the greatest danger that menaces you today is immorality and secret sin. You know how we guard our missionaries. The Elders yesterday pled with a number of missionaries till tears came to my eyes. Oh, brethren, avoid wine and women as you would the gates of hell. Don't allow any woman to take your honor. Don't allow any woman to take your arm. Keep them at arm's length; and as you expect to honorably fulfill your mission and have the Spirit of God burning in your hearts, see to it that there are no courtships, that there are no arrangements made of any kind to enter into matrimony; but come home clean and pure and sweet before the Lord." As one missionary said, when he returned home from his first mission, he was about to step over his mother's threshold and his mother said, "Hold on, my son, have you come back to me as pure and as good as when you left?" He was able to say, "Mother, I am pure, I am clean and sweet before the Lord;" and she threw her arms open and took her son in her embrace.

Brethren and sisters, are we going to fortify the youth of Israel and the daughters of Zion, that they can withstand these men who seem to think it is their special mission and that they are justified in coming among our people and ruining our daughters and leading away our young men? God bless you. Amen.

## ELDER RULON S. WELLS.

Every gift and endowment brings responsibility—  
The use and abuse of wealth.

My brethren and sisters, I trust that I may enjoy the Spirit of the Lord while I shall stand before you this morning. I feel to rejoice in the privilege that I have in bearing my testimony before so large a congregation. I wish to endorse with all my heart the remarks that have been made by my brethren who have preceded me. I rejoice in the progress that has been made in the work of the Lord, in the growth of Zion, and in the extending of her borders. I rejoice in the advancement that is being made by the people of God.

While the brethren were speaking this morning upon the responsibility of the Seventies in being the special witnesses of our Lord in the nations of the earth, I thought what a great thing it would be if all the people, and particularly all those who hold the Priesthood, would only realize the responsibility that rests upon them as individuals, and if each man would feel that he, for one, was determined to discharge himself of that responsibility. When a man is ordained to the Priesthood, it matters not to what office, with that ordination comes a responsibility; and it were better for him that he never had received that ordination, unless he magnifies the calling whereunto he has been called. If a man is blessed with wealth and with the good things of this world, with that comes responsibility; and it were better for him that he had remained in poverty all his days than to possess riches and not give a proper account of his stewardship. Every man who has been endowed with a gift, whether it be the gift of intelligence, the gift of oratory, the gift of song, or any other gift, with that endowment comes responsibility, and he will be held accountable for every gift and talent that has been placed within his reach. And to whom much is given, from him much will be required. While visiting one of the wards not very far from Salt Lake City I heard of a

young man who had been appointed a Teacher upon one of the blocks, and he was complaining. He said he could not afford to go out teaching every month, because every time he went it cost him \$1.50. I thought then, how little that man appreciated the responsibility that had been placed upon him. He actually begrudged \$1.50 worth of his time in magnifying the Priesthood to which he had been ordained by the authority of our Heavenly Father! There should be in every man a burning desire to fulfil the obligations that are placed upon him. Every man should seek to enjoy the spirit of his calling. If he be a Seventy, he should enjoy the missionary spirit. If he be a Teacher, he should enjoy the spirit of going out among the people and teaching them their duties, and seeing that there is no iniquity in the Church. Once a young man was being interrogated as to his being in a position to fulfil a foreign mission, and he told the brethren who were making the investigation that he was in debt, and on that account he was excused for the time being. As the young man went out, he made the remark, "I got out of that pretty slick. I told the brethren I was in debt; and what is more, I propose to be always in debt." I am happy to say there are only a few cases of this kind, but there was a young man, holding the Priesthood of a Seventy, who did not enjoy the spirit of his calling. I want to say that it were better for him, unless he repents of that feeling, that a millstone were hung around his neck and he were sunk to the bottom of the sea. Every man that has been called as a Seventy should enjoy the spirit of a missionary. He may not be called at the present time to go into the nations. He does not need to go and ask for an appointment in the missionary field. But there should be a desire in his heart to lift up his voice and cry repentance unto this generation. If he does not have that feeling in his heart, he does not enjoy the spirit of his calling. We ought not to be glad to get out of the opportunity of going into the world to proclaim the Gospel message unto those who know not God.

If I were to be asked what it is that arouses in men and women the greatest amount of energy, and that causes all this activity that we see in the world, my answer would be, it is money. Men and women are struggling after the riches of this world. They will work from early morn until late at night, they will wear out their bodies, in trying to obtain money. Not only will they do that, but they will lie, they will cheat, they will steal, they will kill for money! It is the desire for riches that is calling out the greatest amount of energy from men and women in the world today. But among Latter-day Saints the thing that ought to call out the best life forces that we have, the greatest amount of energy and activity, is to do the will of the Father. Once, a missionary, who was the son of a wealthy man, said to me, "Brother Wells, the Bible says that money is the root of all evil, but give me a little of the root." I talked to the young man for a few moments, and contradicted the statement. I told him that money was not the root of all evil, and that the Bible did not say it was; that money is a great blessing, when people know how to utilize it, and can be made the means of accomplishing great good. Temples can be erected for the worship of the Most High, buildings like this Tabernacle can be constructed, the poor can be fed, and suffering can be alleviated, through the application of money. Money itself, I said, was a blessing in the hands of those who knew how to use it. The Bible did not say that money was the root of all evil, but it did say that the love of money was the root of all evil. When men give their hearts to gold, and worship mammon rather than God, then it is that it becomes the root of all evil, and leads men and women away from the paths of truth and righteousness into the paths of evil.

May the Lord bless the Latter-day Saints; may He fill us with an ambition to magnify our callings and to discharge ourselves of the responsibility that rests upon us. If we are wealthy, may He put it into our hearts to do something for the progress of His work here upon the earth and for the establishment of the kingdom of God. May

He fill us with the desire in our hearts that when we leave this sphere of action, we may not leave immense fortunes for our families to apostatize over, but may He put it into the hearts of our well-to-do brethren and sisters to endow the institutions of Zion. May God bless us. Amen.

The choir sang:

Guide us, O Thou great Jehovah,  
Guide us to the promised land.

Benediction by Elder Lewis W. Shurtliff.

#### AFTERNOON SESSION, 2 P. M.

The choir and congregation sang:

Redeemer of Israel,  
Our only delight,  
On whom for a blessing we call.  
Our shadow by day  
And our pillar by night,  
Our King, our Deliv'r'er, our all.

Prayer by Elder Anthony Ivins.

The choir sang:

Though deep'ning trials throng your way,  
Press on, press on, ye Saints of God!  
Ere long the resurrection day  
Will spread its light and truth abroad.

#### ELDER B. H. ROBERTS.

Futility of opposition to hinder progress of the Church—Prospective gathering of the Jews—Expansive character of the work of God.

My brethren and sisters, I rejoice this morning in being present at this conference, and was happy in the reflection that the attendance upon the opening session was the largest I had ever witnessed. I was also happy in the testimony of President Smith concerning the spiritual condition of the Saints of God. It is indeed a glorious truth, when it can be said that the Latter-day Saints are in a better condition spiritually, morally and financially than they have ever been before. I rejoiced to think that, notwithstanding all the efforts that have been made to retard the progress of God's work, it is larger, more prosperous, better established in the earth now than at any former period of its existence.

This afternoon, when the choir sang this beautiful hymn they have just

closed, I almost regretted that the desire for brevity would not permit them to go on with at least one or two of the other verses; for this song of Zion seems particularly adapted to the present condition of the Saints and the spirit of this conference. Listen to two or three of the other verses of this hymn:

What though our rights have been as-sailed?

What though by foes we've been de-spoiled?

Jehovah's promise has not failed,  
Jehovah's purpose is not foiled.

His work is moving on apace,  
And great events are rolling forth;  
The kingdom of the latter days—  
The "little stone"—must fill the earth.

Though Satan rage, 'tis all in vain;  
The words the ancient Prophets spoke,  
Sure as the throne of God remain,  
Nor men nor devils can revoke.

I say that I am happy in the reflection that the work of God, notwithstanding all the storms of opposition it has met, moves on apace in the earth, with a force that is irresistible; and I cannot help but rejoice just a little—the brethren must excuse me if there is just a little worldliness in my makeup, enough at least to rejoice in the failure of those who have assailed the work of God. Truly, it must be just a little humiliating to them when they see all their purposes thwarted, and every storm they start passes over the Saints only to leave them the stronger and the more confirmed in their faith. I cannot help but exult just a little at this condition of things.

I rejoiced in the testimony of the brethren when they declared that the work of God was more prosperous in the foreign missions than it had ever been before, and that new doors were being opened for the proclamation of the Gospel. All these reflections made this forenoon a happy day to me, and I rejoiced in the glorious work of God and in the contemplation of its greatness and its stability, and especially since I received renewed assurances that it would remain in the earth until all that has been decreed concerning it will be realized.

But these reflections, brought to my mind by the remarks of the brethren,

caused me to extend my thoughts a little beyond the limits of their remarks, and I contemplated some of the movements that are taking place outside of the lines of our Church membership. I called to mind the promise of the Lord that He would bring to pass His great purposes among all the nations of the earth. And while the Church of Jesus Christ of Latter-day Saints is given a prominent part in this great drama of the last days, it is not the only force nor the only means that the Lord has employed to bring to pass those things of which His prophets in ancient times have testified. I desire to call your attention to a prophecy found in the Book of Mormon:

"And it shall come to pass that the Jews which are scattered, also shall begin to believe in Christ; and they shall begin to gather in upon the face of the land; and as many as shall believe in Christ shall also become a delightsome people.

"And it shall come to pass that the Lord God shall commence His work among all nations, kindreds, tongues and people, to bring about the restoration of his people upon the earth."

These are the words of the First Nephi. I wish to read, in connection with them, the words of the Lord Jesus Christ to the Nephites on the occasion of His visiting them after His resurrection from the dead and departure from His disciples at Jerusalem. After portraying the blessings that would be granted unto the Gentiles that should inhabit this promised land—the land of America—He refers to the promises that have been made to the house of Israel, and says:

"Verily, verily, I say unto you, all these things shall surely come to pass [namely, the gathering of Israel, and especially the restoration of the Jews to the land of Palestine], even as the Father hath commanded me. Then shall this covenant which the Father hath covenanted with his people, be fulfilled; and then shall Jerusalem be inhabited again with my people, and it shall be the land of their inheritance.

"And, verily, I say unto you, I give unto you a sign, that ye may know the time when these things shall be about to take place, that I shall gather in from their long dispersion, my people, O house of Israel, and shall establish again among them my Zion.

"And when these things come to pass, that thy seed [referring to the seed of the Nephites and the Lamanites] 'shall

begin to know these things' [namely, that Jesus is the Christ, and that the Gospel is the power of God unto salvation] 'it shall be a sign unto them, that they may know that the work of the Father hath already commenced unto the fulfilling of the covenant which he hath made unto the people who are of the house of Isreal.'

"And then shall the work of the Father commence at that day, even when this Gospel shall be preached among the remnant of this people. Verily I say unto you, at that day shall the work of the Father commence among all the dispersed of my people; yea, even the tribes which have been lost, which the Father hath led away out of Jerusalem.

"Yea, the work shall commence among all the dispersed of my people, with the Father, to prepare the way whereby they may come unto me, that they may call on the Father in my name;

"Yea, and then shall the work commence, with the Father, among all nations, in preparing the way whereby His people may be gathered home to the land of their inheritance."

Now, I have said that I rejoiced in the reflections that the remarks of the brethren called to mind in reviewing the conditions of the Church of Christ; in its growth at home, and in the increasing opportunities for proclaiming the truth of God abroad. But I rejoice also in those events that are taking place among the nations, in which a people enlightened by the revelations of the Lord through this Book of Mormon may see the hand of God and receive the assurance that the work of the Lord, not only within the boundary lines of the Church, but among all nations, is going on to its glorious consummation.

Let me call attention to just one of these movements. The civilized world was thrilled with horror some five or six years ago by the atrocities perpetrated upon the Jews in Russia; and because of the oppression inflicted upon them a world of sympathy was called forth for that suffering people. Civilization cried out against the conduct of their oppressors. Various questions were agitated concerning the Jews, and various movements were spoken of to bring to pass their deliverance out of that land. One man suggested that it might be a propitious time to establish the Jews in the ancient land of Palestine—a mere sug-

gestion from Dr. Theodore Herzl. A short time ago—namely, in the month of December, 1901—we were surprised to learn that the suggestion had been acted upon and the movement it inaugurated had grown to such proportions that at a conference held in the City of Basle, Switzerland, there were more than one thousand representatives of the Zionist movement, which has for its object the colonization of the Jews in Jerusalem, and the re-establishment of the Jews as a nation; in fact, it is the ambition of this organization to have the Jews resume the broken thread of their national existence. At this conference, at which Dr. Herzl presided, he reported that the Sultan of Turkey, within whose dominions the land of Judea is now enclosed, was friendly disposed towards the colonization movement on the part of the Jews, and regarded them as desirable colonists, and intimated very clearly, so this man reported, that there would be no serious obstacle presented to the attainment of the ambition of this organization. So far as his government was concerned. Israel Zangwill, in the month of October, announced that out of several millions of dollars that would be necessary for the purchase of the land of Palestine, more than one million had been subscribed by three or four donors. At a conference of this same organization, held in the City of Chicago, at which there were representatives from ten states, and more than 2,000 people present, it was represented that there were more than 134,000 shareholders in the colonization trust that proposed the settlement of the Jews in Palestine. I remember noting some few years ago, from the British consular reports, that there were but from 10,000 to 15,000 Jews in the land of Palestine; but later reports state that there are from 60,000 to 80,000 located in the land of Judea now. More than 134 societies, whose chief aim is the accomplishment of this purpose, exist within the United States alone, and the movement is gaining impetus and growing larger, and it begins to look like a settled fact that Judah's face is turned toward the land of his fathers.

It would be interesting, if time would permit, to go into further explanation concerning this movement; but all I can do upon this occasion is to thus briefly call your attention to it, and also to the fact that the promise of the Father to that people begins to take the form of fulfillment.

The passage I first read to you includes these words:

"And it shall come to pass that the Jews which are scattered, shall also begin to believe in Christ; and they shall begin to gather in upon the face of the land; and as many as shall believe in Christ shall also become a delightsome people."

The change of sentiment that seems to be taking place among the Jews concerning Jesus of Nazareth, is indeed remarkable. It is true that they refuse to regard Him as the Son of God; but if they have not yet brought their faith up to that high point, they have at least begun to honor Jesus Christ as one of the first of their race, and to be proud of the great peasant-teacher of Judea, as is evidenced by the expressions of many of their leading men. But to this other point in the passage under consideration:

"And it shall come to pass that the Lord shall commence his work among all nations, kindreds, tongues and people, to bring about the restoration of his people upon he earth."

One thing connected with the great latter-day work that has always had a wonderful influence upon my own mind has been the largeness of it, the greatness of it. I recognize in "Mormonism" one of the great world-movements for the accomplishment of the mighty purposes of God. It is connected with all the other great world-movements that are bringing to pass the revolutions now going on in the earth; the uplifting of one nation and the putting down of another; the enlightened policies of administration of governments by which the liberties of the people are extended; the destruction of isolation which has hitherto separated great empires of people from the commercial and social contact with other nations are all movements which have connec-

tion with "Mormonism." The work of scientists and inventors resulting in making the earth a network of railroads and telegraph lines, and converting the oceans, once a terror to man, into merely convenient highways of commerce, together with the establishment of those systems of communication which bring all parts of the world into immediate touch with one another. All these things, I repeat, have a relationship to "Mormonism," in that they are means by which physical conditions are being brought into existence that will co-ordinate with those spiritual and moral conditions which "Mormonism" will yet establish, and will bring to pass, the realization of the world's hope for that reign of peace and righteousness called the millennium.

I thought perhaps that by calling your attention to things outside the lines so far reached by the remarks of my brethren, might increase your joy and lift up your hearts in gratitude to the Lord for allowing us to be connected with a work so glorious, so immense; a work that reaches backward into the past, that fills entirely the present, and that will shape the destiny of the human race. I thank God for the bigness of His work, for its successes at home and abroad, and for the indications to be seen in the revolutions going on about us that God's spirit is working among all people, to bring to pass the accomplishment of His great designs.

May the Lord bless you, Amen.

#### ELDER SEYMOUR B. YOUNG.

The work of training prospective missionaries—How the Elders are called—Appeal for personal purity.

My beloved brethren and sisters, I have listened today with joy and satisfaction to the remarks of my brethren, and with you I rejoice in the testimony they have given and the pleasant influence that has prompted them, and that especially rested upon President Smith in his introductory remarks this forenoon.

As has been remarked by my brethren of the Seventies, many missionaries are being called and sent into the field. We have at the present time

between 1,300 and 1,400 young men scattered throughout about twenty missionary fields. While there are less at the present time than we have had in times past, we believe that as a rule the Elders are better equipped now than formerly; for they have better opportunities to school themselves and to gain the information that will qualify them to meet the vicissitudes and the obligations that missionaries have to face in the midst of an unbelieving world. Looking to this better equipment, the Presidency of the Church have established missionary classes in most of the leading institutions of learning in the various Stakes of Zion. In Arizona there is a Latter-day Saints academy in the St. Joseph Stake, which Stake is presided over by Prest. Andrew Kimball, and it seems to have been his ambition and determination to make that institution, with the aid of his brethren and the Latter-day Saints of that Stake, an institution where the young people can be educated and advanced along the lines of proper education, thus fitting and preparing them for missionary labor and for the duties that will devolve upon them as they grow to riper years. In the Brigham Young Academy at Provo is established another missionary class; also one in the Snow academy, of South Sanpete Stake, and another large class in the Latter-day Saints University of the Salt Lake Stake of Zion, and still another in the Weber Stake Academy and in the Brigham Young College at Logan. In these missionary classes the young men are taught the principles of the Gospel. They are also taught good manners. They are introduced to a system of study, and required to prosecute it, along particular lines, so as to prepare them for the duties of missionaries, and fit them to meet the people of the world in a proper manner and spirit. It is enjoined upon these missionaries, when they go out into the world, that they not only bring to bear the power that they may gain by having a knowledge of the Gospel and a witness of the Holy Spirit in regard to its truth, but that they shall approach people in a proper, gentlemanly manner, and never be guilty of tearing down or

pulling to pieces other people's religious faith. They are shown how to make friends with strangers, and how to induce people to receive them kindly, by creating a friendly feeling in the hearts of those whom they approach. About thirteen weeks ago it was proposed in this stake of Zion that there should be a night school for missionaries established. President Paul, of the Latter-day Saints University, had an interview with the Presidency of the Church, and they assigned the management of this class to the Council of the Seventies. Immediately the class was organized, and teachers were chosen to give this night class instruction. Brother Ben Goddard was chosen as instructor for the first six weeks; Bishop Iverson of the Second ward was chosen for the next six weeks; and those two brethren are just closing their labors with this night class. I wish to say in their behalf that they have manfully, earnestly and profitably conducted this class; they have been devoted, and they have done a good work among the youth of this stake of Zion. They are worthy of great praise and commendation for the devotion they have exhibited in this work. Brother J. M. Tanner, superintendent of Church schools, and a professor of marked ability in the education of the youth of Zion, is going to take charge of the class for the next six weeks. We see already good results from the training of these brethren.

In regard to the young Elders that have recently gone out on missions, I want to say that they, like other Elders who have been called and sent into the missionary field, have been called by the voice of the Lord through the Prophet, Seer and Revelator of the Church of Jesus Christ of Latter-day Saints. While I state this I agree with my brethren that in the future possibly some brethren of greater experience might be added to this corps of young men that are being constantly sent out. On the first of the month we set apart 26 young Elders: on the second, four more, and yesterday, 18 more, making 48 young missionaries that have already been ordained and set apart and are ready to start. Some of them have already gone, while the rest are ready to

go into the different parts of the world. These are mostly young men, some of them quite boyish in their appearance; and yet they have come here at the call of the Presidency of the Church and offered a sacrifice, to devote their time, their lives, and all that they have, to the service of the Master, at the call of their leader. When we look upon these young men we feel to bless them. As the presiding quorum of Seventy have considerable of this labor to do, we rejoice exceedingly when we see the willingness with which these young men respond to the calls made upon them; and we contemplate with a great deal of satisfaction the advance that they have made in the past few months during which they have been students in these missionary classes, thus fitting and preparing themselves for usefulness and beginning the labor of their lives; for this is only the beginning. As we have been informed by our presiding officers, other missions will be opened, and more numerous will the calls be. Therefore, the Seventies need to prepare themselves for this great labor, by earnest and faithful study of the principles of the Gospel; and when the call comes to them, let the feeling be universal in the quorums of Seventies that there is no chance to shirk, no loophole for them to get out, and that they must respond to the call; for when a man is ordained a Seventy he becomes a "minute man," and the Lord and His servants expect that he will be ever ready, for that is what the term means.

I saw a notice not long ago that Harvard university was calling from its advanced classes for volunteers to go to foreign lands to preach the Gospel—to be soldiers of the cross and follow the Divine Master. It was stated that some had answered that they were ready to go to any part of the world, but not any very great number. Then I asked myself the question, How are they going? Are they going out as Elders, or Priests, or Seventies, or High Priests? What kind of a calling do they get, and who calls them? I am not going to pass any opinion upon them, nor upon the call that they received; but I have learned of the Gos-

pel this much, that for a man to be called of God by prophecy and by the laying on of hands and to be authorized to go forth to preach the Gospel, he must be ordained and set apart under the hands of an Apostle or by his direction. This is the way that the missionaries of the Church of Jesus Christ of Latter-day Saints are sent out. This is the way the servants of God have always been sent out, in every age of the world. The missionaries that preach the Gospel of the Lord Jesus Christ are always sent out under a divine call, by direction of the Apostles, with the Lord Jesus himself at the head.

Recently I read part of a column in the Deseret News from which paper I gain much valuable information in regard to things that are transpiring in the world; and of interest to the people of this Church. I noticed that a Prof. Hite had made a great discovery pertaining to the cliff dwellers along the Colorado river. In speaking of one cliff dwelling he stated that he had traced it along the surface of the cliff down near the bank of the river, and had measured the distance as accurately as he could, and that one dwelling, he said, was more than a quarter of a mile in length and four stories in height, and the lower story was 600 feet up a perpendicular cliff, out of reach, and the rocks projecting as they did some 100 feet out from the cliff overhanging the dwelling prevented anyone from being let down from the rock above to reach it. This learned professor gave it as his opinion that this structure must have been erected more than 12,000,000 of years ago, because the erosion of that rock could not have been accomplished in less time than that. I want to call your attention to III Nephi in the Book of Mormon. We find there that great upheavals took place on this continent during the crucifixion of the Savior. Many cities were destroyed, and great inland seas were formed; great fissures and caverns were made through solid rocks, and lakes and rivers drained. By reading an account of this great upheaval we may readily conclude that it has not taken 12,000,000 of years to

change the face of nature since these cliff dwellings were erected. The Prophet Joseph, through the inspiration of the Almighty, brought to light the Book of Mormon. By the same power he introduced the Gospel of the Lord Jesus Christ, and instituted the organization of the quorums of the Holy Priesthood in the perfect form that we see them today.

These young Elders go out with a testimony in their hearts that in the latter days the Lord has raised up a Prophet, who has brought life and light and immortality to the children of men. They have received a knowledge that Jesus is the Christ, and that by Him and through Him mankind may be redeemed, through faith and obedience to the Gospel. The resurrection of the dead is brought to light through the resurrection of our Redeemer, and Jesus lived and died for the salvation of the human family. These young Elders have this testimony, which they go out to proclaim, after being ordained and set apart under the inspiration of divine authority, through the Apostles of the Lord Jesus. Those who volunteer to go in response to the call made upon them, go forth fearlessly, trusting in the power that called them; relying not on their own strength, but on the strength of the power of God. We say to these young Elders, "When you go into a house where they give you entertainment, conduct yourselves as gentlemen; be clean and pure in your deportment and in your conversation; hold the honor of that house and that family as sacred, yea, more sacred than you do your own life, and do not permit anything to be said or done by you that shall bring suspicion upon you or shall tarnish your good name. You go out to represent a good people, who are virtuous, honest, and upright before the Lord. Do not let your actions tarnish that good name. Do not do anything that shall prevent you, when you return, from receiving the embrace of that loving mother that Brother Kimball mentioned this morning; but be in that condition that when you look your loved ones in the face you can do so without your cheeks

burning with shame, or without your eyes quailing through a consciousness of misconduct."

This is some of the instruction that the Elders receive prior to their departure for missionary fields. We want to say to our young men who are still students in these missionary classes, and to all our young men and maidens throughout Israel, Be ye pure and clean; observe the laws of perfect chastity in all your associations, knowing and realizing that the eye of the Almighty Father is upon you, and that your parents and the pioneers of this great work expect from you that you will conduct yourselves in a way that shall bring credit to this people, not only while you are abroad, but when you are at home also. Let your conduct be all that it should be, and do not infringe upon the rights of your fellow men. Let your lives be garnished with purity of thought and action. The Jewish maidens were taught by their mothers, many generations before the coming of the Messiah, to be pure and clean and to keep their persons from everything that would bring a taint or a blemish upon them, for the reason that their Messiah, the king of Judah, was coming to reign upon the earth, and He would come through the loins of a Jewish maiden. Hence the Jewish mothers impressed upon their daughters the necessity of keeping themselves virtuous and sweet, so that they might be worthy of the honor of bringing forth the Messiah. Such was the lasting impression made upon the Jewish maidens by these teachings that the same purity of thought and action characterizes them even to this day. The Messiah came through a beautiful Jewish maiden, but they did not receive Him; and many of them still look forward to His coming. As you were informed today, many of the Jews now look upon the Savior as a great and good teacher, and one worthy of the esteem and fellowship of the Jews; and in this connection I am reminded of a little circumstance that was called to my mind in witnessing a play called "The Wife." In one scene there was a meeting of the directors of a bank at midnight. Their cashier had been embezzling the funds of the bank, and

his wife came in to plead for mercy for him. She found, however, that she could not touch the hearts of the bankers. The president of the bank was a Jew, and she, seeing a picture of the Messiah on the wall of his study where they were assembled said, in the name of that holy being whom you worship, I ask for mercy." He said, "Madam, I do not worship that being." Why, then, said she, do you have His picture in your house. Because, he replied, he was a Jew, and the greatest Jew that ever lived, and why should I not have his picture in my house? This evidences the very thing that Brother Roberts said, that the Jews are learning to look upon Jesus, whom we worship, as the greatest of the Jews, as a great teacher, and are honoring Him as such. The time has not yet come for them to acknowledge Him as the Messiah of their nation, but it will come; and He will come, for He has promised that He will come and reign upon the earth with His people. It is the duty of His people, therefore, to prepare for His second coming, that they may be found ready to receive Him, and not be like the unbelieving Judean nation—refuse to recognize Him when He does come; for it is by the faith of the Gospel and the witness that we have in our hearts that we know that He is the Savior of the world, and that He is coming to reign on earth with His people. May the Lord bless you, and fit and prepare you for His coming, is my prayer, in the name of Jesus Christ. Amen.

ELDER HYRUM M. SMITH.

The value, a requirement and possession of truth—  
Prayers that are heard not always answered—  
Evidence of divine origin of the Church.

I, too, am filled with the spirit of rejoicing today, in being permitted to gather in conference with the Latter-day Saints, and in listening to the testimonies of the servants of God as they are borne. In looking over this vast congregation I have felt to offer in my heart a prayer of thanksgiving to my Father in heaven that He has done so much for His people. Nearly all things that the Latter-day Saints need are given to them. Whenever they ask, their prayers are heard and answered.

Truth is what they have wanted, and truth is what they have, and is the link which welds them all so closely together.

It was written in Salt Lake City a short time ago that all religions have some truth, but that no religion has all truth, for that could only be gained through infinite progression. While that statement is true, yet the Latter-day Saints have the assurance and the knowledge that all they have is true. Every principle, every rite, every command that has ever been given to the Saints of God in these days, from the time of the Prophet Joseph Smith till now, is true, because it came from God, and therefore must be true. While we have not all the truth, still we are in that line of eternal and infinite progression which eventually will place in the possession of the faithful Latter-day Saints all the truth. The Latter-day Saints can have any and every truth that others have. I cannot have perhaps the same object that you have, but I may have a truth that you have. If you have the knowledge that the sun first makes his appearance in the east, I, too, may have that identical knowledge. Therefore, whenever the Latter-day Saints see a truth, whenever one is made known, no matter where or by whom it is possessed or found, they can possess it also; and they do usually accept gladly every truth that is brought to light. It makes no difference to them whether it be Christian or pagan, or heathen, who under God has been permitted to show forth that truth.

My brethren and sisters, here we are gathered together in a multitude. Thousands of us can stand up and before all men declare that this is indeed the Church of God, and that we have a knowledge—not a mere belief, but a knowledge—that once more the Lord has set His hand to establish a people of His own in the earth. Because we know this, we have gathered together today to listen still further to the truths that God may have to transmit to His children here. The Latter-day Saints gather in their meeting houses every week and there bear testimony one to another of the goodness of God. They testify that they know that God lives, and that He indeed did con-

descend to answer the humble prayer of the Prophet Joseph Smith; and they call attention to many of the gifts and blessings of God that have been made known to them since their connection with the Church. Many of them will tell of the healings of the sick which have been made manifest in their midst. They acknowledge the hand of God in the raising of their loved ones from disease and affliction. They say they know their prayers have been heard. And while that is one of the evidences of the truth of the Gospel unto us, there are, in my judgment, many other evidences, greater than the healing of the sick, that God lives and is at the head of this work. It is true that many prayers are heard and answered in behalf of the sick. We know that we are given that for which we ask. We have received that for which we sought. Yet how many parents are there who have prayed earnestly and long, and with all the power of their souls, that God would give them back one who was at the point of death, and still their prayer has not been answered? How many children have also offered such prayers in behalf of parents, and yet their prayers have not been answered; but those for whom they wept and prayed have been taken away. Prest. Woodruff often used to say that he had passed the allotted time of man and was kept alive by the faith and prayers of the Latter-day Saints. Here Apostle Brigham Young comes back to us almost from the point of death, and testifies that God raised him up, and that he knew the prayers of the Latter-day Saints were ascending to Him in his behalf. Yet the time came, my brethren and sisters, when all the prayers of the Latter-day Saints, earnest though they were, and accompanied by the faith of the people, did not save President Woodruff from death. The time has come when our prayers in behalf of many of our loved ones have not been answered, but those for whom we have prayed have been taken away. But, my brethren and sisters, because they are taken away, is that any sign that our prayers were not heard by our Father in heaven? Not in the least. It is but an evidence that God knows best, that His will is not

our will, and that the time had come when He saw it wiser not to answer that prayer. How often do parents have to deny the prayers and petitions of their own children. Notwithstanding the child desires a thing greatly, and can see no reason why he should not have it, yet in the greater wisdom of the parent his request is denied and the supposed blessing is withheld. But that is no evidence that the prayer was not considered by the parent; it is simply an evidence that the parent knows best when to give and when to withhold.

The healing of the afflictions of physical man by the power of God is one of the evidences of the Gospel of Jesus Christ; but it is a greater evidence to me, that there are, as has been mentioned, thousands of young men, Elders in Israel, filled with the power and spirit of the Holy Ghost, going abroad in the world, clothed with the Holy Priesthood and power of Almighty God, equipped with the pure and unadulterated principles of the Gospel of Jesus Christ, healing the nations of their spiritual and soul-destroying ailments and afflictions. These Elders go forth, taking the Gospel with them, and after they have healed men of the errors and falsehoods they have been traditioned in from their youth up they bring them home to Zion. Here we are, a people from almost every nation in the world, men and women of different tongues, different customs, different beliefs, different gods; brought together, through this glorious panacea for the ills of all men, and made one in Christ Jesus, with one Lord, one faith, one baptism, knowing each other, knowing the principles of the Gospel as they have been revealed, and testifying to the truth of them—all by the power of the Holy Ghost. This is a testimony to me, greater indeed than the healing of the sick or the taking away from this life of any individual. Gathered together in the vales of the Rocky Mountains, in fulfillment of prophecy, are the people of God, and here they are established as an evidence that it is futile for the world to raise a hand against the Latter-day Saints to retard their progress or check their advancement. They cannot be stopped; they must go

on; for God is their leader. As Brother Roberts said he must exult a little, I often exult a great deal because of the goodness of God to His people in thwarting the efforts of unrighteous men to check the progress of and to bring reproach and ignominy upon the Saints of the Most High. I rejoice in this, and I love to see the Church grow, in spite of all they can do. I love to see the people live near unto God, obey His commands, accept the leaders of the Church as men chosen of God, hearken to their counsels, and meet together with smiling countenances.

All of us may have a knowledge that this is the one and only religion in all the wide world of which it can be said, "all they have is true." Yet how gladly we would extend it to everyone else! How gladly we would give to others that which we have received, and how assiduously are we working for the salvation of men, as is evidenced by the hundreds upon hundreds of Elders sent forth to proclaim repentance and salvation to the world!

Another evidence of the truth of the Gospel—a very strong one to me—is the organization of the Church. Look at it, my brethren and sisters. Men in the world have wondered and could not understand how it was that God could be omniscient and omnipresent, and the teaching of this doctrine has led them into all kinds of error as to who and what God is. Now, look at the Church of Jesus Christ of Latter-day Saints—a church composed of nearly four hundred thousand people, divided into stakes and wards and missionary fields, presided over by men holding the holy Priesthood. Think of all that number of souls, and then bear in mind that the President of the Church can within a few hours, get in touch with the remotest parts of the Church, and become acquainted with almost every individual member. His knowledge concerning any part of the Church, scattered throughout the world, becomes almost omniscient. All he needs to do is to communicate with the president of the stake, whom he knows, and that president may communicate with the Bishop of a ward, the Bishop may inform his teachers that he desires in-

formation concerning a family or an individual in his ward, and the information is received, and transmitted right back to the head of the Church. In this way the President of the Church is brought in touch with all the Church, in all its branches, however remote they may be. If, then, one man, in a finite condition, can become so thoroughly acquainted with a people numbering four hundred thousand, can we not understand how easy it is for God, who is infinite, to receive all knowledge concerning all the works of His hands? The organization of the Church is as perfect as it can possibly be in our present state. All has been given us that we are capable of receiving. And Oh! how we rejoice in it, my brethren and sisters, and in the knowledge, too, that eye hath not seen, nor ear heard, neither hath it entered into our hearts, what God has in store for us as we march on in that infinite progression and advancement. All things will be given to us—all power, all glory, all knowledge, even as our Father in heaven possesses it—in due time, as we are capable of receiving them.

My brethren and sisters, ought we not to rejoice in the testimony of the truth, and ought we not to give glory to God? After He has done so much for us, ought we not to do all we can for Him, and for His children, all over the world, no matter who they are, where they are, or what they are? Should we not love our enemies, and be willing to do all we can for them, even though their hand be raised against us? God has done so much for us that if we do all we can and live to the age of a tree, we will never be able to repay Him for His goodness to us.

Now, my brethren and sisters, we have the truth. The Prophet Joseph Smith said that the truth was a knowledge of things as they were, a knowledge of things as they are, and a knowledge of things as they are to come. Is not that a beautiful definition of truth? Does it not embrace all truth? And indeed, according to that definition, have not the Latter-day Saints more truth than all the other peoples of the wide world, because they

have a greater knowledge of the dealings of God with men in the past, of man's condition in the present, and of the destiny of mankind, than any other people or denomination? And how have we received this, my brethren and sisters? Why are we thus placed above others? Because we have been willing to humble ourselves and accept the testimonies of the truth as they have been brought to us by those Elders who found us in the world without a knowledge of the truth. The Lord indeed has been merciful unto us, and I trust that He always will be, and that we will ever be worthy of the trust which God has reposed in us; that we may stand on the foundation of the principles of the Gospel as they have been made known to us and as they may yet be made known, and never deviate, never sacrifice a principle, no matter what consideration may be brought to bear upon us to do so. Stand firmly upon the foundation of the truth, you Latter-day Saints. Seek for more truth; put yourselves in a position to receive more truth; and God stands willing and anxious to still pour out upon us a knowledge of greater truths than we at present can conceive of. Let us make the truth known to others. All that the Lord has given—and He has given freely—let us be willing to give to others. Let us seek for the salvation of the souls of men. And while we are working in the world for the salvation of those who are yet in unbelief, let us work also for the salvation of the souls of our children, and bring them up to maturity in the fear and admonition and knowledge of the Gospel of Jesus Christ.

May God bless us; may we still prosper; may we still be blessed, and may we never, because of the goodness of God and the blessings He has bestowed upon us freely, imagine in our souls that we are better than the other children of God. We have been more favored; we ought to be better; but never let us exalt ourselves above others. Let us be humble. Let us seek the truth, and receive it when it is made known to us. Continue on in this path of righteousness, and then indeed can the powers of the adversary not pre-

vail with us. The Lord bless the Latter-day Saints, bless His work, bless the children of God in all the wide world. May He hasten the day when sin and wickedness, error and corruption shall be put down, and when adulterated truth may be no more retailed and wholesaled to the children of men as true religion, by those calling themselves doctors of divinity, but when all men may dispense the truth for the

love of the truth and for the love of seeing men come unto the Lord out of the obscurity and darkness of error and unbelief, is my prayer in the name of Jesus Christ. Amen.

The choir and congregation sang:  
How firm a foundation, ye Saints of the  
Lord,  
Is laid for your faith in His excellent  
word.

Benediction by Elder Wm. T. Jack.

## SECOND DAY.

**Singing by the choir:**

All hail the glorious day,  
By prophets long foretold,  
On Zion's hill His praise proclaim,  
And shout hosanna to His name.

Prayer was offered by Elder E. D. Woolley.

The choir and congregation sang:

For the strength of the hills we bless,  
Thee,  
Our God, our father's God.

**ELDER REED SMOOT.**

People should be fed with the bread of life—Prophecy fulfilled—Progressive character of the community—World afraid of the truth—High moral status of the Saints—Missionary work and proper training of children.

In looking upon this multitude this morning I can assure you, my brethren and sisters, that I feel my weakness in standing before you; but I rely upon the prayers that have been offered during this conference in behalf of those who shall speak, to guide my utterances. I sense the responsibility that rests upon the servants of the Lord as teachers, to give to the people the word of the Lord. I indeed rejoiced yesterday in listening to the testimonies that were given of the growth of this people. Zion is growing, "Zion kept by power divine." I also rejoiced in hearing the Prophet of the Lord speak to the people and say that they were increasing in good works, in the payment of their tithes, and in numerical strength, and that God was blessing them both temporally and spiritually. I noticed in the Deseret News, on Wednesday, a statement from the president of the

Mexican mission that 30 members of the Church had come from Mexico to attend this conference, costing them something over \$7,000 to make the trip; and I thought to myself, how important it was that every speaker should speak by the power of God, that those faithful Saints should be repaid for so great a financial sacrifice. It is certain every one of them will attend every meeting during this conference, because they came here for no other purpose than to be fed with the word of God. What a responsibility it is upon those who are called upon to teach people with such faith in God and such devotion to His work, and, as I have said, I feel my weakness in doing so; but I shall claim an interest in the prayers that have been offered, that the spirit of Almighty God may be with me, so that I may by the grace of God feed the people the bread of life.

I also noticed in that same report that in far-off Mexico there were at least 3,000 people who had taken upon them the name of the Lord, who had bowed the knee to the God we worship, who had acknowledged that Jesus is the Christ, and who were members of the Church of Jesus Christ of Latter-day Saints. When Prest. Joseph F. Smith was speaking of the wonderful progress of this work, it was brought to my mind that the prayers of Saints in asking that Zion's Stakes be strengthened and her cords lengthened, have been answered. Not only are we growing in the Rocky mountains, but we are spreading all over the face of the earth. While I was think-

ing of these things it called to my mind a revelation that was given to the Prophet Joseph Smith in the year 1829, a short time before the Church was organized. Joseph Smith was only 23 years old then, and I ask you today to see if the words that were revealed to the boy Prophet at that time have not been verified in the history of this people.

"1. Now behold, a marvelous work is about to come forth among the children of men;

"2. Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day;

"3. Therefore, if ye have desires to serve God, ye are called to the work,

"4. Behold the field is white already to harvest, and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perish not, but bringeth salvation to his soul;

"5. And faith, hope, charity and love, with an eye single to the glory of God, qualify him for the work.

"6. Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humanity, diligence.

"7. Ask and ye shall receive, knock and it shall be opened unto you. Amen."

Even before this revelation was given, the world was worried over the statement made by this same Prophet, that God and His Son Jesus Christ had appeared unto him; and all the Christian denominations were up in arms against him as soon as he made the statement. They have been trying to block the wheels of this work ever since, and have stopped at nothing to bring about its destruction. I tell you God will not allow this Church to be overthrown or given to another people. If it was possible for Satan to destroy this work, he would have accomplished it in its infancy.

When we look at the marvelous growth of the Church of Jesus Christ of Latter-day Saints, and read the prophecies of the Prophet of God who was chosen to open this last dispensation, it seems to me that it leaves no room to doubt that the hand of God has been over this people from the day the Church was organized up to the present time. It is true that we have been tried and tempted; it is true we have

been persecuted, and all manner of falsehoods have been circulated against us, and retailed and wholesaled the world over; but let me say to you, be faithful to the God that has watched over this people and to His commandments, and just as sure as we have increased to what we are today, just so sure will the little stone that was cut out of the mountain without hands roll forth and fill the whole earth, as the Prophet of God foretold. The time is not far distant when men and women from among this people will be wanted all over the world. I want to testify to you today that this people, who have been chosen of God, will yet teach the world the way of life, and the only way to get back into the presence of God. The world may not believe it, and they may hold out against it as long as it is possible; but the word has been spoken that this people, governed by the revelations of the Almighty, shall yet be a light unto the world and teach them the way back unto eternal life. Why, today the world look upon us in wonder. It is true, they are trying in various ways to break down the power that this people is wielding in the earth; but I want to say to you, it cannot be done. As we advance and increase in knowledge, they will fight it harder and harder; but God has said that it would roll on, and it will go on and on. Today we command the respect of the honest and respectable portion of all classes who know us. Whatever we undertake to do, whatever is placed upon us by the authorities of the Church, is fulfilled and accomplished. There is scarcely a colonization scheme proposed but those interested in it ask for the "Mormon" people to become interested in it and carry it on to success. Have you not noticed that wherever the Mormon people have put their hands to accomplish a thing, and the Prophet of the Lord has said it would be a success, no matter how hard or difficult it may have appeared, it has always been successfully accomplished. We are spreading abroad into all the adjacent States and Territories, and our influence is felt for good wherever we go. In Mexico, in Arizona, in Wyoming, in Idaho, in Canada, and in every country where the people are called to

go, those interested in that section of country and in its development say, "Let the Mormon people come and teach us how to make a new country." There are always two sides to a question, and while you hear some people claiming that Mormonism is on the wane, there are others who look upon it as a menace, and a growing one at that. I have here a clipping taken from one of the great New York papers, and it states:

"The danger of Mormonism is underrated, not overrated. When the public realizes that there are two Mormon Churches in Brooklyn, one in Manhattan, one in Philadel'phia, a strong and growing Mormon settlement on the borders of Pennsylvania, and New Jersey, and that the strongest Church in a section fifty miles from Jersey City is Mormon, it may be understood that the situation is menacing."

This statement, which startled the women's executive committee of the domestic missions of the reformed church at its eighteenth anniversary in the city, was made by Miss Elizabeth V. Vermilye, a member of the committee, in an address upon Mormonism in the east. She said further:

"It was predicted that in fifty years the Mormons would control a belt of States cutting the country in two from northeast to southwest. The prediction has been verified in twenty years instead of fifty. They own land from the Rocky mountains to the Sierras and are spreading east as I have told you. They control four western states and at the present rate of progress in others will soon have supremacy."

I say to you my brethren and sisters that as God has predicted that this people shall grow and increase the work will go on and on until every word that has been uttered by the Prophets of the Lord shall be fulfilled in every particular. What if we did control four western states? What if we controlled all the western states? I testify that if it were so there would be no man or woman living within the borders of those states but would have absolute liberty. No authority in this Church would ever take one whit from them of their rights. No priesthood that we

hold would ever interfere with a man's citizenship. If these states were controlled by the Mormon people, they would be controlled in righteousness, honesty and honor.

A few years ago there was a Congress of religions at Chicago, and every known religious denomination of the world was invited to be represented. The Anglo-Saxon, the Latin, and all other known races, the semi-civilized, and even the uncivilized nations were asked to be present by representation. The Latter-day Saints, desirous of presenting the truths as revealed through Joseph Smith the Prophet, sent a representative and you all know the result, they would not receive him. I was impressed that the reason we were not allowed representation was that they were afraid of the light and truth that would be given to them from the representative of the Church of Jesus Christ of Later-day Saints. His testimony would condemn them all. One thing the matter with the world today is: They do not want the light; they do not want the truth; they want to live as they are living; but just as sure as the sun will rise tomorrow morning, just so sure will the truths of heaven as revealed to Joseph Smith condemn or save the world. It may be slow; truth always moves slowly, but it will be triumphant in the end. So will the Church of Jesus Christ of Latter-day Saints triumph over all opposition.

In this revelation we are admonished to remember faith. I do not believe that there is a people upon the face of the earth with more faith than the Latter-day Saints. Every act of their lives, every move that has been made by the Authorities of the Church, goes to show that they have had unbounded faith in God. And we will continue to have faith in that same God who directed us to this land, who has watched over us at all times, and will do so as long as we serve and honor Him.

The revelation also says, remember virtue. My brethren and sisters, as far as my travels have extended—and they have been in a great many countries of this world—I testify to you in the name of the Lord Jesus Christ, that

there is not a people upon the earth that holds so sacred the law of virtue as do the Latter-day Saints. True, it was reported here yesterday that some of the vices of the world were creeping into our midst, and as a result in some instances, there is a loss of virtue among our youth. As long as there is one case of this in the Church it is too many; but for all this I know there is no people on the earth who are as virtuous as a whole as are the Latter-day Saints.

The remarks that were made yesterday about our missionaries and the qualifications required for a missionary, I fully endorse. The other day I had one of the Elders, who had presided over a conference in a mission, tell me that he did not think there was much difference between the missionary that came into the field unprepared and the one that came prepared; for, he said, God makes up to the one unprepared and it was but a short time until the one that came unprepared was just as fully qualified as the one that came prepared. I took issue with him on this, for I know, when I was in the missionary field, the men that came from our Church schools, where they had been taught the principles of the Gospel, were ready to go to work at once, while most of the others were not. But, said I, grant that what you say is true; I want to tell you that there is something more than that. I said to him, and I say to the mothers and fathers here, that missionaries whose associates are bad before going on a mission may go and fulfill a satisfactory mission, and receive an honorable release, with the blessing of the President, but if they have been wayward before they leave, and their companions have been unfit for an Elder of the Church to associate with, in almost every case as soon as they return they go right back into the same company and fall into the same evil habits as they had before they went. It is nothing but natural that they should do so. The result is, in too many cases, they are not home from their mission three months until they are in almost the same condition spiritually as they were before they went. I have thought many a time that if I had a son called upon a mis-

sion who had had bad associates before going, I would want him on returning to go to some other place to live, and take up with new associates, get away from the influence of his old companions and start anew in life. I believe that the surroundings and associations our young men are taken from have a great influence upon them when they return from their missions, and it is the cause of many of them falling back into the old rut. I want to ask the Bishops to look after the boys who come from missions. Perhaps you ask them to speak on their return, and never think of them again. Keep them in the harness; put them to work in the Priesthood; for if they are kept at work they will enjoy the spirit that they had while in the missionary field. Let them return and do nothing at all, and they soon become cold and lose the testimony they sacrificed so much to obtain. I felt like saying this much upon the missionary question.

In a revelation given through the Prophet Joseph Smith to Sidney Rigdon, Parley P. Pratt and Lemmon Copley in the year 1831, it says:

"But before the great day of the Lord shall come, Jacob shall flourish in the wilderness, and the Lamanites shall blossom as the rose."

"Zion shall flourish upon the hills and rejoice upon the mountains, and shall be assembled together unto the place which I have appointed."

"Behold, I say unto you, go forth as I have commanded you—repent of all your sins, ask and ye shall receive, knock and it shall be opened unto you:

"Behold, I will go before you and be your rearward; and I will be in your midst, and you shall not be confounded;

"Behold, I am Jesus Christ, and I come quickly. Even so. Amen."

I want to call the attention of the people to the fulfillment of this prediction. Has not Jacob flourished upon the mountain? is not Zion surrounded by hills? As stated in the beautiful hymn that was sung this morning,

"For the strength of the hills we bless Thee,  
Our God our fathers God."

I am most thankful that God my Father allowed me to be born in Zion, surrounded by the grand old hills, and

under the everlasting covenant. I am thankful that he gave me such noble parents, and I hope to live so that I may merit the blessings that have been conferred upon me by my heavenly Father. Children are given to us, my brethren and sisters, as a blessing. The world today do not believe in having families, for they seem to think that children are a burden; but the first great law that God gave to man was, multiply and replenish the earth. Thank God that this people practice and believe in this commandment. Our children are a blessing to us, or they bring sorrow and trouble upon us. Let us watch and take care of them. Let us realize that they are placed in our care by the Father; that they should be jewels in our crown in the world to come. I promise the mothers and fathers here, if they do not watch their children, there will be many of them making the same statement, wrung from the anguish of their souls, as one father made, according to last night's News: "My boy has been the victim of the baneful influence of a depraved moral degenerate and the evil effects of dime novel reading." I hope to God that every mother and father in Israel will watch carefully their sons and daughters. Be a little suspicious of them, if you can do it in a way that they will not realize it. Examine what they read; learn where they go, and who their associates are. There are so many fathers and mothers who think that it is some associate of their children who is the bad one, while perhaps it may be their child that is the bad associate of others.

I ask the fathers and mothers of Israel to not only watch, but pray with your children. Make them your confidants; salute them with a kiss; keep them within your love; make them feel that no soul that lives has such an interest in them as you have; make the home just as happy and comfortable as possible for them, and keep them around home and under home influence as much as you can. There is no greater comfort to you in this life than a worthy son or a pure daughter. There is nothing that brings more comfort to a father or a mother than to have dutiful children; and there is nothing that

brings more anguish and distress than a child that is wayward and commits some awful crime.

My brethren and sisters, I feel to ask God's blessings upon you. I leave with you this day my testimony, that Jesus is the Christ, and that God lives. I know that this is the work of God. I know that Joseph Smith was a prophet of God. I know that this work is destined of God to roll on and fill the whole earth. Do not get discouraged, my brethren and sisters, no matter where you live. I remember going down to Millard Stake of Zion some six months ago, and the people were quite discouraged. Many of them felt like moving away and going to some new country. I remember praying while there fervently to my heavenly Father that He would send them rain, and they would be blessed with more water the coming year. Every man I met from Millard Stake for some time after I asked as to the conditions there, and the same reply came: "Dry and dusty." The people as a whole offered their supplications to our heavenly Father for moisture, and I believe their prayers have been answered. The very sections that were parched most in this fair state of ours, today have a good prospect for more water and consequently better crops the coming season. In speaking to some of the brethren from Millard Stake the other morning, they told me that the earthquake that visited the southern portion of our state recently, had increased the streams of water, and the Sevier river had been filled as it had not been for years before at this time of the year. Their little reservoir just east of Deseret, with all the water that reached it during the whole of last season was not filled; but this season it was filled in eight days, and the people have taken heart again. I say to you, my brethren and sisters, even if things look gloomy to you at times, do not get discouraged, but trust in that God who led you to this country. This is a promised land. God will bless it, and do not forget that he can increase the waters and make your lands productive. May the peace of God be with the people as a whole; may His blessings be upon the Church; may it grow and increase until it fills

the whole earth, as has been predicted by the Prophets of God, is my prayer in the name of Jesus Christ. Amen.

#### ELDER RUDGER CLAWSON.

**Restoration of the Priesthood—Its powers, functions and duties—None exempt from its influence and authority.**

If President Lorenzo Snow had lived until April 3rd, he would have been 88 years of age. He was a very active, energetic and progressive man. He died "in the harness," and passed into the spirit world; and the great work of the Lord moves on without let or hindrance. I am sure that he would have been very happy to be present with us upon this occasion, to have listened to the testimonies of the brethren, nad gazed into the faces of this vast congregation.

Brethren and sisters, notwithstanding the servants of the Lord fall from time to time battling for the truth, Zion must be redeemed. While sitting on the stand listening to the discourses of my brethren, I have greatly marvelled at the wonderful providences of the Lord unto us; for when He uttered forth His voice and said that His Church must be established in the earth and His work must be accomplished, He furnished to the children of men the means to accomplish it. As early as the year 1823, the Lord made use of this language.

"Behold I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord."

A dreadful day; A day of pestilence, of famine, of earthquake, of tempests, and a day of burning, designated here in very impressive language as "the great and dreadful day of the Lord!" When that days comes, the power of the Priesthood must be upon the earth to protect and deliver the people of God from destruction; for the righteous and those who keep the commandments of God, including those who are tithed, shall not be burned.

The priesthood has been restored to the earth, and is composed of two grand divisions—the Melchisedek and the Aaronic. The Aaronic Priesthood was restored to the earth and bestowed upon Joseph Smith by the hand of

John the Baptist, in May, 1829. The Melchisedek Priesthood was restored and conferred upon the Prophet Joseph in June, 1829, by Peter, James and John. The authority and power of the Melchisedek Priesthood is to hold the keys of all the spiritual blessings of the Church, to have the privilege of receiving the mysteries of the kingdom, to have the heavens opened unto us, to have communion with the general assembly and church of the firstborn, and to enjoy the communion of God the Father and Jesus the Mediator of the new covenant. The power and authority of the Aaronic Priesthood is to hold the keys of the ministering of angels, and to administer in outward ordinances the letter of the gospel—the baptism of repentance for the remission of sins, agreeable to the covenants and commandments. Thus we see, brethren and sisters, that the Priesthood connects this Church with the heavens, and the channel of communication is open. Oh! how weak indeed would we be without this authority; and oh! how weak indeed are we except we honor it, for if we do not we come under condemnation. The president of the Melchisedek Priesthood is a High Priest, and is designated in the revelations of God as a presiding High Priest over the High Priesthood of the Church, and is also President of the Church. His Counselors are High Priests; and these three constitute the Presidency of the Church, and have authority over all its affairs, to regulate them throughout the world. The president of the Aaronic Priesthood is a Bishop, who is called to preside over the quorums of the Lesser Priesthood.

Let me say to you, brethren and sisters,(I say it to the sisters as well as the brethren, for I feel that it is a good thing for the sisters to hear something regarding the Priesthood) there is not a living soul connected with the Church that is exempt from the authority and influence of the Priesthood; for the reason that the Priesthood holds the keys to all the spiritual blessings of the Church. It is true that the sisters do not receive the Priesthood, but they receive its blessings in connection with their husbands and fathers. The

Priesthood continues in the Church of God throughout all generations, and is without beginning of days or end of years. We are told—and oh how impressive is the thought!—that without the Priesthood the power of godliness cannot be made manifest to men, and without it no man can see the face of God and live. What a sorry plight the world is in, if that statement be true, that no man can gaze upon the face of God and live, without the Priesthood! We must needs take it to them; we must needs preach the Gospel to them.

In these two great Priesthoods that I have mentioned are various orders or grades. In the Melchizedek Priesthood we have Apostles, High Priests, Seventies and Elders. In the Aaronic Priesthood we have Bishops, Priests, Teachers and Deacons. So that every age and condition in the Church is provided for; and no man, be he young or old, is authorized to exercise authority in the Church of God, except he bears some portion of the Priesthood. Wonderful thing! A church of Priesthood! The duties of these several orders of Priesthood are well and clearly defined in the revelations. There need be no confusion, or misunderstanding. The High Priest is under no necessity to run to the Seventy and ask what his duty is; the Seventy need not go to the High Priest to learn what he should do; and the members of the lesser Priesthood need not be uninformed as to what their duties are. God has laid down the rules and defined the duties pertaining to these two Priesthoods so clearly and so strongly that they cannot be misunderstood. The Apostles are to officiate under the direction of the First Presidency, and build up the Church and regulate its affairs in all the world, agreeable to the covenants and commandments. The High Priests are standing ministers in Zion, to administer in spiritual things, and to be taught, instructed, and qualified, that they may hold the office of President of Stakes, High Councilors, and other important appointments in the Church. The duty of the Seventy is to act under the direction of the Twelve Apostles, to build up the Church, to regulate its af-

fairs in all the world, first to the Gentiles, and then to the Jews. The duty of the Elder is to be a standing minister in Zion, to administer in spiritual things, to administer the sacrament, to baptize, to lay on hands for the reception of the Holy Ghost, to take the lead of all meetings when no higher authority is present, and to conduct them under the influence and power of the Holy Ghost. No Elder or High Priest is to conduct meetings in this Church by any other spirit than the spirit of God. Heaven-delegated authority to man! The duty of the Bishop is to preside over the Lesser Priesthood and the quorums thereof. The duty of the Priest is to preach, teach and expound the scriptures, to baptize, to administer the sacrament, to visit the homes of the people, to pray with them vocally, and to teach them all family duties. The duty of the Teacher is to watch over the Church, to be with the Church constantly, and strengthen it, to see that iniquity doth not abound, to see that there is no evil-speaking, or backbiting, and to preach, teach, exhort, and expound; and he is to be assisted in his duties by the Deacon; but the Teacher and the Deacon have no authority to baptize, or administer the sacrament. They do have the authority, however, to preach the Gospel, to show forth a good example, to warn the people and invite all to come unto Christ. There is no confusion in all this that I have told you. Every duty is well expressed and clearly defined in the revelations.

I have had some thoughts relative to the great responsibility resting upon Presidents of Stakes, who are High Priests in the Church, called to preside over the Stakes of Zion. O how great—almost unlimited authority, you might say, is exercised by the Presidents of Stakes, presiding as they do over all the affairs of the Stake! Then, how great the authority and responsibility resting upon the Bishops of wards, who are called to preside over all the organizations and Priesthood of the ward! We are sometimes told that the High Priests over there are not magnifying their Priesthood; the Seventies over here are not doing their duty; the Elders are slack, and do not attend their quorum meetings; the Priests in that

ward over there are not being used; the Teachers fail to visit the families of the Saints, and the Deacons are careless and indifferent. The question arises, where is the fault? Where shall the responsibility be placed? Upon the High Priests? Yes. Upon the Elders? Yes. Upon the Seventies? Yes. A great responsibility rests upon these men who have received the Priesthood. But let me say to you, there is a further responsibility, a responsibility resting upon the presiding authorities in the stakes and wards. I do not believe that it is the duty of the president of a stake to spend his whole time in preaching the Gospel. I look upon the presidency of a stake as executive officers. You will find in every stake of Zion scores of preachers, eloquent men, who can edify and strengthen the people, and it is not needful for the presidency of the stake to spend very much time in preaching the gospel. But it is their duty to see that others magnify their calling; to see that the presidency of the High Priests' quorum honor the Priesthood; to see that the presidency of the Elders' quorum are active, diligent and faithful men, and to watch over these quorums of the Priesthood and see that every man does his duty. Then I conceive it to be the duty of a Bishop, not so much to preach the gospel at length, or to occupy much time in the pulpit, but to be the executive officer of the ward, to deal in temporal affairs, to be a common judge in Israel, and to sit in the Bishop's court and adjudicate and regulate the affairs of his ward, with his counselors. It is the duty of the Bishop particularly to see that the presidencies of the quorums of the Lesser Priesthood are active and faithful. Let him see also that the presidencies of the auxiliary organizations are faithful in the performance of their duty. The great responsibility resting upon him is to see that others do their duty, and let the preaching of the gospel be done by the brethren and sisters of his ward. Our Church is full of good preachers. Every man that bears the Priesthood is called to be a preacher of righteousness, to be a minute man, and to be on hand

when called out of the congregation. I venture to say, that Prest. Smith, who presides here, could find hundreds of men in this congregation who are eloquent preachers of the gospel, well informed men, who have preached the word in foreign lands with great power, and they could come to this stand and edify and strengthen the people. Time would not permit of this, and it might not be appropriate at a general conference, when we come together to hear from the Presidency of the Church and some of the leading authorities upon matters of moment; but the spirit of the conference can be taken by the presidents of stakes and Bishops of wards into all Zion.

I rejoice in this work. I rejoice in the Priesthood, and marvel greatly at the wisdom, power and greatness of the Almighty, and I must needs ascribe to Him the honor and the glory for the wonderful things that are being accomplished in His Church. It is the Spirit of God, even the Holy Ghost working in the hearts of the people that brings to pass the purposes of Jehovah. God bless you. Amen.

#### ELDER A. O. WOODRUFF.

All who know the truth should testify to it—  
Wrongfulness of an unforgiving spirit—  
Wonderful growth of the Church.

My beloved brethren and sisters, the desire that shall prompt my remarks this morning to this congregation will be to say something by way of testimony to the divinity of the mission of our Lord and Master, Jesus Christ, to the divinity of the mission of the Prophet Joseph Smith, and in support of the established and recognized authority of God our Eternal Father upon the earth. I feel a natural spirit of timidity in standing before this vast congregation, but I have an unshaken confidence in God, and I know that by His help and the aid and the sympathy and prayers of my brethren and sisters, I may be able to say something that will be of benefit to the Latter-day Saints who have gathered here in this conference for the purpose of being fed with the bread of everlasting life. I desire to read to you a few verses from the 39th Section of the book of Doc-

trine and Covenants. They are the words of our Lord and Master:

"Hearken and listen to the voice of Him who is from all eternity to all eternity, the Great I Am, even Jesus Christ.

"The light and the life of the world; a light which shineth in darkness and the darkness comprehendeth it not:

"The same which came in the meridian of time unto my own, and my own received me not;

"But to as many as received me, gave I power to become my sons and even so will I give unto as many as will receive me, power to become my sons.

"And verily, verily, I say unto you, he that receiveth my Gospel, receiveth me; and he that receiveth not my gospel receiveth not me.

"And this is my gospel: repentance and baptism by water, and then cometh the baptism of fire and the Holy Ghost, even the Comforter, which sheweth all things, and teacheth the peaceable things of the kingdom."

This is the Gospel of the Lord Jesus Christ; and it is perhaps scarcely proper to say that in Zion there are only 1,300 or 1,500 missionaries, for there are over 50,000 men in this Church who bear the Priesthood of the Son of God, and there are over 300,000 souls in this Church that have their names upon the records of the Church; and inasmuch as we have received light concerning the value of the souls of men, every one of those who have a standing in the Church of Christ ought to have a testimony regarding the divinity of this work in which we are engaged, and be a witness for the Church and for Jesus Christ. So, instead of there being 1,300 or 1,800 missionaries, we all should be missionaries for the gospel of the Lord Jesus Christ; and indeed no one who bears a portion of the Priesthood of the Son of God ought to be satisfied with his life's work unless he has been an instrument in the hands of God of bringing some other soul to a knowledge of the truth. We are told in this same book of Doctrine and Covenants that this is a day of warning, and not of many words, when every man who receiveth the light and truth should warn his neighbor. The trouble is, we do not do this. We feel that unless we

are specially called to labor in one of the missionary fields we have not the right to make known our testimony of the Gospel of the Lord Jesus Christ. This is a mistake. Everyone who has received a testimony that this work is of God is at perfect liberty to bear that testimony to his or her neighbors; and indeed, I feel that we will come under some degree of condemnation before God if we fail to do this. If we have received the pearl of great price, let us not hug it to ourselves and say that we do not want others to receive it, for fear it would diminish our joy and satisfaction to see them enjoying a like blessing. This is not the spirit of the Gospel. Every member of the Church of Christ, whether male or female, ought to be continually anxious that a knowledge of the Gospel shall be spread to every creature upon the earth. We are as a light set upon a hill, a beacon to the world; and we ought not to hide this light, but strive to let it so shine that people seeing our good works may be led to glorify God. This is the desire that should prompt us in our lives. We would then seek after eternal riches, even the bringing about of the salvation of the souls of men, more than we do other things.

I want to read you a few verses from the 64th Section of the book of Doctrine and Covenants:

"Wherefore I say unto you, that ye ought to forgive one another, for he that forgiveth not his brother his trespasses, standeth condemned before the Lord, for there remaineth in him the greater sin.

"I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men;

"And ye ought to say in your heart, let God judge between me and thee, and reward thee according to thy deeds."

I do not desire, by reading this, to offer any plea of justification for wrong-doing; for the Lord has said that He cannot look upon sin with the least degree of allowance, neither will the Gospel of Jesus countenance sin. At the same time our mission is to save the souls of men; and where the authority of the Holy

Priesthood is conferred upon men, and it has a right effect upon them, it will make them more humble and more childlike. It will not puff them up and make them great in their own estimation. The greater the authority or calling that is placed upon men, the more humble they should be, and the greater in their own estimation. The greater desire they ought to have to save mankind. The whole need not a physician, but those who are sick. Those who are spiritually sick are the ones that need the aid of the servants and handmaidens of God. Those who know that Jesus is the Christ, those who know that Joseph Smith was sent of God, those who have implicit confidence in the leadership of this Church today, need no particular laboring with. They will labor for the benefit of others, to bring about much righteousness, although they may not be especially commanded to do so. But we want to look after some of those who have not this faith and this testimony. Many of the men who were the pioneers of this work, and who aided in laying its foundation, I am sorry to say that some of their sons and daughters have drifted away from the Church of Christ. People may say that these men devoted so much of their time to the Church that they neglected their families. Be that as it may, these men were good men. They enjoyed the spirit of the callings whereunto God had called them; and if on account of their devotion to the work of the Lord some of their sons and daughters are not doing as they ought to do today, there should be a spirit of charity and of love manifest on the part of stake and ward officials toward them, to try and bring them back, and not to cast them off. I believe as I believe that I stand here, that in the resurrection of the dead, there will be some stake and ward officials come under sore condemnation before men that have stood as leaders in this work, because their sons and daughters have not been sought after and labored with as much as they ought to have been—where this spirit of forgiveness has not been exhibited. No matter what authority a man may hold in this Church, it does

not exalt him to that degree that he is justified in not forgiving the repentant and those who desire to do better, and who will come and supplicate for forgiveness. Men who have taken this stand will come under the condemnation spoken of in the verses I have read, and in them will remain the greater sin. Thank God, there are not many unforgiving men in this Church; but occasionally we have found men who have been unforgiving to those who have sinned and then repented and sought forgiveness. Where do you suppose we would be if God should deal with us in this way. It is not right. tell you that the stake or ward official who will take this stand will receive sore reprimanding at the hands of the fathers of these sons and daughters that have thus been dealt with, when they meet them in the resurrection. An unforgiving spirit is by no means an evidence of strong character; it is quite the reverse. A man of strong character, who understands the Gospel of the Lord Jesus Christ, would ask his own little child to forgive him, if he had wronged that little one; and he would not feel, even if he had received some great calling in the Priesthood, that it was beneath his dignity to go to the one he had wronged and make it right. As a result of this spirit of unforgiveness, which has been exhibited in the past in some of the stakes of Zion, though, I am happy to say, to a very small degree, we occasionally find men who are not doing anything in the Church, because they have some grievance against the president of the stake or the Bishop. Can not the man who is called to be the shepherd of that flock afford to go a little more than half way in order to save some member of his flock? Can he not afford to go to the one who feels offended at his action, although he may not be in the wrong, and say, "Brother, I want to straighten this matter out with you?" But why is it that some of our brethren, instead of doing this, will feel like beating them over the head and keeping them down; and if they manifest any desire to do right again and to take an active part in the Church, instead of holding their arms out, as

Christ would, to welcome them back to the fold as they should do, they continue to drive them forth and to cast them out, and to keep them down, so that they never have any chance to do better, unless they move out of the confines of that stake or ward.

My brethren and sisters, in these things all that is required of any man who presides over a stake or ward is to follow the example of the men who stand at the head of this Church. The Presidency of the Church will never require anything of the Presidents of Stakes that they would be unwilling to do themselves. They are anxious for the salvation of the souls of men, and that none should be cast out; that those who are weak and sore in their spirits should be healed and brought back, if possible, into full fellowship with the Church of Christ. We do not want to lose any of those that are committed to our care. If God will help us, we do not intend to do it. If He has made us the shepherd, the watchman upon the tower of a Stake; if He has made us the shepherd of a ward, or the watchman upon its towers, let us guard that flock well, and strive with all the power that God has given us to save all those who have been committed to our care. We spend hundreds of thousands of dollars and give the time and the lives of our Elders to spread the Gospel abroad, and why should we not be just as anxious to save those at home who have drifted away or have become cold in the Gospel? Why should we not be just as anxious to bring them back to the fold and awaken the spirit of God within them, as we would be to go to Japan or other parts of the earth, to make the Gospel message known there? One is quite as important as the other; and I am sure that a president of a Stake, a Bishop of a ward, or any other man holding a responsible position in the Church will not feel happy in the resurrection if a son or a daughter of one of the prominent men of this Church, or of any other man, comes up and says, "Brother, I did wrong when I was in the flesh. I went to you, as my Stake President (or as my Bishop) and asked you to forgive me, and you would not." I feel that that man will

occupy a most unenviable position, and will have sorrow until that son or daughter is saved and enjoys that degree of glory that he or she would have enjoyed, had he done his part to help the erring one along life's pathway.

I rejoice exceedingly in the spread of the work of God. I rejoice that wherever the Gospel tree has been planted it has not been uprooted, although our people have had much to contend with, and have had to perform a work that could not have been performed by any other people upon the face of this earth. Read the words of Isaiah as contained in the 8th chapter of II Nephi, as follows:

"Hearken unto me, ye that follow after righteousness: Look unto the rock from whence ye are hewn, and to the hole of the pit from whence ye are digged.

"Look unto Abraham, your father, and unto Sarah, she that bear you, for I called him alone and blessed him.

"For the Lord shall comfort Zion he will comfort all her waste places: and he will make her wilderness like Eden, and her desert like the garden of the Lord. Joy and gladness shall be found therein, thanksgiving and the voice of melody."

Are we not, as a whole people, witnesses unto God our Eternal Father and all men this day that this prophecy has been fulfilled under our eyes? It is peculiar that, although this is the chosen people of God, they have been called to settle the desert and barren spots of this earth? It is peculiar in one sense, and yet it is quite natural in another, when we take into consideration that through the conversion of the desert wastes into gardens and thus fulfilling the prophecies, the Lord has had a chance to prove His people, to develop a superior type of manhood and womanhood, and to bring out the best qualities of their natures. I rejoice in the work our people are performing. I rejoice that the Lord has aided and befriended us, and that He has raised up many friends from those who are not of our faith to assist us in getting our rights and to aid us in establishing the Gospel of the Lord Jesus in various parts of the world. I rejoice in the faith that the people have manifested in converting these waste places, in their colonization work, and in the ef-

fect that this labor has had upon them. If they had never accomplished anything by way of making homes, they have benefitted themselves and been rewarded for their labors in the spiritual advancement that they have made while engaged in such work, by the development of faith and seeing the promises of God fulfilled upon their heads. And we are not through with this work yet. Calls are made from time to time for our people to go to this or that place, and the only trouble is, we have not colonists enough to meet the demand. I shall welcome the day when the gathering, without which the Gospel is not complete, shall be more thoroughly carried into effect than it has been during the past few years. It has been rather discouraging on account of the lack of labor and the conditions which have surrounded us, and I shall rejoice when these barriers are removed and the gate shall again be open; when the people of the Stakes of Zion shall exhibit that liberal spirit which was exhibited by the people in the early days here, in taking in the newcomer and assisting to get him employment, so that he might establish himself in Zion. We do not have as much sympathy for the people who accept the Gospel abroad as we ought to have, for the reason, I think sometimes, that we forget their situation. We forget that if they remain where they are, although they may be able to do much good in assisting the Elders and in spreading the Gospel, their children will naturally intermarry with those not of our faith, and therefore they will not have the joy or the satisfaction which the Gospel in its fulness carries with it where the people are gathered and enjoy the blessings of Church organization. I would ask the Stake presidents to encourage a spirit on the part of the people to be willing to say to the Presidency of the Church, "If you will send us ten families (or twenty or thirty, as the case may be) into this Stake, we will see to it that they are aided in making homes, so that they may establish themselves in the borders of Zion." I believe that great good could be accomplished in this regard by the Stake presidents and Bishops getting together to exchange ideas in relation to this mat-

ter, so that there may be a more thorough looking after the new converts who come into the Stakes of Zion, that they may not feel friendless and that there is no one to receive or welcome them, but that someone may look after them and nurse them until they are able to go alone. If this is done, how grateful they will be to us in after years. It may take some of our property, it may mean some sacrifice on our part to do it, but how they will bless us when they themselves have good homes in Zion, with their sons and daughters around them, married in the Church of Christ and having a numerous posterity. This is an individual work that we are engaged in. It is not the work of any one man, or any quorum of men; the responsibility rests upon the shoulders of any individual in the Church, and it becomes us all to feel an interest in these things. If we will do this, the Lord will bless us, and He will make us happier. We must not simply strive after dollars and cents; but let us do some good to others as we go along, by assisting them to enjoy the comforts and blessings which we enjoy.

I rejoice exceedingly in this conference. I thank God that He has permitted our Brother Grant to return home and visit with us. His mission has been a success. If he never accomplishes any more, he has gone and turned the key in the Gospel door to the nation of Japan, and the Gospel has been established there; at least, the seed has been sown, and has partially taken root. This will bring joy and satisfaction to the many Latter-day Saints who have upheld and sustained him by their faith and prayers, just as we uphold and sustained Apostle Lyman in his presidency over the European mission. Every Latter-day Saint feels a personal interest in the labors of these brethren and their associates in the mission field, as well as in every other mission president and every Elder who is laboring for the spread of truth upon the face of the earth. I rejoice in the advancement of the work of God, in the numerical strength that we have gained, and in the prosperity which God has sent to us in answer to the prayers of the people and in fulfil-

ment of His promises if they would obey His law. I rejoice in a testimony of the Gospel of the Lord Jesus Christ; that I have a knowledge that this is God's work, and not the work of man; that I have a knowledge that Joseph Smith was a Prophet of the true and living God, and that Joseph F. Smith and his counselors are the men that God has called to preside over this Church at this time, and that they hold every key, every gift and authority which was conferred upon the Prophet Joseph Smith; that this people have come to the vales of Israel in fulfillment of the prophecies which were made by the Prophet Joseph, and have established villages, towns and cities throughout this intermountain region, and that the work will roll forth until it fills the whole earth. God grant that we may be faithful, in connection with our brethren and sisters, in this great latter day work, that our hearts may be filled with sympathy, and that our education in this life may not be wholly of the head, but of the heart also; which may God grant, for Christ's sake. Amen.

#### ELDER JOSEPH E. ROBINSON.

My very dear brothers and sisters, I have been asked to speak a few moments in relation to the California mission. It is most gratifying unto me to report that the same Spirit that actuates the Saints in Zion is felt by those who reside in the state of California. I do not know that there is a more cosmopolitan people in these United States than the people of that great state. They are liberal-minded; there is very little prejudice existing in their minds; but there is an indifference in relation to all things pertaining to the Gospel of Christ. They are a pleasure-seeking people, and a money-making community. But for that, we are received well, and many open their doors and their hearts to receive us. They say they believe that we have within our organization and in the very genius of the Gospel we teach that which will uplift and benefit mankind and will do more to bring about the fraternal spirit that characterized the efforts of Christ and His Apostles than

that taught by any other people. From a very few members some eight or ten years ago, the branches have increased in the largest cities of the coast to number about 600 souls. Last year they paid a tithing of upwards of \$5,000, and about \$600 in fast offerings. Many of them are desirous of coming to the house of the Lord to receive their blessings, and the spirit of gathering is upon them, despite the fact that we advise them to stay at their homes and at their various employments, and build up the branches in the State. It seems, however, that so soon as they have been born into the kingdom by baptism and the laying on of hands of those in authority, a yearning and a longing comes into their hearts to be within the Stakes and borders of Zion, to partake of the blessings which their more fortunate brothers and sisters enjoy.

The recent visit of the Tabernacle choir to the coast will no doubt give a wonderful impetus to the cause. It has broken down the barriers of prejudice in the minds of many, and we are being felt after and enquired about. The secretary of state and the mayors of San Francisco and Sacramento were most kind and courteous in receiving us, in keeping open public buildings, in guaranteeing and giving us police protection, and welcomed us with a spirit of fraternal brotherhood that was very pleasing and satisfactory, I believe, to all our visitors, and especially to us who are laboring in that state.

Thousands of tourists go to the summer land, as it is called, to spend their winter, and they enquire after us. They hear us on the street corners, receive our tracts, attend our meetings, and are frank enough to admit that in the east, where they reside, they would hardly do it, for fear of losing caste; but many of them have gone home with a broader idea and a better knowledge of our work and of our people, and are more kindly disposed towards us. Many of them, upon hearing our choir, left their addresses in the east with the Elders, saying that if there were any Elders in their neighborhood they wanted them to call, so that they might hear more of what little they had seen and heard of us in California.

My brothers and sisters, I know that

the Gospel is true, and that it is leavening the whole lump and modifying the sentiment of the Christian world. We hear it, we feel it, we see it, in what is being said and done today upon the coast, where their churches are being emptied and their pleasure resorts are being filled by the doctrines of men as they are now taught. It brings joy and satisfaction to my soul to know that I have been born of goodly parents, and have received and do participate in the Gospel of Christ, which will bring men to a full salvation and an exaltation in His presence; and that that may be our happy lot is my prayer in the name of Jesus. Amen.

The choir sang the anthem:  
Light and Truth.

Benediction by Elder Jesse N. Smith.

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#### AFTERNOON SESSION, 2 P. M.

The choir sang:

Glory to God on high;  
Let heaven and earth reply;  
Praise ye His name.

Prayer by Elder C. R. Hakes of Maricopa stake.

Singing by the choir and congregation:

Praise to the man who communed with Jehovah.

#### ELDER M. F. COWLEY.

Work of God not dependent upon the world—The only way to please the Lord—We should act with a view to futurity—Parents should be exemplars to their children.

My brethren and sisters, it is very gratifying to see so many in attendance upon this conference, and I feel that there has been a pleasing variety of instructions given unto us, and that it would be a good thing for the Latter-day Saints as a whole, and for the Priesthood especially, to make a little note, if not in a notebook, in their minds, of the items of instruction that are touched upon, so that we may act upon it in our various wards and stakes when we return. It is not in glittering generalities that we accomplish much; it is in taking down the details and working at them in such a way as to bring good fruits out of them. I do not remember of attending a conference

where I felt that the Spirit of the Lord had more thoroughly and in a more appropriate way actuated the brethren, touching upon those subjects which are especially adapted to our wants.

I have felt impressed with one idea while listening to my brethren, and that is that the whole history of this work has gone to show that we do not need the help of the world to sustain it. I do not mean by this to depreciate any kind assistance, sentiment or support that may be accorded unto us by honest and upright men who, from time to time, defend the rights of the Latter-day Saints, and who have sufficient of the light of truth to see the purity and power of the doctrines that are taught by this people; but I mean to say that it all goes to show that God has established this great work, and that He has sustained it in every sense of the word. When I heard Brother Smoot this morning talking and reading a little about the ideas of men concerning the effect of "Mormonism," as it is termed, more especially in the eastern states, some of them entertaining the idea that it was a great menace to the people, I thought to myself that the world had got the nightmare. I heard Sol Smith Russell once read an essay on the horse. He said that the horse was a noble animal. It would live on oats and sawdust, he said. Then he went on to describe the various kinds of horses there were in existence. He said there was the sawhorse, and there was the horse-radish, and then there was the Colt's revolver, and then there was the night-mare. He said, "the nightmare is a horse that is born in the night, and my Aunt Jane has lots of them." I think sectarianism has the nightmare over this work, and possibly it is all right that they should have. It makes me feel that there are not only prophets among the people of God, but there are some prophets in the world. I heard one of our local politicians a few years ago stand up before a public audience, when the question of dividing on national political lines was agitated among this people, and some doubted the propriety of it. They wanted to hold the old anti-Mormon party together, and more thoroughly crowd us to the wall, and

use their power with the great parties of the nation to distress and oppress this people by inimical legislation. One of the speakers that stood up to address that audience made this statement: "The Mormons will come out on top, no matter what you do." He said he did not believe in dividing on political lines; he believed in keeping the hand over the Mormons just as long as possible, because, said he, they will come out on top. To illustrate his prophecy he told an anecdote about Gen. Mahone of Virginia, and one of his negro slaves, and he compared us to the general and themselves to the slave. He said this poor slave had a dream. He dreamed that he died and went to the gates of heaven, and there he met the Apostle Peter. Peter asked him who he was. "Why," said he, "I am the slave of Gen. Mahone of Virginia." "Well," said Peter, "are you mounted, or are you on foot?" "I'm on foot," he replied. "Well," said Peter, "you can't come in here." So the poor nigger started down the steps, and he met his master at the bottom, and he said to him, "General, whar d'ye think you're gwine?" "I'm going to heaven," said the General. "No, you're not," he said; "you can't get in dar, unless you're mounted." At this a happy thought struck the nigger, and he said to the General: "I'll tell you, General, I'll git down on all fours, and you git on my back, and when Peter ask you if you're mounted, say, yes, and we both ride right in." So the General got on his back, and when they got up to the gates of heaven, Peter asked who he was. He replied that he was General Mahone, of Virginia. "Are you mounted or are you on foot?" "I'm mounted," said the General. "Well," said Peter, "tie your horse on the outside, and come in." This great politician that was opposed to the Latter-day Saints being identified with the national political parties said, "They will walk right in whether they are mounted or on foot." And I thought to myself, he has got the key to the whole thing; he understands it just about right. And why is it, my brethren and sisters? It is because God has established this work.

I want to read just a little. The

brethren have been reading the Scriptures, and I believe it is all right to have a little Scripture reading on these occasions. The Lord says, as recorded in section 1 of the Book of Doctrine and Covenants, that this is "the only true and living Church upon the face of the whole earth, with which I, the Lord, am well pleased, speaking unto the Church collectively and not individually." While God has established this work, and He is pleased with it because it is His work, we ought not to lose sight of the fact that He is not pleased with every individual in it, only to the extent that that individual conforms his life to the principles and spirit of this Gospel. The only safe thing for a Latter-day Saint is to be found in the discharge of every duty, to be found absolutely free from sin and complying with every principle, as far as possible, that the Lord our God has revealed. A great deal has been said at this conference and at our meeting last night respecting evils that creep in among the Latter-day Saints. While we speak of them from this stand and warn the people, while President Smith gives unto us the word of God, it is the bounden duty of the local Priesthood in every stake of Zion and in every ward to see that iniquity is rooted out from among the people of God, that the day may come when the Lord shall say that He is not only pleased with the Church collectively, but individually also, it having been purified and sanctified from every sin.

I started to tell you the one thought I had in mind, and another thought connected with it: that as the work of God has been established and promoted in the earth without the support of men, without their financial assistance, without the popularity of the world, in a religious sense, so I say that God will sustain this work from a temporal point of view, and make the Latter-day Saints a united people, a people of absolute unity in regard to all things, provided we do just the same in temporal things as we have done in spiritual things—that is, listen to the voice of God, enjoy the inspiration of the Holy Spirit, and be guided and controlled by the direction and counsel of the holy Priesthood. By

doing so we can become one in all things. We ought not to consider that there is anything of a carnal nature, or, if you please, of a temporal nature—something that pertains in its effects to this life only; for there is nothing associated with the work of God upon the earth but has its effects, not only here, but throughout the countless ages of eternity. As we live near to God in all respects, so shall we be entitled to the companionship and, according to our faithfulness, a greater measure of the Holy Spirit, that will give us a better understanding of the things of God, qualify us to live nearer unto God, and consequently to secure unto ourselves a greater exaltation in His presence. There is nothing of a temporal or transitory nature connected with the work of God. One of the ancient prophets said, "I know that that which God doeth He doeth forever." What He does, eternal effects are realized therefrom. The Prophet Joseph Smith made this statement: "Whatsoever you do, you ought to do with an eye to futurity." It ought to be done with reference to the effects that will result from our action in the future.

I was very much impressed with a remark made by President Lund affecting our conduct and conversation in the presence of our children, wherein he said that some were in the habit of making remarks that were depreciatory in their nature concerning their brethren, concerning the Bishop of the ward, or the President of the Stake, or the authorities of the Church, and some, perhaps, were given to making remarks that were disrespectful to some of the principles of the Gospel, in the presence of their children. Where this is done, it ought to be repented of and discontinued; for it will have a telling effect in the hearts of the youth of Zion. I remember a most striking illustration of this in the case of one of the leading brethren in the Church. I have heard him stand up time and time again and declare the word of God to the people. I have heard him give counsel to the saints of God, that they should never speak disrespectfully of the authorities of this Church, and especially in the presence

of their children. That same man was guilty of that which he warned the Saints against, and today he has lost his standing and posterity, following the example that he practised in private but declared against in public, have fallen into his habits and disrespect the servants of God. My brethren and sisters, it is salvation we are after. It is to establish and ground our children in the faith. We ought to live and labor to this end, that they may not turn aside, and afterwards say they turned aside because their parents set them a bad example. You know, President Kimball once prophesied to this people, and especially to the mothers, that if they spoke disrespectfully of a certain principle of the Gospel and fought against it, the day would come when their daughters would turn aside and lose their virtue, and become objects of immorality upon the streets of Salt Lake City. I want to say that that prediction, sorrowful though it may seem, has had its fulfilment. I want to endorse the instructions of my brethren that we ought to look carefully after the conduct of our children who are running the streets of Salt Lake City, and, for that matter, the streets of all the cities and towns throughout Zion. I know that evil habits creep in among us. I know there is an influence brought to bear upon the minds of the little ones to learn and to practise evil, which goes to destroy their force of body and of mind, and to grieve the Spirit of God from them. Now, the responsibility is especially upon those who bear the Holy Priesthood. The teachers who go out to visit the saints from family to family ought to be men endowed with the spirit of revelation from God. They ought to study the principles of the Gospel, and to so live that they may enjoy the inspiration of the Holy Ghost in their instructions, so that their instructions may be understood and be attractive to the children; that they should not go simply to carry out a routine, to ask certain questions, just to be able to say that they have made their monthly visit. They ought to be men inspired with the spirit of revelation from God, that they may touch the hearts of the families, and especially of

the children, where they visit. While it has been said here that there is a sentiment among the people, to some extent, which does not respect the Priesthood, referring to the authorities of the wards and stakes, and of the Church, I want to say that we do not respect the Lesser Priesthood as much as we ought to do. We ought to respect every Deacon in the Church, and encourage every Deacon to perform his duty. We ought to respect every teacher, and make him welcome, and sustain him in his administrations in our homes. I know that those who understand the Priesthood best, and who have the greatest respect for it, are the men that will call their families together when the Teachers pay them a visit, and will sit down and listen to what the Teachers have to say. When I was a boy, in the Fourteenth ward, with Brother John W. Taylor and other young men, I used to visit President John Taylor as a Teacher. I used to visit President Wilford Woodruff in the same capacity. I will admit that I was glad when they were away from home, because I was so frightened; but when I got through and left the house I was glad they were at home, and that they had been there to receive me as a Teacher in his Church of Christ. They treated us with more respect, they made us feel more at home, and they encouraged us more in the discharge of our duty than any families that we had to visit upon the block. This was because they had the spirit of the Gospel and understood the responsibility of the Holy Priesthood. I remember that many beautiful lessons I enjoyed on the principle of faith came from the sweet instructions of President John Taylor when we visited him as a Teacher; for when we would get through with our duties, he would say, "Now, boys, you have been teaching me, I would like to teach you a little;" and he would tell us anecdotes to increase faith in our minds; tell us how he had asked God to open up his way while declaring the Gospel abroad, to give him a little money, just what he needed to pay for pamphlets or something of that kind, and the Lord answered his prayers in a most remarkable manner. He told us many incidents of this

character, and they tended to create and encourage the principle of faith in our hearts.

My brethren and sisters, may God enable us to remember the glorious instructions which we have received; remember what President Smith has said, that we are in a better condition, as a whole, than ever before. Let us all see to it that he shall not be disappointed in this sentiment of encouragement concerning this people. Let us remember the instructions of Brother McMurin and the Seventies in regard to our duties and obligations in the selection of missionaries to send the Gospel abroad to the ends of the earth. Let us remember the admonition concerning our tithing, and our moral deportment, and every obligation that the Gospel of Jesus Christ enjoins upon us. If we do this, all is well with us. Every Latter-day Saint knows that to be found in the discharge of his duty makes him a happy man, and when he is not in the discharge of his duty there is an uneasiness about him which makes him feel that something is wrong. May God bless you, my brethren and sisters; help us to keep the commandments which He has given unto us, and to perform the duties enjoined upon us, to be ready at all times to go abroad and declare the Gospel, or to work in the Gospel of Jesus Christ at home. The best kind of a Latter-day Saint is the man or the woman that is ready for any kind of labor, whether at home or abroad, and has no hobby, no special desire in a certain channel, to the depreciation of everything else. God bless you, in the name of Jesus. Amen.

#### ELDER M. W. MERRILL.

Duties of the Saints—Should be reminded of them  
—A prosperous community—Result of the blessing of God—Answers to prayer—About colonization—Importance of Temple work.

I have listened with a great deal of interest during the meetings of this conference, and I believe it is the largest conference I have ever attended in the Church. Fifty-one years ago the 9th of April I was baptized, when the ice was about three feet thick, and had to be cut away, and I have not lost interest in this work yet. I remember I was quite zealous when I was first

baptized. I was soon ordained a Priest and sent out to teach. I acted two years in that capacity. When I came to this valley I was appointed a Teacher in the North Canyon ward, and labored in that capacity for eight years; and then moved to Cache Valley, under the counsel of Apostles Orson Hyde and Ezra T. Benson. I was appointed Bishop there, and acted in that capacity 18 years. Subsequently, I was appointed to labor in the stake presidency with Brother W. B. Preston and acted in that capacity for 10 years. Since that time I have labored in the quorum of the Apostles. But I want to say that there never was a time when I felt that I was really qualified for the position I was called to occupy. I feel the same way yet. There is no disposition in me to boast. I am thankful to the Lord that I have been preserved in the Church for over 50 years, and I hope to continue in it as long as I am alive. I know this work is from the Lord. I know that Joseph Smith was a great Prophet, raised up to usher in this last dispensation of the Gospel. I had evidence of this even before I was baptized, and it has never departed from me. I want to bear record to my brethren and sisters here that there is no other way of retaining the spirit of this work and the fellowship of the Holy Ghost than through faithfulness and diligence in observing to keep the commandments of the Lord. The individual who will be humble all the day long and strive to keep the commandments of the Lord will never apostatize or become dissatisfied, but he or she will be preserved in the truth, and by and by will sit down in the mansions of the Father, to enjoy the blessings of eternal life. People who are spiritually-minded are devoted to the work. They pay their tithes and their offerings; they go to the ward meetings and to the stake meetings, and they are willing to devote their time, their talents and their all for the building up of the kingdom of God on the earth.

We have had credit from the President of the Church during this conference of doing very well in paying our tithing. We have done well, there is no question about that; but let every

individual ask himself if he has come up to the standard. I think we shall be led to conclude that we have not quite got there yet. No doubt, a great many brethren and sisters pay their tithing in full, and if they were to sit in judgment upon themselves they would not need to be judged of others; for they would be able to say in all sincerity, "I have done the best I could." But there is another class who, if they were to sit in judgment upon themselves, would be forced to say they had not come up to the standard. The Lord expects us all, as His servants and handmaidens, to come up to the standard. He expects us to pay our tithing and our offerings in full. The giving of offerings is associated with the payment of tithing—offerings for the benefit of those immediately around us who need our help, to obviate the necessity of the Bishop having to make application to the Church for funds to support the poor. If we were to observe this law strictly, we are amply able in all our wards to support the poor. There are many people in the Church, I have discovered, who are willing to support themselves rather than receive offerings, if they could only be given employment. Even the aged can do something, unless they are maimed or disabled; and this is a matter for the Bishops to look after, to see that people have employment, as far as possible, and to encourage the payment of offerings as well as tithing.

If tithing is never mentioned in a ward from one month's end to another, neither by the Bishop nor the Priests and Teachers, that ward will not come up to the standard. There are lots of people who would come up to the standard if their minds were stirred up by way of remembrance. I am not one who believes that it is proper for the Bishop to be always talking about tithing; but I believe it should be kept before the people. They should be encouraged to pay their tithing when they get it, and not wait till the end of the year. If your salary is paid to you each month, pay your tithing each month. I want to bear testimony that that is the easiest and the best way to pay tithing. Pay it when you get it, and let it be the first

thing. Let us pay our tithing first, and then distribute the rest as far as it will go. If we will do this, we shall find that tithing is easily paid; and when the end of the year comes we shall be glad, and prepared to settle with the Bishop with a cheerful heart.

Take us as a whole people, we are better off than other people, after all, though there are too many of us in debt, with mortgages on our homes. The Lord has blessed us. He has blessed and sanctified our land, and it has brought forth in its strength, in the season thereof.

There is a great deal of faith exhibited among the Latter-day Saints, and that faith, no doubt, will increase as the Saints grow older and get more experience. In the last 50 years I have seen many things that have given me a great deal of joy and increased my faith. I have seen the prayers of the brethren answered. I have seen the prayers of little children answered in the homes of their parents. I remember a few years ago in Cache valley we had a drouth for some years. There was very little snow, and lots of grasshoppers to eat our crops. I remember Apostle Orson Pratt coming to visit us. He went to every settlement in the valley, and he prayed everywhere that the Lord would send moisture upon the mountains and valleys. I travelled with him, and he never forgot this. He always prayed himself in the family circle, and he prayed every time that the snows might come. In fulfillment of his prayers the snows did come, and we had more that year than we had had for years before; the mountains were filled with snow. I have seen evidences of this same thing recently; when prominent Elders of the Church have prayed that the moisture might come, their prayers have been answered and the moisture has come. I do not know of any reason why our prayers should not be answered, if we will pray in faith believing, and not ask amiss or for anything that we ought not to have. Do not let us be discouraged. This is the Lord's work, not ours. We did not place ourselves in position. None of you Presidents of stakes, or Bishops, has ever sought for office or wanted office, so far as I know.

The Lord has called you all. He has opened the eyes of our understanding, that we have been enabled to comprehend the truth in part, and we are supposed to make some progress. I have thought since coming to this conference, that we are making improvement all the time. I do not remember the time when we could see all the presidents of stakes right in front here as we can now, for they have been scattered among the congregation. It is an improvement having the prominent Elders seated where they can hear everything. I have been reminded of the necessity of this in visiting stake conferences and seeing the Bishops and leading Elders scattered among the people. This here is an ensample. Bring your leading Elders to the front, where they can hear and take part in the labors of the conference. This is a grand thing, and a sign of progress and advancement.

My brethren and sisters, I am aware that there are a number of people among us who want to move somewhere, and they are asking about different parts of the country. I have brethren enquire of me frequently, some since I have been here. I want to say this about it: It is all right to go if you are counseled by the authorities of your ward or stake, or by the authorities of the Church. Get good advice, and then, if you go, you will feel that you go with the blessing of the Lord. Do not let any of our people, no matter how desirable a country may be, run off on a tangent, without the advice of the presiding brethren. Go under the direction of the Priesthood, with their consent and good feelings, if you want to go. It may be all right for you to go just where you want to go, but get counsel from the brethren. Do not let us be running up and down the country simply to better our condition, but let us be satisfied to labor under the advice of the Priesthood, and if we will do so, we will come out all right.

Another subject I want to touch upon, and then I will close; it is with regard to temple work. Brethren and sisters, do not forget your temple work. Do not leave your kindred dead who have slumbered in the grave for years, and

perhaps for ages, without going to their mind and will concerning all things." rescue and giving them relief, as their Lord has ordained and appointed. Here are the temples of the Lord in this state, wherein you may go and administer for your kindred that have passed away. Do not be so swallowed up in the cares of the world that you will neglect your kindred dead, because we will meet them by and by, and we will have remorse and sorrow if we have not done what we could for them. Remember this, and talk of it in your homes. Let us prepare our records and labor in the interest of our friends who have passed away. Of course, the people are doing very nicely in this matter; but there are many that have not given it consideration yet.

God bless you. Let us be true, faithful, and humble; let us attend to our prayers in the morning and evening, invoking the blessings of the Lord upon us and upon our brethren. Pray for your Bishops and Presidents of Stakes; pray for the authorities of the Church, that they may be guided by the inspiration that comes from God, so that all may be well and prosperous with Israel. God bless you. Amen.

#### ELDER JOHN W. TAYLOR.

Graduation in the gospel—Blessings the result of obedience to law.

My dear brethren and sisters, I pray that the Spirit of the Lord may direct me in all that I shall say, even that Spirit of truth and righteousness which comes from our heavenly Father. I desire to bear testimony to all that I have heard during this conference. I was very much impressed with a remark made by President Smith, testifying that the people were more faithful and were performing their duties a little better today than they were several years ago. There is no one so well qualified to judge of the Latter-day Saints in the aggregate as President Smith. What impressed me particularly about his remarks was the statement that the growth was a gradual one. It made me think of the word of the Lord unto the Prophet Nephi, when He said, "I will give you line upon line, and precept upon precept, here a little, and there a little, that you may know my

When we plant a tree in the garden, though we should stand by it day and night we could not perceive its growth, because it is so gradual; but go to that tree at the end of six months or a year and you will find that it has made remarkable development; and so on year after year until the tree is fully matured.

I feel strongly impressed in my remarks to touch a little upon the importance of having the Spirit of the Lord with us day by day, to perform the duties of the day. While that which we are doing may not appear to be of any great importance at the time, it will be very evident at the end of a term of months or years that we have made marked progress. Like the tree, the growth will have been gradual. I desire to read some scripture, my brethren and sisters, to show you how our Lord and Savior Jesus Christ attained the perfection which He reached during His lifetime. I will read from the 93rd section of the book of Doctrine and Covenants:

"1. Verily, thus saith the Lord, it shall come to pass that every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am,

"2. And that I am the true light that lighteth every man that cometh into the world;

"3. And that I am in the Father, and the Father in me, and the Father and I are one:

"4. The Father because he gave me of his fullness, and the Son because I was in the world and made flesh my tabernacle, and dwelt among the sons of men.

"5. I was in the world and received of my Father, and the works of Him were plainly manifest;

"6. And John saw and bore record of the fullness of my glory, and the fullness of John's record is hereafter to be revealed:

"7. And he bore record, saying, I saw his glory that he was in the beginning before the world was;

"8. Therefore in the beginning the Word was, for he was the Word, even the messenger of salvation,

"9. The light and the Redeemer of the world; the Spirit of truth, who came into the world, because the world was made by him, and in him was the life of men and the light of men.

"10. The worlds were made by him: men were made by him: all things

were made by him, and through him, and of him.

"11. And I, John, bear record that I beheld his glory, as the glory of the Only Begotten of the Father, full of grace and truth, even the Spirit of truth, which came and dwelt in the flesh, and dwelt among us.

"12. And I, John, saw that he received not of the fulness at the first, but received grace for grace:

"13. And he received not of the fulness at first, but continued from grace to grace, until he received a fullness."

It is this last verse which I desire to emphasize, setting forth the fact that Jesus Christ received not a fulness of glory at first, but He received grace for grace. It is in this way, my brethren and sisters, that we shall receive a fulness. It will not come all in a day, nor all in a month, nor all in a year; but it will come as the reward of the righteous, through faith and diligence in keeping the commandments of the Lord, at the end of our career upon the earth, when we shall be brought before the judgment seat of Christ, to be rewarded or condemned, according to the deeds done in the body.

"14. And thus he was called the Son of God, because he received not of the fulness at the first.

"15. And I, John, bear record, and lo, the heavens were opened, and the Holy Ghost descended upon him in the form of a dove, and sat upon him, and there came a voice out of heaven saying, This is my beloved Son.

"16. And I, John, bear record that he received a fullness of the glory of the Father;

"17. And he received all power, both in heaven and on earth, and the glory of the father was with him, for he dwelt in him.

"18. And it shall come to pass, that if you are faithful you shall receive the fullness of the record of John.

"19. I give unto you these sayings that ye may understand and know how to worship, and know what you worship, that you may come unto the Father in my name, and in due time receive of his fulness,

"20. For if you keep my commandments you shall receive of his fulness, and be glorified in me as I am in the Father; therefore, I say unto you, you shall receive grace for grace."

In other words, we shall receive strength according to our day, and the Lord will bless us with wisdom pertaining to all things committed to our care, according to our faithfulness in keeping His commandments; for we are

told, in a revelation contained in this great book of revelation given to the Prophet Joseph Smith, that the Priesthood is inseparably connected with the powers of heaven, and that the powers of heaven can only be controlled upon the principles of righteousness.

I desire to draw your attention to a peculiar characteristic of our Lord and Savior Jesus Christ. I never remember of reading where our Lord and Savior ever made a promise unto the children of men without giving with it a law for them to obey in order to obtain the blessing, and he always placed the law first and the blessing after; and thus you can see how the powers of heaven are inseparably connected with the Priesthood, Jesus being the great High Priest. To illustrate what I say, let me quote a little from the 5th chapter of Matthew. Jesus said:

"Blessed are they which do hunger and thirst after righteousness; for they shall be filled with the Holy Ghost."

Here is a condition, a law to be obeyed, namely, that we shall hunger and thirst after righteousness; and the promise is, we shall be filled with the Holy Ghost. In the holy Bible it says, "for they shall be filled;" but the more perfect translation, as given in the Book of Mormon, is, "Blessed are they who do hunger and thirst after righteousness, for they shall be filled with the Holy Ghost."

Again, He says:

"Blessed are the peacemakers; for they shall be called the children of God.

"Blessed are the poor in spirit; for their's is the kingdom of heaven."

He gave many laws, and many blessings He promised unto the people through their obedience to those laws. Take, for instance, the case of the rich young man who came to Jesus and wanted to know what he should do to be saved. Jesus told him to keep the commandments. The young man replied, "All these things have I kept from my youth up: what lack I yet?" Jesus said, "If thou will be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." The young man turned away sorrowful, "for he had great possessions." The same principle is manifest in the Ten

Commandments. Take, for example, the fifth commandment: "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." This is a law of long life. If you wish to live a long time, my young brethren and sisters, honor and obey your fathers and mothers, and the Lord will bless you with this desire of your heart; but if you disobey your parents, you are not entitled to a long life; you are not entitled to the blessings of God upon you and upon your posterity. On the contrary, the Lord says in another of the commandments, that He visits "the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me."

My beloved brethren and sisters, I rejoice in being present with you today. I am glad to see you congregated together to receive the word of God from His servants, and I have greatly rejoiced in the remarks that have been made. I am going to take the liberty of reading a little more before I close:

"21. And now, verily I say unto you, I was in the beginning with the Father, and am the first-born;

"22. And all those who are begotten through me are partakers of the glory of the same, and are the church of the first-born.

"22. Ye were also in the beginning with the Father; that which is Spirit, even the Spirit of truth,

"24. And truth is a knowledge of things as they are, and as they were, and as they are to come;

"25. And whatsoever is more or less than this, is the spirit of that wicked one who was a liar from the beginning.

"26. The Spirit of truth is of God. I am the Spirit of truth, and John bore record of me, saying—He received a fulness of truth, yea, even of all truth,

"27. And no man receiveth a fulness unless he keepeth his commandments.

"28. He that keepeth his commandments receiveth truth and light, until he is glorified in truth and knoweth all things.

"29. Man was also in the beginning with God. Intelligence, or the light of truth, was not created or made, neither indeed can be.

"30. All truth is independent in that sphere in which God has placed it, to act for itself, as all intelligence also, otherwise there is no existence.

"31. Behold, here is the agency of man, and here is the condemnation of man, because that which was from the beginning is plainly manifest unto them, and they receive not the light.

"32. And every man whose spirit receiveth not the light is under condemnation,

"33. For man is spirit. The elements are eternal, and spirit and element, inseparably connected, receiveth a fulness of joy;

"34. And when separated, man cannot receive a fullness of joy.

"35. The elements are the tabernacle of God; yea, man is the tabernacle of God, even temples; and whatsoever temple is defiled, God shall destroy that temple."

I desire now to testify unto you that I know if you will keep the commandments of God the Spirit of the Lord will increase within you, and you will have grace for grace, day by day and year by year, as it shall be necessary in your endeavors to keep the commandments of the Lord.

I wish to say a word or two to our brethren the Patriarchs. I would feel it to be a good thing when they place their hands upon the heads of this people to bless them, if they shall feel so impressed, to conclude their blessings something like this: "I seal these blessings upon your head, according to your faith and your diligence in keeping the commandments of the Lord." The Patriarchs have the gift of being prophets, seers and revelators, to reveal the mind and will of God and portray unto the faithful their future lives, and I believe it would be pleasing unto the Lord if they would seal all blessings that they give in a manner similar to the one I have suggested, as they shall be led by the Holy Spirit. Then there can be no disappointment on the part of the family or friends of those who shall, after receiving a patriarchal blessing, turn from the truth and fight against God; for they will see that these blessings are conditional upon their keeping the commandments of God.

May the Lord bless you, my brethren and sisters, and bless every man who shall speak at this conference, that he may speak by the gift and power of the Holy Ghost, and that we may receive light and knowledge and be fed with the bread of life, that we may be filled with joy and peace, and that our determination may be to serve God and keep His commandments.

I desire to add a testimony to what

Elder Smoot has said in reference to Elder B. H. Roberts going to Chicago to attend the Congress of Religions, and being rejected by them. What did they do when Jesus Christ came in the meridian of time? All the sectarian world turned against Him. He said that the builders had rejected the chief stone of the corner. When they rejected Elder Roberts in that Congress of Religions, they rejected the chief stone of the corner; for the cornerstone of the kingdom of God has been laid, and the building will be completed, according to the mind and will of God. Zion will spread from state to state, and from nation to nation, until this Gospel, which was revealed unto the Prophet Joseph Smith, will be preached unto all nations, all kindreds, all tongues, and all people; and out of every nation God will bring the honest in heart up to the land of Zion, that they may be redeemed, and that they may redeem their dead; for the day is coming, and now is, as we are told in the scriptures, when they that are dead shall hear His voice. Men will hear His voice, for His coming is near at hand. I know that our Lord and Savior Jesus Christ lives, and that He is the Redeemer of the world, and that through the shedding of His blood and the atonement He offered up for the sins of the world all mankind may be saved through obedience to the laws and ordinances of the Gospel. God bless you, and sanctify this testimony to your good, as well as all that you have heard and may hear during this conference, is my prayer in the name of Jesus. Amen.

#### ELDER HEBER J. GRANT.

The Japanese mission—First converts in that nation—Evidence of sincerity and devotion—Other applications for baptism—A wonderful work anticipated—Condition of the people—A valiant and able leader of the Saints.

I am very much pleased indeed to be present at this conference. I have rejoiced beyond my power to tell in listening to the testimonies of those who have spoken thus far. I do not know whether I can occupy the balance of the time this afternoon or not. I find that I cannot take a long breath without its paining me in my lungs. Whether it is the change from the sea level to

this high country I do not know. I am feeling very well indeed, and unless I try to take a long breath I am in no pain. I desire, however, to mingle my voice with the voices of my brethren, and to give you my testimony as to my knowledge of the divinity of the work in which we are engaged.

As I remarked last night at the Priesthood meeting, I hesitated for some little time, after the spirit came upon me to attend this conference, before writing for permission to do so. I thought my desires might be misconstrued, and that there would perhaps be a feeling that I was homesick and desired to shirk the responsibilities resting upon me in a far-off land; but after having once thought of the idea of being with you and partaking of the spirit of this conference, I could not, hard as I tried, get rid of the desire to come. I finally wrote the letter, and when it reached here permission was given to me. Although I have had to travel a little over seven thousand miles to come to this conference, I am glad to be here, and I was happy when the word came that I was to have this privilege. Only those who have been in the habit of feasting on the teachings of the servants of God under the inspiration of the Spirit of God from their childhood up, and have ever been meeting-goers, can appreciate how hungry I became to listen to the servants of the Lord, when I tell you that for eight months I did not have this privilege, except in the little council meetings held with my associates upon our mission in Japan.

Knowing that the people will be interested to hear from that country and from my associates, I desire to say that Elders Ke'sch, Ensign and Taylor are well, that they are faithful, diligent and true men, and that we have been exceedingly happy from the time we reached our field of labor—in fact, from the time we were called—until my departure from that land. I am pleased to tell you that I had letters from them yesterday, written ten days after my departure, and they are well. They tell me that the two men whom we baptized and ordained Elders are meeting with them constantly, studying very dil-

gently, and making memoranda to assist them in defending the principles of the Gospel. In one of the letters, Brother Ensign refers to a man by the name of Gaburo Kikuchi, the second convert, and to his exclaiming in an impulsive manner every once in awhile, "That is true, the Bible says so," as he is reading and studying the principles of the Gospel; and Brother Ensign, after making this remark, says, "Can't you hear him?" and I can almost, because I know how he would explode, so to speak, all the time we were teaching him prior to his baptism. This man for a number of years has separated himself from the Christian sect to which he belonged, because, he said, they did not teach the Bible, and he has been teaching the people the truths of the Bible in the parks in the city of Tokio, having audiences of from 500 to 1,500 people. He seems to be a very sincere, determined man, and I have enjoyed my conversations with him. The day I baptized him, before attending to that ordinance, I told Brother Kelsch to try to discourage him from becoming a member of the Church, and that I would do the same, because I told him I desired him to study more and to comprehend more before he was baptized. But it seemed that with all the words of discouragement that Brother Kelsch and I could utter, he was determined to be baptized. He came to the hotel before I was out of bed in the morning and insisted upon baptism. When I told him that he had better study more and get a better comprehension of the Gospel, he said, "It is true, I believe it, I want to be baptized, and I can understand it better after I have been baptized and confirm'd a member of the Church." I knew this was true; so I told him he would be persecuted, and he quoted the scripture, "B'essed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you, false'y, for my sake." Brother Kelsch and I went on in this line, trying to discourage this man. I referred to the drivings of our people, to the killing of the Prophet Joseph Smith and his brother Hyrum, and to the fact that many men

had to give up their lives for the truth; and I wanted him to be thoroughly converted. He said, "It is true; and if I die and am the first martyr in Japan, it would be the best thing that could happen to Japan." "That's enough," I said, "I'll baptize you."

I have the assurance in my soul that there is to be a wonderful work accomplished in Japan; that there will be many, yea, even thousands of that people that will receive the Gospel of Jesus Christ. We have made no effort whatever to try and baptize people. Many have come and applied for baptism—ten young men at one time; many have written us letters and asked to be baptized into the Church; but we have realized that they did not understand the Gospel, and we had no desire to baptize and seal the Holy Ghost upon a person who would be likely to lose the Spirit and turn around and fight the Church. We have had no desire whatever to baptize people just to make a showing. We prayed earnestly every day for the guidance of the Spirit of God. We fasted and prayed often. We had a delightful time. Time passed very pleasantly and did not hang upon our hands. I never spent an hour in sightseeing. I did make one little trip through the country, on the cars, to get some knowledge of it; but I never went away for the sake of seeing the sights and enjoying myself in that city. I was busy all the time, talking with those that called upon me, answering letters, and in studying the language. The Lord granteth unto men according to their desires, whether it be for life or death, joy or remorse of conscience; and the only desire that I had was to fulfill my duty in that land from day to day, and if I should return after three or five years without converting or baptizing one soul I would be satisfied. However, I have been exceedingly grateful to my Heavenly Father that He saw fit to impress with His Spirit a couple of men who, I believe, are honest. They may not prove faithful, but I believe they are honest today. The other man was a Shinto priest, who could not speak a word of English, and we had to talk to him through an interpreter. This

man was cast out from his congregation of 1,500 by his superiors, and told that he would be reinstated in his office, provided he quit calling upon the "Mormons." He said, "I believe that there is some truth with them; I am not yet convinced, but I will not stop calling on them." Finally he was cast out. He continued to call upon us, and was baptized.

In that country it is very difficult for a person to earn much money. It is incomprehensible to me how people can live and clothe themselves and apparently be well and healthy, on the limited amount of money that they make. You can hire hundreds, and even thousands of men that are married and have children, for 15 yen a month, which is \$7.50 in our money, and they will live on that amount. You can hire a man to carry you around in one of their vehicles (jinrikishas, they call them), and that man will work for you, if you buy your own vehicle, for 15 yen a month. True, there are men that get 20 yen, because they are superior runners, and there are others that will get as high as 25, because they are very swift in running, but you can get a man that will trot along three or four hours at a stretch, for 15 or 20 yen a month! He must get enough food to eat, or I do not think he could stand it. It is remarkable to me the industry and the frugality of that people, and the way they get along. I saw perhaps half a dozen beggars all the time I was there. In the crowded city of Tokio I never saw but two beggars and they were afflicted with leprosy, lying on the ground by a bridge. It is a city of 2,000,000 of people, and I traveled around many, many hours, and they were the only beggars I saw. The people are almost like bees in a hive, and they all seem to be busy. They are a very remarkable people, and I feel to say to you that I believe and know that God will do a mighty work in that land. The Lord has raised up friends to us. Many influential men have called and visited with me. I am told that a certain man there by the name of Goro Takahashi is by far the strongest writer in defense of Christianity in the nation of Japan. This man, before I ever met him, wrote

an article in one of the leading magazines of Japan in which he criticized the newspapers and the people of Japan, for opposing the "Mormon" religion. My interpreter interpreted this for me, and I afterwards read it to the man. He laughed, and said, "He has not interpreted my article." He said, "The very first line says, 'The people of Tokio welcome with loud Huzzahs Lamanism, which is polyandry, or a plurality of husbands,' and I did not say any such a thing. I said, 'The enlightened people of Tokio.' The whole sarcasm is lost by your interpreter. It was not the common people, it was not the laboring people, but it was the enlightened people of Tokio that was crying out against the 'Mormon' people." I asked him if he would not translate the first page for me himself. (I had about 10 pages of it.) He said he was very busy, but he would translate the first page, as near as I can remember, the first page was as follows: "The enlightened people of Tokio have recently welcomed a sect from Thibet that preaches Lamanism, polyandry, a plurality of husbands, and scarce have they welcomed them with extraordinary enthusiasm and the huzzahs died away before they are condemning, with absolute ignorance, the 'Mormon' religion! And these people who are condemning the 'Mormons' and polygamy are believers in concubinage! Can there be under the sun a greater inconsistency than this? We might say something about the emperor and his concubines, but perhaps it would be considered disloyal, and therefore we will keep quiet."

This gives you a little idea of this man. I afterwards told my interpreter what he said. "Well, Mr. Grant," he said, "I told you that I could not interpret the article. I told you that it was like a rugged mountain. I told you it was so full of force and fire that I could not put it in the English language." The minute I read this article I sent the writer an invitation to come and dine with me at the hotel. He came there, and afterwards he wrote and said, if I would furnish him items of history regarding our people, he would gladly write a book in our defense. He said, "I feel that you are

honest. I feel that you are misunderstood, I feel that the Spirit of the Lord has come upon me, and I want to defend you, and if you will give me the materials I will do it; for I feel that I am called to this work." I immediately told him that it would give me pleasure. I furnished him the History of Joseph Smith by Brother Cannon, the History of John Taylor by Brother Roberts, and A Brief History of the Church by Edward H. Anderson. The latter is published by the Juvenile Instructor, and does not give Brother Anderson the credit of being the author, but he is entitled to it; and if I had the ability to write such a work I would not let them publish it if they did not put my name upon it. I furnished him Mormon Doctrine by Brother Penrose, The New Witness for God and The Missouri Persecutions by Brother Roberts, and the Book of Mormon. He already had the Book of Mormon and was pretty well posted on it. I also furnished him, among other documents, a tract by Colonel Thomas, of London, that impressed him very much. He has written a book of some 200 or more pages, about the size of the Improvement Era. He has illustrated it with pictures from the little pamphlet entitled "In and Around Salt Lake City." There is a picture there of the five presidents of the Church, also of the Temple block, a view of Salt Lake City, of Saltair, of the Salt Palace, and of some Indians, with their children on their backs—exactly the same as the Japanese. And, by the way, there is a wonderful resemblance between the American Indian and many of the Japanese. The pictures of Prest. Smith, of my family, and of some others will be published in this book. He says that these pictures will dispel at a glance the popular idea that the "Mormons" are an ignorant and degraded people. He has put in a picture of the Lehi sugar factory, and he was wonderfully impressed with what our people had accomplished in a material way. He said, "I may, of course, make a mistake in some of your doctrinal items. I would not like to do that. I may make a mistake in some of your historical items. I would not like to do that, either; and I shall submit to you the

doctrinal and historical items before I publish my book." I invited him to dinner regularly every Sunday for about two months, and afterwards he said he did not wish to show me anything in the book, because, he said, "people will say you told me what to write, and it will not do you the good I want it to do. I am writing in your favor, and I know you will be pleased with the book." He had read all Dr. Talmage's articles published in the Era on the "History and Philosophy of Mormonism," and he said that if he quoted the doctrinal and historical items from what I have given him he could not make any mistake, and that was what he had done.

I am sorry I did not bring with me the contents of that book. It will contain 10 chapters, and the first is entitled "The Greatest Problem of the World." This will give you some idea of what the man thinks. In the article he wrote about the "Mormons" before I ever met him, he wound it up by saying, "I will ask some questions. Was Joseph Smith a deceitful hero, who deceived the world, and was punished by the Almighty for his wickedness? Or was he, like Jesus Christ, a martyr for the truths of heaven?" I believe that this man became convinced that Joseph Smith was a martyr. Here is a list of the headings of the ten chapters:

Chapter I. The Greatest Problem in the World.

Chapter II. Mormonism—What is it? Early History of Joseph Smith.

Chapter III. The Book of Mormon, and American Antiquities; Archaeology and Comparative Philology.

Chapter IV. The Spaulding Story, and other Stories.

Chapter V. Exodus—Miracles—Chosen People.

Chapter VI. Phoenix-like, risen out of the ashes.

Chapter VII. Loyal or Disloyal.

Chapter VIII. Polygamy. What is it?

Chapter IX. Social Conditions. Social Christianity without running into Communism.

Chapter X. Success and Prosperity—Religious and Commercial.

Not one word that is in this book have I suggested; but I believe that I could not possibly pick out ten chapters and arranged them any better than this man has done. He is a highly educated man. He translated five-sevenths of the Bible into the Japanese language when it was done. He speaks the English language well; he speaks the Hebrew language, he understands some Egyptian, and he reads the French. He has a two-story fire-proof building adjoining his dwelling, full of books, where he studies. I have always looked upon Orson Pratt as the great student of the Latter-day Saints, and I remarked to my brethren that Goro Takahashi was the Orson Pratt of the Japanese nation. I feel that God touched this man's heart, and made him friendly towards us; and he has written a book that I believe will do us a world of good. I remarked to him that I would like him to translate it into the English language and send it to me, and I would publish it at home, with the same illustrations, so that the people could see what he had written; that I knew it would have a good sale at home, and it would give me delight to let him have any profits that there might be. I told him that I realized it would take him a long time to translate it into the English language, because he would not write as rapidly in our language as he could in his own. "You are very much mistaken," he said; it won't take me very long, because there are so many exact quotations from the pamphlets and books you gave me. I have translated them into the Japanese language verbatim; therefore it won't be difficult to put them back into English." I feel that this man was raised up of God to do this, and although he may have made some mistakes I believe his book will do us a great deal of good.

I rejoice to be here. I rejoice in the testimony of the Gospel of Jesus Christ. I rejoice in the increased testimony that my mission has given me. I never expected that it would be possible for a

man of my temperament and disposition, who from a boy of 14 years of age has been actively engaged in business, to forget it, and that I could content myself in a foreign land studying a language that put me to sleep nearly every time I tried it, and yet be happy. But I was. There was the sweet Spirit of God with us, and many times in our little meetings we shed tears of joy, because of the outflow of the Spirit of God. If I had the privilege of picking the Church over for three companions I could not be better satisfied than with those that I have. I had my choice, and I have not been disappointed. I say to you, my friends, that I am happy to be here. All of the officers that have been chosen during my absence, my head and my heart have been pleased and satisfied with. It is a sorrow to me to come home and not receive the handshake of my beloved President Snow, whom I loved as dearly as life itself; but I rejoice that the son of one of the two martyrs for the cause presides over the Church of Christ. I rejoice in the knowledge that the work of God is onward and upward, and that each and every one of us who are true and faithful will be saved. I rejoice that this Gospel is going to all the nations of the earth. I rejoice in being a messenger of the plan of life and salvation. God has blessed me with a knowledge. I know that He lives. I know that Jesus is the Christ. I know that Joseph Smith is a prophet of God. I know that I shall live forever, and that if I am faithful I shall be exalted. I know that this same blessing will come to all of you, if you are faithful; and that you may be, and obtain the blessing, is my prayer, and I ask it in the name of Jesus. Amen.

The choir and congregation sang:  
Now let us rejoice in the day of salvation,  
No longer as strangers on earth need we roam.

Benediction by Elder Byron Sessions.

## THIRD DAY.

### OVERFLOW MEETING.

April 6th, 10 a. m.

#### ASSEMBLY HALL.

The Tabernacle being inadequate to accommodate the immense concourse of people in attendance, an overflow meeting was held, at which Elder Heber J. Grant presided.

The Temple choir sang:

Guide us, O Thou great Jehovah.

Prayer by Elder John T. Caine.  
Singing by the choir and congregation:

How firm a foundation, ye Saints of the  
Lord,  
Is laid for your faith in His excellent  
word.

#### ELDER CHAS. W. PENROSE.

It is a great pleasure to be permitted to assemble with the Saints in this general conference. During the meetings that have been held in the Tabernacle, and this morning, in looking upon this congregation, I was reminded of a revelation, given through the Prophet Joseph Smith before the organization of the Church, which was alluded to by one of the speakers during our services in the Tabernacle. The Lord said that a great and marvelous work was about to come forth among the children of men. This thought is also conveyed in the Book of Mormon, and was taken from the prophecy delivered through the Prophet Isaiah many hundreds of years ago. You will find it in the 29th chapter of the book of Isaiah. The Lord gave one of the reasons for the coming forth of this marvelous work. He said, "Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precepts of men: Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous

work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." But the Lord said that the meek among men should rejoice in the Lord, and the poor among men should increase their joy in the Holy One of Israel; but that the scorner should be brought to nought. The eyes of the blind were also to be opened and the ears of the deaf unstopped, and they should hear the words of the book that was to be brought forth; for the word of the Lord was to come out of the ground, and to speak, as it were, "low out of the dust."

Now we are witnessing the fulfilment, to a very large extent, of these predictions of the Prophets of the Lord. This work with which we are associated is indeed a marvelous work and a wonder. When we look upon the people assembled in the Tabernacle and at this overflow meeting, and realize that we who are gathered here are but a small representation of the Church of Jesus Christ of Latter-day Saints, which forms the majority of the people of this region—when we realize this, we are led to exclaim, "What hath God wrought!" It was "a marvelous work and a wonder" when the Book of Mormon was translated by the power of God into the English language, from the hieroglyphics made on the metallic plates. Nothing of the kind had ever occurred, so far as we are aware, in the history of the world. In all the developments of science and in all the gifts and blessings which God bestowed upon His servants in ancient times, I do not know of anything to compare with the marvelous work and wonder of bringing forth those plates and translating the characters which were upon them. It is so marvelous and wonderful that the people of the world will not believe it. But we, my brethren and sisters have been led to believe in the truth of this book which the Lord has given us in

the last days. Through our faith in the word of the Lord and the testimonies that have been borne unto us we have been led to receive the Gospel as taught in that book and in the New Testament, through the labors of the servants of God in the latter days. We have also received the Holy Ghost as a gift from God to us, to enlighten our minds, to lead and guide us in the ways of truth, and to bear witness to us concerning every truth that the Lord has revealed, that He is revealing and that He will yet reveal. Through this glorious gift which the Lord has given us our minds have been led upward from the things of earth to comprehend, in some degree, the things of heaven—from the things of time to those of eternity.

In contemplating that which God has already accomplished in this marvelous work that He has commenced on the earth, we can look forward to that which is to be. The Gospel is to be preached to every nation, kindred, tongue and people. The nations that sit in darkness are to see the marvelous light. The people that know not God are to be brought into such a condition that they can learn of His laws, walk in His ways and keep His commandments, and the barriers that have been builded up by the powers of darkness, through the craft of men, will be broken down, in the due time of the Lord. They will be removed from the way, and this Gospel of peace, this marvelous work that God has commenced in the earth, will spread over all the globe, and there will not be a corner of this earth wherein the Gospel will not be preached. Now, this lies in the future, but the Lord will accomplish it. This is part of the work that He said He was about to bring forth among the children of men.

The preaching of the Gospel by the Elders of this Church is a marvelous work. Where will you find among the differing religions a man like the Elders of Israel, who is willing to go to any part of the world, without money and without price, who is willing to sacrifice all the temporal comforts of home and its surroundings and carry the message of life and salvation to his fellow-creatures? It is marvelous in

the eyes of the preachers of the various Christian sects. They can scarcely believe or comprehend it. When they see how our boys, without training, go out in the world, and face an opposing people, the traditions of men and the influences and powers that are against them, trusting wholly in God, and preaching the Gospel without purse or scrip, they are amazed and confounded. It is something marvelous, something unique in the world's history, aside from the labors of the Apostles of the Lord Jesus Christ and their associates in the early days of the Christian Church. The fact that many people of the nations of the earth, wherever this Gospel is proclaimed, bear testimony that they receive a witness from God concerning its divinity, is marvelous: It matters not where those men or women were born, or what their traditions or language may have been, when the light of the Gospel, through the testimony of the humble servants of God, penetrates their souls they are brought to a unity of the faith. When they come together they may not be able to understand each other's languages, but they understand the spirit that permeates their minds, and understand the influences by which they are led, and rejoice together. The same light is in all their souls, the same warmth in all their hearts, and they can fraternize and feel that they are brothers and sisters in very deed.

It is a marvel when we look at it naturally, to behold how this influence spreads throughout the whole Church, to see what a bond of union is formed by the power of the spirit and teachings of the Gospel. When we come to think how the way has been opened up for the people who have been brought from the various nations of the earth to these mountain vales, is it not wonderful? Most of them were raised in what are called the lower ranks of society. I do not mean the lowest classes, or the criminal element of society, but the working people, the bone and sinew of the nations of the earth. Most of the people who have come up here into these mountain vales were not from among what is called the upper classes, the learned

and wise after the wisdom of this world, but were from among the plodding class. The Gospel has reached them and the Lord, in a marvelous manner, has opened the way whereby they might gather here in these mountains by the thousands. They have come away out here, across the bleak and barren plains, up into these mountain vales, to worship the Lord, to learn of His ways and walk in His paths. This was also predicted by the Prophets Isaiah and Micah. Is it not marvelous in our eyes, when we think of what God hath wrought, bringing these people from afar, from the north and from the south, from the east and from the west? He has said "to the north give up, and to the south keep not back. Bring my sons from far and my daughters from the ends of the earth." They are gathered here, and we see them spreading out over the face of the land, and still they say, "Give us room that we may dwell." They are overflowing into Canada on the north, and away down into Mexico, Arizona and New Mexico, on the south, and into Colorado, Idaho and Wyoming. We are spreading out, and the influence that we carry is a marvel in the eyes of the world, and many are warning the people against "the menace of Mormonism," the peril that is to come to the nation because of the wonderful increase of the Latter-day Saints, or "Mormons."

Some years ago President Brigham Young sent missionaries to China, Siam and the East Indies. The brethren accomplished but little in Siam and China, but a few converts were made in India, and some of them came here to these mountains. We might think the trip was a failure, on the whole. Sometimes, when people go into a new country to found settlements they make big mistakes in the beginning. They flounder away and have a hard time, and sometimes forsake the spot where they were sent to live; but, in most instances, they go ahead, and, after a little experience, the way is opened up before them, the barrenness is taken from the soil, the elements become propitious, the water is increased, and the blessing of God comes upon the land,

and flourishing settlements are built up. When the Lord, through His servant Brigham Young, sent men into Arizona, on the first expedition, they did not succeed in founding any settlements, but returned and gave a bad report of the land. But Prest. Young had seen it by the power and gift of the Holy Ghost, and knew the way was to be opened up in that southern country; so he did not give up. When at first they did not succeed he was determined that they should try, try again. Now we learn that settlements are flourishing in Arizona, New Mexico and Old Mexico, and we have a good representation of Saints from that country attending this conference. Even so the Lord moved upon His servant Brigham to send missionaries to the Orient. If their mission accomplished no great good, it did, at least, help to prepare the way, in a small degree; and now, the servants of the Lord, Apostle Heber J. Grant and his associates, through God's assistance, have been successful in opening up the work in the Japanese empire, and persons have been brought to a knowledge of the truth, and others are enquiring. We shall find, I believe with all my heart, that the opening of the Japanese mission will prove the key to the entrance of the Gospel in the Orient. We will find that an influence will go out from Japan into other oriental nations. The ice has been broken, and the barriers will be removed from the way, and the Gospel will spread into other eastern nations. If we only succeed in getting a few converts, who can open the door of the kingdom for their ancestors in the spirit world, what a wonderful work will be accomplished!

When the Prophet Joseph and his brother Hyrum were slain for the testimony of Jesus it was in the providence of God; it was with His permission. They went to open the door of the kingdom in the spirit world, and thus a marvelous work and a wonder has begun there also. When we get there we will find out the magnitude of it; for we will see that the Elders of Zion who have tabernacled in the flesh are laboring there, under the direction of him who holds the keys of the last dispensation, and the Gospel

is being preached to millions upon millions of spirits, and a far greater work is to be accomplished there than among men in the flesh. We have but just begun the work here, for there are many millions upon the earth that have not heard the Gospel, and know nothing of this marvelous work and wonder; but they will yet hear the Gospel message, and the way will be opened everywhere and the purposes of the Lord will be accomplished.

The great thing for us, my brethren and sisters, is to know, to have a full understanding, a firm conviction and real knowledge that this is God's work, and that it is not the work of man. We can reason this out when we look at what has been accomplished, and can reasonably come to the understanding and conviction that a superior Power has been at work with this people, with the Elders of this Church and with our leaders, and that it has not been done by human wisdom. Human wisdom has perished before this work; the understanding of the wise has come to naught before it, and we can reasonably come to the conclusion that a stronger Power must have been at the head of this work to accomplish what has been done, in the inspired preaching of the Gospel; the gathering of God's people, the building up of Zion and the establishment of this great State. There is also an influence of oneness and union among the Latter-day Saints that cannot be found anywhere else. The sects and societies have great gatherings in different parts of the world—religious gatherings, political gatherings, scientific gatherings and educational assemblies—but where will you find among any of them such a spirit of union, brotherhood and enthusiasm as is found in the gatherings of the Latter-day Saints? There is a kind of enthusiasm among the people of the world in their religious revivals. They get spiritually intoxicated and sometimes indulge in various spiritual gymnastics, but what does it amount to? There is no light or intelligence in it; it is merely a feeling worked up by human oratory and energy. Where do we find that spirit and influence that are experienced in our gatherings? Look at the great con-

gregation in the Tabernacle and in this building today! Where can you find such an exhibition of union and spiritual light and enthusiasm as we feel and experience here in these assemblies? There is nothing like it in the world. Well, reviewing these matters, we may come to the conclusion that there is something more than human about it, a Power greater than that of man. But, my brethren and sisters, we need something greater than these conclusions as a foundation upon which to build. We need the testimony of Jesus, the Spirit of prophecy, the witness of the Holy Ghost in our hearts; not only a reasonable conviction, but a knowledge of the truth, and it is our privilege to have this.

All those who have repented of their sins and been baptized in water, by immersion, by one having authority, are entitled to receive the Holy Ghost, as a gift from God, to enlighten their minds and to bear witness of the things of God, and to open up a channel of communication between them and the Eternal Father, through Jesus Christ, the Son. Now, have we that blessing, you and I? If we have not we should get it; we can all have it. There is nothing in the way but ourselves. God has promised the gift to us, and if we have not received it let us seek for it. We need not look for some wonderful spiritual exhibition of power, something different from the ordinary. What we should look for is the light to our souls; that we may know that it shines in our hearts, so that we have no dubiety in this thing. It is our privilege to have this. I hope you all have it this morning. I am very thankful that I have received it, and have had it for a great many years. I received it when I received the Gospel; it began to glimmer in my soul when I first heard the truth. I had a place for it in my heart when I was a boy. No one else belonging to the family I was connected with received it. When I obeyed the Gospel and was baptized I received the gift of the Holy Ghost, a witness from God that this work is true; and I am very thankful this morning that it has always been with me from that time until the present. I have been in this Church a little over

fifty-two years, and was called, shortly after embracing the Gospel, to go and preach the glad tidings to the world. O how glad I am that I responded to that call, in spite of all the discouragement and influence brought to bear upon me not to do so! The Lord has been with me from that time until now. It is marvelous in my eyes, "A marvelous work and a wonder," and I can bear my testimony to you, my brethren and sisters, that I do know that this is the work of God. This is the work of the Father, and, of course, it is the work of the Son and of the Holy Ghost; for they three are one in all things—not one in person, but one in purpose, and their efforts are for the uplifting of the children of men, not only on this little globe, but on others also; but we will confine ourselves to this globe, for it is ours and will be in the future. I know that God has commenced the great latter-day work and will cause it to continue to grow and spread until it fills the whole earth. It will never be overcome.

One thing we should have inscribed on our memories in connection with this knowledge is, that when the Lord commenced this work He commenced it "for the last days and for the last time." It will not be thrown down or given to another people. It is to endure and abide forever, and, instead of being overcome by the things of this world, it is to overcome them. My brethren and sisters, it will conquer, it will endure. It matters not what may be brought against it, it will prevail; for it is the work of the Lord, and it is "a marvelous work and a wonder." Let us not turn to the right or to the left through the influences of that Evil One, who deceives the nations. Many people will fail; many persons will turn aside, and they will endeavor to lead others astray. But this work will continue onward, and it will overcome everything that arises in its path; it will revolutionize the world. It will turn things upsidedown, or rather rightsideup, for they have been turned upsidedown already. This work will rectify the evils that exist in the world. But, before that is accomplished we must rectify every evil among ourselves. If there is anything in

our hearts that is contrary to the word of the Lord, let us eradicate it; let us pull the weeds from our own gardens and remove every root of selfishness, every seed of bitterness and everything that is not good, and live together, as brethren and sisters, as the Lord has commanded, in love and humility, and in obedience to His laws and commandments. Let us attend to the little duties as well as the big duties. They are all big enough when we understand them properly. Let us attend to every duty in the Gospel and live according to the laws of God, and the testimony of the truth will abide with us forever.

Now, I rejoice in what has been done, and I can see a great deal that will be done; but I will not take time to enter upon such a subject as that, as there are others to speak, and I will bring my remarks to a close.

Brethren and sisters, I am with this work with all that I have and am, and I am in it for "keeps." I want to be with this people and labor for the cause of humanity, for I know that this is God's work and that it will prevail. I know this Gospel will go to every nation, and that the Lord will gather from the nations His sons and daughters, to labor in His cause, that His work may be perfected in the redemption of the human race, both the living and the dead. It will not be fulfilled until every soul of Adam's race that can be redeemed in some degree of glory is saved. The Captain of our salvation will overcome, and the Adversary of our souls will eventually be discomfited, and will gain none but those who are called the sons of perdition.

May God help us to understand the truth and to labor in this great work for the salvation of mankind, with all our hearts, that we may never falter or fail, but finally be prepared to go into the presence of the Lord and inherit a fulness of glory in His kingdom, through Jesus Christ. Amen.

ELDER JOSEPH W. McMURRIN.

I have rejoiced, my brethren and sisters, in the testimony and remarks of Elder Penrose. I wondered, when he

bore record that he was in this work with all that he had and was, and that he was in it for "keeps," whether or not there was that same feeling and testimony in the hearts of all present here this morning. We should all be in this work with all that we possess. It is a very great mistake to become associated with the Church of Jesus Christ of Latter-day Saints and be possessed of anything that is not in the work of the Lord that we do not hold in readiness to be used for the establishment of the purposes of our Father. I hope that we have this testimony, and that we feel in our hearts that, with the assistance of God, we will be true and faithful to the covenants we have made, and that we will always be found under the direction of the authority that God has placed upon the earth, laboring faithfully for the establishment of His holy purposes.

I feel in my heart to bear record to the fulfillment of the scripture referred to by Brother Penrose, concerning the marvelous character of the work that has been established on the earth by the Lord, through the Prophet Joseph Smith. In looking over this congregation, the thought came to me that there were, perhaps, quite a number of men and women here who were born before the Church of Jesus Christ of Latter-day Saints was established. Such men and women have, within the span of their own lives, witnessed the wonderful growth of the Church established in 1830 by the Prophet. They are witnesses to the fulfillment of Joseph Smith's predictions, and must know from their own experience and observation, that Joseph Smith was an inspired man. The Prophet Joseph Smith, as has already been announced, in the very inception of this work, before its organization had been effected, made the announcement, more than once—for God had given him revelations respecting this—that a marvelous work was about to go forth among the children of men. I wonder if it is possible for any one here present, who has tasted of the inspiration of the Holy host, to look upon the condition that now prevails, the great work that has already been accomplished, and not say the

words of the Prophet have been fulfilled.

In 1842, the Prophet Joseph Smith declared that there was a time coming when the people of the Lord should go up into the Rocky Mountains, and he also made the prediction, at that time, that many of the Saints who were then living should live to see the people gather in this land, which was then a desolate barren waste; and become a great and mighty commonwealth. Who is there in this congregation, or among the people of the Latter-day Saints, who is lit up by the inspiration of heaven, who cannot see, in this wonderful growth and in the development that is still taking place, that the word of the Lord has not failed? Who is so callous in his feelings that he cannot say, with all his heart, that the power and inspiration of the Almighty will not fail? Who can doubt that there will be still greater developments and still greater things brought to pass, under the direction of the Priesthood of the Almighty, than that which has already been accomplished in the history of the Church? That which has been accomplished is truly marvelous. The future, however, must be full of remarkable events, for it is the decree of God, that this work of the latter days shall forge to the front, and be more marvelous than all preceding dispensations. I beg of you, my brethren and sisters, to bear in mind the solemn fact that the same divine authority, the same inspiration that came from God, our Father, which enabled the Prophet Joseph Smith to speak of the future history of this work, is with the Israel of God today. A Prophet of God stands in the midst of the people now, clothed upon with every gift, key, power, and authority, that was given to the Prophet Joseph Smith, and that same inspiration, that same power to penetrate the future, to comprehend the purposes of the Almighty, is with the Priesthood that is in our midst today. We should honor that Priesthood; we should be true in our feelings to the authority that God has placed upon the earth, and feel in our hearts that we will sustain it, and that we will stand under the arms of

the men who preside over us, and hold up their hands, that all may be accomplished that God has promised. There should be no questioning of the wisdom of the counsel that is imparted by the servants of the Lord; but, rather, we should look back over the history of this people and endeavor to understand what has been accomplished under the direction of this authority, and when we comprehend the marvelous character of that history, we will feel in our hearts to trust the God of heaven, and in trusting our Father in heaven, we honor His Priesthood on earth, and faithfully strive to carry out the counsel of that Priesthood.

I have thought, my brethren and sisters, that I would like to offer a few words upon a matter that I feel is of very great importance in the midst of the Latter-day Saints. I have felt the importance of this subject greatly, and this feeling has been increased within me during our meetings because of the trend of the counsel that has been given by most of the speakers at this conference. Nearly all of the brethren have referred to the great necessity that exists for the Latter-day Saints to give special care to the rising generation. The announcement was made, not long ago, in a convention of ministers held in this city, that nothing could be done with the aged Mormons, and that they were to seek after the children and try to impress upon the minds of the youth of the community that the religion of the Latter-day Saints was false. There are many persons already scattered around among our people, who are not looked upon as ministers or missionaries, who are exerting an influence, as far as they can, over the youth of the Latter-day Saints, to poison their minds, in order to win them from the faith, and, I suppose, many parents have observed it. It is very necessary that there be an influence on the part of parents and officers in the Church to counteract those influences that are at work among the youth.

An organization has been established in the Church known as the Religion class, but, I am sorry to say, there is a lack of interest on the part of many of the people in relation to the Religion

classes of the Church of Jesus Christ of Latter-day Saints. Sometimes Bishops question it; sometimes Stake presidents question it. Occasionally some of these men and others in authority in the Church, stand up in opposition to that which has been established by the Council of the Apostles and of the Presidency of the Church, and say there is no room for this organization. I want to say to this congregation that it is the duty of fathers and mothers, and of all Church officers to lend an influence in favor of Religion classes. The Bishopric of every ward, with the Sunday school superintendent of the ward, constitute a board of education in each ward, and they should seek to build up and sustain these classes. This Religion class movement is a part of the Church educational system. It is under the direction of the Presidency of the Church, and one of the First Presidency, Anthon H. Lund, is the general superintendent of the religion classes of the Church, and Apostle Rudger Clawson and J. M. Tanner the superintendent of Church schools, are his assistants, and it is the duty of the stake and ward authorities, as well as the parents, to give their support to this movement in all the wards of the stakes of Zion. The aim and object of the organization is the blessing and salvation of the rising generation. I was sent, a few days ago, to examine a class of missionaries in one of our Church schools. Questions were asked of forty young men, concerning their understanding of the principles of the Gospel, and I made the discovery that, in almost every instance, those young men were graduates of public schools, high schools, colleges and universities; but, in almost every case, they made the announcement that all the study that they had given to the Gospel had been while attending their missionary class. They were graduates in other branches of learning, but were in the primary department, to a considerable extent, so far as a knowledge of the Gospel was concerned. If these young men had attended a religion class during the time they were going to school, instead of being without an understanding of the Gospel, they would have been just as

full of knowledge concerning the purposes of the Almighty, as they were of other matters to which they had given attention. Latter-day Saints should guard against stuffing their children with worldly learning, and leaving them without faith in God. Let us educate our children in art, science and literature, but above all else in a knowledge of God. Remembering that to know God and Jesus Christ is life eternal. The religion classes are to be feeders to our Church schools, as well as to our missionary fields, and all the other organizations in the Church, and they are a necessity in the midst of the people. Every father and mother, it seems to me, ought to know this. We should not hesitate to ask the school trustees, those men appointed by the people to manage the educational affairs of the ward, for the use of the public school buildings, which have been erected mainly by the means of the Latter-day Saints, for holding our religion classes. We have a perfect right to ask for the use of these buildings for half an hour or an hour, as the case may be, once or twice a week, or oftener, if necessary, for the purpose of religious instruction, which, of course, is to be in no way connected with the general work of the school. We should also be perfectly willing for the Catholics, Presbyterians, or any other religious denomination, to have the use of these school buildings to instruct their children in their religion, should they desire to do so. The school teachers, those of them who belong to the Church of Jesus Christ of Latter-day Saints, and who are filled with zeal for the Gospel, should also be pressed into service, to act as teachers in the religion classes, and to instruct the children in the principles of the Gospel after school is dismissed, and before the children leave the schoolroom, as it will be almost impossible to get them back after they have once left the building.

I thought I would like to say these few words in favor of the religion classes of the Church, and if a few men and women go from this meeting to their homes throughout the various stakes of Zion, with a determination to foster and encourage and build up religion classes, I will feel very

thankful. God bless you, in the name of Jesus. Amen.

## ELDER RULON S. WELLS.

My brethren and sisters, I rejoice in the opportunity of standing before you here this morning, and I also feel in my heart to endorse the excellent remarks that have been made by the brethren who have just addressed you.

I, too, like Brother Penrose, feel that I have come into this work for "keeps," and I propose to devote my talents in helping to establish the kingdom of God upon the earth. I rejoice in the testimony of the truth, and in the magnitude of this great and marvelous work which our Father in heaven has set his hand to do in the day and age in which we live. Of all the things yet to be accomplished in connection with this great work, nothing has been referred to that is greater, to my mind, than the one referred to by Brother Penrose, when he spoke about the work that was to be accomplished with us as individuals—the purification of our own selves. If this work will accomplish the purification of the Latter-day Saints and cause them to be better men and women and cause them to advance and grow in the knowledge of the things of God, what a great and marvelous work it is in very deed.

During the few moments I shall stand before you, I wish to call your attention to one particular thing, whereby the Latter-day Saints and their children can become better men and women. If we were to labor for years and accomplished nothing else, what a great and glorious thing it would be. That one thing to which I refer is the keeping of one of the commandments which the Lord thundered down from Mount Sinai in the days of ancient Israel, when it was written upon those tablets of stone, "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain." In my own observations, both here at home and in the various settlements in the different Stakes of Zion, in fact, almost every place, I have heard, in a greater or less degree, the name of the Lord is being profaned by the rising generation, and, sometimes,

by those who have advanced in years, who are old enough to know better. I wish to emphasize with all the stress I am capable of the necessity of the Latter-day Saints overcoming this evil. Many have not a sufficient reverence for the things of the Lord and in using the names of Deity. We ought to cultivate reverence among us, and whenever the name of the Lord is taken upon our lips it should be done in reverence and respect. We ought to remember that He is our Creator, that He is the Father of everyone of us, the Creator of the heavens and the earth, and all things that in them are. We ought to remember that He has commanded us that we should not take His name in vain. I do not wish this congregation to become impressed with the thought, for a moment, that this people is given to swearing more than any other people; but I wish to say this: That the people in these western states, in the midst of these mountain districts and throughout the mining districts of this intermountain country, especially, use more profanity than is used in the more thickly settled portions of our country. In my travels in foreign countries I have never heard so much profanity as I have heard right here in Zion. I do not mean to say that it is the Latter-day Saints themselves that are given more particularly to profanity; but, on the contrary, I wish to say that it is more frequently heard among those that have not received the Gospel. Nevertheless, too much profanity is used among the Latter-day Saints also. We, as a people, have entered into covenants with the Lord, have exercised faith in Him, have repented of our sins and have gone down into the waters of baptism, and for what purpose? That we might obtain a remission of sins, that we might be forgiven for all things that we may have done that was displeasing in the sight of God, that when we are summoned before the Great Judge of all we might stand faultless before Him. I want to bear testimony here today that it does not matter how many times we may have repented and been baptized, or whether we have been baptized at all, for when the time shall come, and we

are brought up before the judgment bar of God, if we have indulged in the habit of profaning His holy name—I want to bear testimony that we will not be found guiltless when we stand before the judgment seat. That was the way it was thundered down in the time of ancient Israel, and delivered to that people, through the Prophet Moses, and this commandment is equally binding upon the Latter-day Saints, for it has not been done away with. Therefore, if we want to stand spotless before the throne of God, we must eradicate this evil from our midst and exercise all our power and influence to do so, that it may no longer be said, as some declare, that the Latter-day Saints are not reverential in using the names of Deity.

Brethren and sisters, a reformation in this respect is very needful among the Latter-day Saints, and if we labor to this end and accomplish our purpose, what a great and grand thing it would be. What utility can there be in profaning the name of the Lord? Will it distinguish a man among his fellowmen or gain him respect? Is there a boy here who has received any more respect from his companions by profaning the name of the Lord? No. They would not respect you a bit more for committing this wrong act; such a boy would not even gain the favor of his own clique, by so doing, to say nothing of the opinion others would have of him. A person that indulges in this bad habit is almost sure to offend somebody; there is one who sits on high who will also be offended, and what will be the consequence of this, of offending our Father in heaven? Our young men go to the various colleges, and some become graduates of great institutions of learning; but they are no more accomplished in swearing than the most ignorant among us. It is no mark of culture, and has no merit whatever. It does not even enable us to express our ideas with any more force. If we desire to obtain a good knowledge of the English language, it is not necessary that we learn to profane the name of the Lord. We are admonished not to swear at all. It is an idle use of words and a thing we ought to abominate and avoid.

I do not feel justified in occupying any more time this morning, for there are several Apostles here, from whom you no doubt wish to hear. I know this is the work of God, and that the Prophet Joseph Smith was sent of God to usher in this great and glorious dispensation. I know that the influence of this Gospel is to help us purify ourselves and overcome the evils that are in our midst, and that we may devote our energy to endeavoring to overcome these evils is my prayer, in the name of Jesus. Amen.

## ELDER HYRUM M. SMITH.

My brethren and sisters, there is an item I would like to speak of, for the benefit of some of the Latter-day Saints. Many words of instruction have been spoken, and I like to speak them myself; but, somehow, I cannot always get through a conference or meeting without hearing a word or two of condemnation.

I well remember the remarks of Brother John W. Taylor here, while out in one of the missions. There was quite a congregation of outsiders present, and he was endeavoring to teach them the Gospel of Jesus Christ, and was telling them what the Latter-day Saints believed in. He was speaking on the first principles of the Gospel, and was telling them that it was necessary to yield obedience to the commandments of the Lord and be baptized for the remission of sins, and have hands laid upon them, by those holding the proper authority, for the reception of the Holy Ghost. While he was thus speaking two or three of the congregation, as I remember it, arose to their feet, and, with a look of contempt on their faces, started to leave the room. Brother Taylor then added, "We also believe that every man and every woman who enters a house of worship ought to have enough good manners and breeding to remain until the services are concluded." I thought that was pretty good doctrine, and I hope the Latter-day Saints believe and accept it; but in case that some of us had forgotten it, I just mentioned it for our benefit.

I was delighted with the testimony of Brother Penrose, and, in listening to

the same I was hoping that when I got to be as old as he is I would also have the same testimony to bear, and that I shall have passed the most of my life in preaching the Gospel and trying to do what good I can in my calling. (Turning to Brother Penrose). How old are you Brother Penrose? Over 70 years of age, and yet Brother Penrose does not look to be so old; but he could yet make many young men perspire freely, were they to accompany him in a walk. He has a testimony of the truth and has been faithful all the days of his life, thus far, and, evidently, will be the remainder of his life. May God grant him many years of life, that he may still defend, in his champion way, the Latter-day Saints. He spoke of the union of the Latter-day Saints. They adhere together; they all cling around one standard, because they receive their inspiration from one source.

My brethren and sisters, God is at the head of this great work, and He is exalting His people. Look at the multitude here and in the Tabernacle today who have gathered together to hear the word of the Lord. It is with the spirit of envy that some of those not of our faith witness our unity in assembling together to be instructed in the ways of the Lord. We are Latter-day Saints, brethren and sisters, we are one people, no matter where we are or how we may be scattered, and there is only one kind of "Mormons," only one kind of Latter-day Saints.

I have a clipping here from a newspaper, with reference to a paper which was read by a minister in a religious convention, or convention of ministers, which I will read. It says:

"The paper of the day was by Rev. Charles J. Godsman, pastor of the Presbyterian Church at Auburn. His subject was 'The Essential Unity of the Christian Church.' He named the different varieties of churches: Six kinds of Adventists, seven kinds of Catholics, twelve kinds of Presbyterians, thirteen of Baptists, sixteen of Lutherans and seventeen of Methodists, with 100 separate entities of churches besides. The speaker deplored this condition of things and looked upon it as contrary to the Scriptures. He maintained, however, that there was a real, deep union of all beliefs, notwithstanding this outward variety. The paper was well received."

How many of them realize that this condition of things is entirely contrary to Scripture? And of those who did realize this how many were there who had the moral courage to say that it was wrong and contrary to scripture, that in such a condition of separation and disunion there could be no real union in the Gospel of the Lord Jesus Christ? They dare not come out and stand on the principle of the thing and say that it is entirely contrary to the will of God. The Latter-day Saints dare do it, because they know it and they are one people and have not divided into a dozen or more sects, there being but one kind of Latter-day Saints.

My brethren and sisters, as I said, God is exalting us, and I would like to caution you not to seek to exalt yourselves, but to leave that to God, who will exalt us quickly and grandly enough, inasmuch as we seek to keep His laws and commandments.

One word to the young men and young women. Much has been said with reference to the rearing of children and teaching them the principles of the Gospel. In relation to the Religion Classes brethren and sisters, I would add, there ought to be a Religion Class in the home of every Latter-day Saint. Every member of the Church ought to have a Religion Class, where the children are being taught the principles of the Gospel. I want to say to you young men and young women of which this congregation is, in the main, made up, that belief in the Gospel of Jesus Christ is the very first step; and the only way you will ever come to a knowledge of the truth is by first believing the testimony of your parents and of the servants of God, no matter who or where they are. You have first got to believe their testimony and have faith in their words; then you will come to a knowledge of the truth. The Lord will not descend to come down in person to each of us to convince us that this is His Church; not by any means. We must believe the words and testimonies. So it has been from the beginning. The sons of Adam had to believe the words of Adam and to put into practice the things taught

them before they could know. You young men and young women who may not have a testimony must put into practice what you are taught before you can obtain a witness of the divinity of this work.

May the Lord bless you and cause you to desire a knowledge of the Gospel of Jesus Christ above all else, which I ask in the name of Jesus Christ. Amen.

#### ELDER HEBER J. GRANT.

I am very pleased indeed to have the opportunity of meeting with the Latter-day Saints, and I have listened with pleasure, interest and attention to that which has been said.

Brother Taylor requested Brother Penrose to occupy his time. Some people are always inclined to criticise, and, as Brother Penrose talked a little longer than the rest of us, some may go away and find fault with his talking so long. I have given much advice to the Latter-day Saints in my time, and one of the principle items was never to criticise any one but ourselves. I believe in fault-finding for breakfast, dinner and supper, but with our own dear selves.

I endorse all that has been said here this morning. I am delighted to see this building full of Latter-day Saints. It is a testimony and a confirmation of the remarks of our Prophet yesterday, that Zion is growing, and that the Latter-day Saints are increasing in faith and good works and are laboring for the advancement of the kingdom of God. I rejoice exceedingly in being here with you today to lift up my voice in testimony of the divinity of the work of God in which we are engaged. I rejoice that the testimony of the Gospel grows and increases within me day by day; for every day of my life it seems as though the Lord blesses me with additional knowledge. I rejoice, as I said the other evening in Priesthood meeting, that we stand as a united whole. I rejoice that the adversary, who inspired the men to kill our Prophet and Patriarch, has been routed. I rejoice in thinking that a son of the martyred Patriarch stands at the head of this Church. I rejoice that a love has al-

ways existed in the hearts of the Latter-day Saints for all the Prophets of God since the organization of the Church down to the present time. I rejoice in the love and confidence the Latter-day Saints have for the First Presidency of the Church, and for the Apostles. I rejoice in the testimony that is borne in my heart that all of the authorities of the Church—the First Presidency, Apostles, Seventies, Stake presidents and ward authorities, as well as the presidents of the various auxiliary organizations—are seeking for and desiring the advancement of God's work. I rejoice in seeing the barriers broken down whereby the Gospel may be carried to all the nations of the earth. I rejoice in the testimony in my heart that, as was stated by Brother Penrose, the opening in Japan will prove the opening of the oriental world, not merely the opening of the little islands that form the nation of Japan, but it shall also lead to the Gospel being preached in China and other oriental nations.

One of the pleasures I had recently was the privilege of baptising a gentleman who speaks the Corean language. His wife also speaks that language, and I expect she will also soon join the Church. I believe this man will soon be an instrument in the hands of God in preaching the Gospel in Corea. I also met a man that has written considerable in a paper in our favor, stating, among other things, that we are the only people that teach as the Bible teaches. This man has, for many years, been taking trips into China, trying to advocate improvements in that country. He looks different from the ordinary Japanese. He is a very large man, and looks like an oriental. He wears his hair long, and forms it into a cue when he takes his trips to China. I think he, among others, will also come to a knowledge of the truth. Brother Snow, our late President, who passed away since I left Salt Lake City last year, said, when I was called to go to Japan, "I feel in my heart that this will be the opening wedge for the Gospel in that country." Brother Penrose was just saying he believed this would be the case, and I want to say to you that I believe it, and I believe it with all my heart.

I rejoice in the Gospel of the Lord Jesus Christ, and in the knowledge that God lives, that Jesus is the Christ, and that Joseph Smith is a Prophet of God. I rejoice in being permitted to attend the first general conference presided over by the son of the martyred Patriarch.

May God bless each and every one of us, that as we grow and increase we may grow in the knowledge of the Gospel, and that we shall have a determination to serve God and carry out in every deed the teachings of the Savior; to let our light so shine that men seeing our good works shall glorify God. If we set an example worthy of imitation it is sure to have its effects. I received a letter from a man in London, stating that the Latter-day Saints were the only people, so far as he knew, who carried their daily beliefs into their daily life, as though they believed what they taught. Well, God bless you, one and all; I ask it in the name of Jesus Christ. Amen.

The choir and congregation sang:  
The time is far spent, there is little remaining.

Benediction by Elder John W. Taylor.

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#### IN THE TABERNACLE.

Sunday, 10 a. m.

The choir and congregation sang:  
We thank Thee, O God, for a Prophet,  
To guide us in these latter days;  
We thank Thee for sending the Gospel,  
To lighten our minds with its rays.

Prayer was offered by Elder William Budge.

Singing by the choir:

Ye simple souls who stray  
Far from the path of peace.

ELDER BEN. E. RICH.

(President of the Southern States mission.)

It has been my privilege for some little time back to labor in what is known as the Southern States mission. The field covered by the Southern States mission is rather large, including the states of Ohio, Virginia,

North Carolina, South Carolina, Florida, Alabama, Georgia, Mississippi, Tennessee and Kentucky; so that it reaches from Lake Erie on the north to the Gulf of Mexico on the south, and from the Mississippi river to the Atlantic ocean. Since I have been there, from 1,050 to 1,100 Elders have labored in the Southern States mission. I believe that I have traveled 140,000 miles. I have not the exact number, but between 3,500 and 4,000 baptisms have taken place during that time. We have published and distributed among the people 1,500,000 tracts, 70,000 of the Voice of Warning, 10,000 Orson Pratt's Works, 7,000 Books of Mormon, 55,000 of a little work called Durant, besides about 20,000 miscellaneous works bearing upon the principles of the Gospel. I believe there is not a house, outside of the larger cities of the south, where the Mormon Elders have not tapped at the door. As a rule, the Elders are happy in their labors; all of them are who have the spirit of their mission, and it is only occasionally that I have found an Elder destitute of that spirit. The Gospel has been preached, many people have rendered obedience to the principles of the same, and in return they have borne testimony to their relatives and neighbors that God has given them a testimony concerning the divinity of this work. The people of the south are a good people. As a rule, they are a religious people. They are not a hypocritical people. If they are your enemy, they let you know it. We have made some very strong and influential friends in the south; and, as is the case wherever the Gospel is preached, we have also made some very strong and influential enemies. I believe that I have three invitations there now to be killed, but I have been so busy that I have not had time to fill any of them yet. We have lost four Elders by death during the last four years; and considering the large number that we have had laboring in the south, and the difference there is between the climate in the valleys of the mountains and down around the everglades of Florida, I think the Lord has blessed us exceedingly in not allowing more of our Elders to lay down their lives in the south. The most of our

trouble comes from the ministers. If they would remember the commandments of God, and stop their lying and stop bearing false witness against their neighbors, we would have less trouble in the south. Probably the ministers of Salt Lake would be surprised if I should tell them that I have a book, almost the size of a family Bible, containing an account of all the mobbings of the Mormon Elders in the south, and 85 per cent of the mobs have been headed by ministers. When our Elders go into the large cities to preach the Gospel without purse or scription, these ministers go to the officers of the law and remind them that there are laws against beggars, against vagrants, and they ask that our Elders be arrested when they have no visible means of support. They went so far in one of the legislatures of the south as to influence a man to introduce a measure making it a crime to preach the Gospel without a salary! I think if Christ and the Apostles were to come back and meet some of these pretended representatives of Jesus, He would not labor three years before the cry would go up, Crucify him! Crucify him!

I rejoiced in listening to the testimonies of the Elders yesterday. I want to refer briefly to the remarks of one of them concerning the Congress of Religions, held during the period of the World's fair, when the representative sent by the Church of Jesus Christ of Latter-day Saints was rejected. It is the first time in the history of this world when the representatives of all the religious faiths of the world came together in a Congress. The pagan, the Jew, the various denominations throughout Christendom, the heathen priests—all were there. There was one, and only one, who did not receive of their courtesies. There was one who was not of the world! Jesus Christ said concerning His people, "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." If ever I had cause for rejoicing, it was when it was demonstrated, the only time in the history of the world when these words of Christ had a chance to be verified, that we were

the people who were not of the world. We are the ones who claim that God has revealed His Gospel anew from the heavens, and that it is builded upon the rock of revelation from God. Those who were instruments in causing the word to go forth 1800 years ago to crucify the representative of modern revelation are the ones today who are engaged in the same cause. I have often said that the devil does not care how many dead prophets the people of this or any other generation believe in; but when God reveals His mind and will anew, then it is the devil's business to blind the eyes of the people and stop their ears against the prophet of God who comes to deliver that message to mankind. It was unbelief in modern revelation anciently that was the curse of the generation to whom Christ came, and He told them that their condemnation was that they would build synagogues to the memory of the dead prophets, but stood ready to crucify the living ones; and I believe that if Christ came again He would have the same message to deliver throughout the length and breadth of Christendom.

I rejoice in the work of the ministry. I have enjoyed my labors. I thank God for the testimony He has given me concerning the divinity of this work. I know that if I am faithful to that testimony to the end of my days I will be saved and exalted in the celestial kingdom of God. That we all may be faithful to the end of our days, and reap this great and everlasting reward, is my prayer in the name of Jesus. Amen.

ELDER JOSEPH A. McRAE.  
(President of the Colorado Mission.)

My brethren and sisters, I desire an interest in your faith and prayers for the few moments that I shall speak to you, that I may be under the inspiration of our Father in heaven. It has been my pleasure to labor for a short time in the Colorado mission, and the time that I have been there has been the pleasantest of my life. The Colorado mission embraces a great deal of territory. Many of the Latter-day Saints do not realize its extent. We go from Canada on the north to Mexico on the south, and from the Missouri river

to California, including the states of North Dakota, South Dakota, Nebraska, Wyoming and Colorado, and the territories of New Mexico and Arizona. The people who live in this locality are comparatively a new people. The country is also comparatively new—about the same as Utah. The people who have settled it came there for the benefit of their health or for the purpose of making money; and there is a great indifference among them with respect to the Gospel of Jesus Christ. We have no persecution to meet. I sometimes wish we had; for I believe if we had a little it might cause the honest in heart to look at us and see what we really are teaching. As it is, it requires a great effort on the part of the Elders to get the people to take any interest in us whatever. We have a very healthy climate. I do not think there has been an Elder taken home dead from the Colorado mission, and, so far as I know, there has only been one case where an Elder has died within a few weeks after his return. We have eight stakes of Zion situated within the borders of our mission, and it is a difficult mission to preach the Gospel in, for we find so many people who have drifted away from the Church, and who have denied that they ever had a testimony. This class of people do us a great deal of injury. On the other hand, we find people who have drifted away from the body of the Church, having forgotten their covenants, but who are brought back into the fold by the labors of the Elders, and they rejoin the stakes of Zion, pay their tithes and offerings, and become active members. In this way we are trying to do some good; but in some instances the efforts of the Elders are not realized because their labors are among this class of people. We find many of our young sisters who have married outside of the pales of the Church. They come to us with tears in their eyes, and say they wish they had their life to lead over again. In my experience in the mission field I have got the first woman to see yet who was happy in this kind of a union, and I have met hundreds of them. We have between forty and fifty Elders doing the work in these five states and

two territories, and they are kept busy. Some parts of our mission have to remain without Elders, because we do not have sufficient to preach the Gospel there. There are no Elders in North and South Dakota, nor in Wyoming, at the present time. There are thirteen Elders in Nebraska, where we ought to have at least twenty-five or thirty; but we realize that it is difficult to get the number of Elders to preach the Gospel that should be sent out into the mission fields. It would be a difficult thing for me to estimate the number of conversions, or the amount of literature that has been distributed, as I have not the figures with me. It is difficult to estimate the number of conversions, for the reason that so many have been brought back into the Church, or have been led to renew their covenants.

I know that this is the Gospel of Jesus Christ, and, like the Apostle Paul, I know it is the power of God unto salvation. I have joy and satisfaction in my labors in preaching the Gospel unto the people of the world, and in bearing my testimony wherever it is possible for my voice to be raised. I wish to give my life to the service of the Lord. The only desire of my heart is to do what good I can for my fellowmen, and to preach the Gospel unto those who know not Jesus Christ. I have been very much interested in the conference thus far, and to me it is a feast. I can appreciate the words of Apostle Grant, when he said that no one but those who are deprived of these blessings can realize and understand to the fullest extent the blessings that are bestowed upon them by having the privilege of attending these conferences. I know that I am spiritually fed. I know that it does me good when I return to my mission field, and I feel that the Elders who are laboring with me partake of the same spirit and are actuated by the self-same testimony that has been given at this conference. They write to me, "Attend all the conferences, and do not miss any of them; for we feel that when you return to the mission you will carry the same spirit with you." I pray that I shall, and I pray that we will all carry the spirit of this conference with us to our homes, that it may be a blessing

to us and our children and to those who have not the privilege of attending the conferences. I ask it in the name of Jesus Christ. Amen.

ELDER J. G. DUFFIN.

(President of the Southwestern States Mission.)

My brethren and sisters, I feel grateful to my Father in heaven for the privilege of meeting with you in this annual conference, and I trust that the Spirit of God will enable me to briefly report the work of the Lord in the Southwestern States mission. That mission is one of magnificent distances and of liberal-minded people. The people who live in the great majority of the states embraced within the territory that we cover have come from the various states of the Union and from almost every nation under heaven. They have come from among the best classes of the people, and have drifted westward, largely, I believe, because of the liberal spirit that prevails in the western part of the United States. On this account we meet with but little persecution, and wherever our Elders go they are treated well, as a rule. The people generally are religiously inclined. We are meeting with fair success in that mission, not alone measured by the number of baptisms, though they are reasonably satisfactory, but the people are purchasing our publications, and during the past year we have placed in their hands nearly 10,000 of our books, including the Book of Mormon, the Book of Doctrine and Covenants, and the Life of the Prophet Joseph Smith. We have also distributed nearly 5,000 of the Voice of Warning and hundreds of an excellent little book written by Prest. Ben. E. Rich, of the Southern States mission. We have emphasized in our labors the truth that God has spoken from the heavens, that He has raised up in these latter days prophets, and that through them is He giving His word unto all nations of the earth.

If there ever has been a time when it has been necessary or prudent to dwell almost exclusively upon the four fundamental principles of the Gospel, and to say but little about what God is doing today among His children,

that time we have felt impressed, does not now exist in the Southwestern States mission. Because of that we have been led to impress upon the Elders in that mission the importance of studying the revelations of God given today, and to bring before the people that word of God in its purity, to let the people know that God is doing a work today, and not be forever dwelling on the past centuries. This is creating a wonderful impression for good among the people, and their minds are being drawn to the great work that God is doing now. We have felt the importance of getting our literature into the hands of the people, so that it might be read and impressions for truth be made upon their minds, in place of their reading all the time those books that have been written against the work of God. We have been greatly favored in the past year in getting out a ten thousand edition of that sacred book revealed from God by one of His heavenly messengers, the Book of Mormon. While some of the brethren have been speaking during the conference that we are afraid to attempt what our fathers did, I want to say to you, my brethren and sisters, that your sons have been led to contribute of their means to that work, knowing that if they would do it God would bless them therein; and that book has been published, half of the expense being borne by the Elders of that mission and by a few others. We feel very grateful for this privilege and we know that it is going to accomplish a great amount of good.

The headquarters of our mission is located in what is termed the land of Zion. We are in Kansas City, ten miles only from Independence, the spot where the temple will yet be erected. I have been very much impressed during the last year with the very favorable sentiment that is exhibited in that land toward our people. It is only a few days ago since I received a letter from the city engineer of Independence, stating to me that a portion of the original temple lot was now for sale, and if our people desired to get hold of that we could do so by paying the purchase price. The original temple lot, according to the

plat on the records, contained about 63 acres, and it is now possible for this people, if they desire, to purchase the greater portion of it. I state this by way of encouragement to the Saints—not that I am particularly impressed that the time is here just now to do that work, though it may be, but to show the sentiment in that land, from which our fathers were driven, and where our mothers and sisters were abused so shamefully. There are thousands of people today who would welcome you back with open arms, and do all in their power to assist in the building up of the work of the Lord in that country, from a worldly point of view.

One word more before closing. A few days ago I had business to transact in Kansas City with a leading manufacturer. After we had got through our business, the question of our people going back to that country came up, and he said to me, "Mr. Duffin, it appears to me almost improbable that your people will ever accomplish the work that I understand has been predicted." I said to him, calling him by name, "You have done business with my people; you understand their integrity. Now, let your mind go back to the year 1847. The pioneers went into the Salt Lake valley on the 24th of July of that year. A few days after they reached the place where Salt Lake City now stands, Brigham Young struck his cane on a certain spot, and said, 'Here we will build the temple of our God.' Today the Salt Lake temple stands upon that spot. The idea was never lost sight of that that temple would be erected upon that spot; and never has the idea been lost sight of that the City of Zion will be built where Independence now stands, and the temple of our God will be erected there." "Well," said he, "it may be so; but if it is, your people will exert a wonderful influence for hundreds of miles around." This is the sentiment of the people. I want to say that God is preparing the way for His work to be accomplished. The words of our beloved Prophet at the opening of this conference are true. I know that Zion is growing, and her borders are extending. I know that

the work of God is established upon this earth, and that it will ultimately prevail. I know that God lives, and that Jesus is the Christ. I know that Joseph Smith is a true Prophet of God, and those who have succeeded him have been and are the oracles of God, His prophets and through them has come His word unto the nations of the earth. God bless you. Amen.

#### ELDER GEORGE TEASDALE.

God's message to the world—All the faithful entitled to a testimony of the truth.

In listening to the testimonies and the instructions that have been given at this conference my heart has been full of thanksgiving and praise to God, our Eternal Father for His loving kindness and tender mercy unto us His children. It is wonderful the knowledge that has been brought to the earth in the restoration of the everlasting Gospel, which was rejected 1800 years ago by the Jews and by the Gentiles. How highly we are favored to have the privilege of living upon the earth in the dispensation of the fulness of times, which was spoken of by all the prophets who foresaw the wonderful work that was to be done in the last days in the establishment of the righteousness of God upon the earth! "Believe on the Lord Jesus Christ, and thou shalt be saved," is the message that we have been carrying to the people, with signs following the true believer. The restoration of the Priesthood of the Son of God and the authority to preach His Gospel and to administer in the ordinances of His house, has made it possible for all the children of our Father to obtain light and truth, if they desire it; for we are equal before the Lord as His children, and we all have the privilege of understanding the principles of life and salvation, no matter what our circumstances or position may be in life. The Lord hath said, "Look unto me, all ye ends of the earth, and be ye saved; for I am God, and beside me there is no Savior."

The Latter-day Saints are called by the world "Mormons;" the Church of Jesus Christ of Latter-day Saints is called the "Mormon" Church. Why it should be so is a question. Mormon

had nothing to do with the organization of this Church. The Lord Jesus Christ organized it. It is not the "Mormon" Church; it is the Church of Jesus Christ of Latter-day Saints. Those who embrace the doctrine of the Son of God are called Saints. Eighteen hundred years ago the members of the Church of Christ were called Saints. The Apostle Paul wrote to the Saints in Rome, to the Saints in Corinth. How came they to be Saints? Simply because they accepted Jesus Christ and believed in His doctrine. The Lord Jesus himself said: "My doctrine is not mine, but his that sent me. If any man will do His will, he shall know of the doctrine." It has been manifested at this conference, in the testimonies that have been borne by these living oracles, that they know that God lives, that Jesus is the Christ, and that He has commenced His marvelous work and a wonder. I am not surprised that the wisdom of the wise perishes and the understanding of the prudent is hid, when they call the Church of Christ the "Mormon" Church. Please tell me where is the justification for calling the followers of the Lord Jesus Christ in this dispensation "Mormons," and the doctrine taught by the Latter-day Saints "Mormonism." I have never heard a justifiable reason why it should be so. It is done, under the influence of anti-Christ, for the purpose of impressing upon people that this is not the Church of Christ. Those who embrace the Gospel are called Saints, because they are true believers in the Lord Jesus Christ and in His doctrine.

We worship the living and true God, our glorious Creator, in the name of Jesus Christ. We have accepted of the atonement; we have repented of our sins, and have been baptized by immersion for the remission of sins, to fulfil all righteousness, and that we might be born of the water; we have been sanctified in the precious blood of Christ, which follows the water, and we have received the gift of the Holy Ghost by the laying on of hands, and we have obtained a living testimony. This makes us peculiar. We have come out of the world and taken up the cross of Christ; we advocate His doctrines, and we know that they are true, for we

have tested them. Every man and every woman who has ever accepted the doctrine of Christ in all humility and meekness, seeing light and truth from our Father in heaven, and has lived the principles of the Gospel, has obtained a living testimony that it is true. It shows us that the Lord is no respecter of persons, but every member of the Church of Christ has a right to knowledge, light and intelligence, and to know that the doctrine of Christ is true, by the revelations of Almighty God. We know that the Lord has established His Church upon the rock of revelation, and we know, as Daniel of old knew, that there is a God in heaven that revealeth secrets. We know that the spirit of prophecy is in the Church, because we are continually hearing prophecies and seeing them fulfilled. The Apostles, under the direction of the Presidency of the Church, set apart missionaries to go and preach the Gospel to the nations, where they themselves have already been, and where they have given their testimony concerning this people and the restoration of the everlasting Gospel; and the predictions they utter upon the heads of those who are thus set apart are verified. The missionaries come back like the ancient seventy, who returned rejoicing in the power of God that had been made manifest in their administrations, even devils being subject to them. The Lord Jesus Christ told them not to rejoice so much in that as that their names were written in the Lamb's book of life. To have our names written in the Lamb's book of life is everything to us. But it is necessary that individually we work out our own salvation, and be in harmony with the eternal principles of the everlasting Gospel of the Son of God. The Lord Jesus Christ said unto His disciples anciently, "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved." Believeth what? Believeth in the Lord Jesus Christ, in the atonement, in the resurrection, in holding communication with the heavens, in the spirit of revelation, in putting our trust in God, in doing good, in fulfilling our individual missions, and being in obedience to the

principles of the Gospel. This is the only way by which we can obtain a knowledge of the truth. The Savior said, "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whom the Son will reveal Him." We are living testators that the Lord has restored to the earth this knowledge and made it possible for us to understand the things of God, because we have the fellowship of the Holy Ghost. We declare these glad tidings of great joy to the people, calling upon them to repent, to worship the living and true God, and to obey the Gospel of the Son of God, that they may be put in possession of this priceless knowledge, that they may be delivered from ignorance, priesthood, error, superstition, and the darkness that covers the earth and the gross darkness the minds of the people, by having the fellowship of the Spirit of God and being taught of His ways, that they may walk in His paths.

After fifty years experience in the Church of Jesus Christ of Latter-day Saints, I do know most assuredly that God lives. I do know most assuredly that Jesus is the Christ. I do know most assuredly that the signs follow the true believer, and that the doctrine of the Father, taught by the Son is true. No man has ever accepted this Gospel and lived its principles, but has been satisfied and has obtained a knowledge that it is true. This is a glorious opportunity for mankind. The Lord Jesus Christ is coming in flaming fire, with ten thousand of His angels, to take vengeance on them that know not God and ~~o<sup>h</sup>~~~~ not the Gospel of the Son of God. This Gospel is being preached by His authority. It is not the work of man, it is the work of God. This wonderful gathering that has been brought to pass has been accomplished by our Father in heaven, who is doing His own work. I thought the other day, when Apostle Grant was telling us of two being baptized in Japan, that is the way the Lord generally commences His work, the Lord Jesus Christ and John the Baptist in their dispensations, and in these last days Joseph Smith, Jr., and Oliver Cowdery, in the dispensation of the

fullness of times. Jesus deelared that no man could come unto Him except the Father drew him. All glory to God our Eternal Father that we have been drawn into His fold; that we had the moral courage to come out of the popular religions of the world and to take up the cross of Christ. We have been rewarded. The Father has given unto us a living testimony concerning this work, and we know that these principles are true. We say to all the world, Repent, obey the Gospel, receive the remission of your sins, become sanctified through the precious blood of Jesus Christ, receive the gift of the Holy Ghost, and be one with us in our glorious brotherhood in Christ Jesus, adopted into the family of our Father in heaven. God bless you, my beloved brethren and sisters. Let us be encouraged; for I can bear testimony to the truth of the expression of our beloved President, that the Saints are improving, increasing in righteousness and in good works. I know it from my labors among the people. The power and Spirit of God rests upon me when visiting the Stakes of Zion under the direction of the Presidency, and I know the freedom we enjoy and the hearty reception we receive. I say, God bless you forever; and all glory, power, might, majesty and dominion be ascribed to God and the Lamb forever! Even so, amen.

#### ELDER JOHN HENRY SMITH.

*Pro rebelling made in different missions—Favorable change of sentiment in the East toward the Saints.*

My brethren and sisters, it is indeed a pleasure to me to meet with you in this conference, although I failed to be with you upon the first day and regret that I did not hear the remarks that were made by the brethren who spoke during that day.

It has been my privilege during the past thirty days to visit in various parts of the East. I met with the Elders in Chicago, and had a very pleasant and agreeable time with them. President Woodruff of that mission regretted very much that he could not attend this conference, for the reason that appointments had been made and

the conditions were such that he felt it unwise to leave his field of labor. I also had the privilege, in connection with President Ben E. Rich, of attending a meeting in Richmond, Virginia, and mingling with the Elders there. I found that the spirit of inquiry is manifest in that capital city of the Old Dominion. From there it was my privilege to visit the states of New York and Massachusetts and, in connection with the Elders in those fields hold meetings. I believe the work is developing fairly well in Boston. The Elders seem to be hopeful, and the officers of that municipality seem to be quite fair. The Elders are now allowed to hold their meetings upon the Boston Common—a privilege that was denied some little time ago; and they feel that the chances for success in that field are very good indeed. They have a very nice branch of the Church there, and the spirit of inquiry is manifesting itself among the people. President McQuarrie of that mission is indeed an active, intelligent and devoted Elder. His heart is given to his work, and he is doing everything consistent to extend and spread the Gospel among the people over whom he is called to preside. His conferences were also being held, which prevented him from coming here to attend the general conference. In the city of New York the spirit of inquiry is quite manifest. The Elders are very devoted to their work, and are holding meetings constantly upon the street corners, upon vacant lots, or wherever opportunity may offer within the confines of that great city. Fair treatment is accorded them generally, and many are inclined to investigate the doctrines of the Church. The recent baptism of a few choice people in that city has awakened some interest, and is causing others to investigate the principles of the Gospel. I had the pleasure, in connection with the Elders in the city of New York, of attending six meetings. At two of them representatives of all the leading papers of New York City were present, and their notices of our meetings, taken as a whole, would be regarded as very fair, considering the spirit that sometimes actuates the reporters in their idea that they must cater to a

prejudice that exists in the minds of the people. The feeling manifested by them in conversation was also fair, and indeed quite generous upon the part of most of them.

My own observation, in my brief visit to these fields of labor leads me to believe that the feeling of the people is undergoing a change, and that while the spirit of investigation may not be all that we could wish it to be, the people generally are inclined to treat us fairly. The American people, to a great degree, are not inclined to have much to do with religion. While they attend the churches and display their good clothes in their visitations there, there is an evidence of an indifference to the doctrinal views presented by the religious world at the present time. During my absence in the East I attended a Catholic service in the cathedral at Baltimore, and while I did not have the privilege of listening to Cardinal Gibbon, I heard a very fine discourse given by Father O'Gavin. In his effort before his congregation he sought to establish among them an understanding of the reason that the Catholic Church in the world hold in respect and reverence images, and he made the argument, fully and explicitly upon his part, that it was not the images that they worshiped—they did not worship idols—but that it was simply to impress upon their minds the nature of the Catholic faith.

This, I believe, gives you in brief some idea of my visit to the East. During the trip I attended ten meetings among the Elders and Saints, and found them, in every part where it was my privilege to go, actively engaged in the accomplishment of their work, devoted and true; and everybody whom I met in connection with them gave them a good name and spoke well of their devotion to the cause that they had gone forth in the world to represent.

With you I rejoice in the privilege of being in this conference, and in listening to the remarks that have been made by our brethren touching the many questions upon which they have spoken. The work of the Lord has been established, never more to be thrown down, nor given to another

people. The Holy Priesthood, with its rights, its powers and its privileges, has been given to man in the day and age in which we live. It is the purpose of the Master that the world shall be warned in regard to this matter, that the truth shall be preached among the children of men, and that the spirit of this work shall be felt in every land, in every tongue, and in every nation. To this end the best efforts of the lives of thousands of men and women have been devoted in the past, and for the future the possibilities of their accomplishments can alone be told by the spirit of revelation. But our duty in this respect is as full and clear, I trust, before our eyes, and before the eyes of the Presidency of the Church, today, as it was when in the beginning the Lord revealed His will and declared that this message of eternal truth must be taught to every nation of the world, and that mankind must be warned of the truth and of its re-establishment. Today we are better equipped for the accomplishment of that mission than at any time in our past history. We are becoming more fully established in our homes; better opportunities are furnished for the education and training of the young; and the schools that have been established in the Church, together with the various organizations and associations that have been builded up, are all aiding in that preparation which shall qualify the young men and maidens of our communities to go forth under the inspiration of the Divine Spirit, equipped for their ministry, and relying upon God their Father for the accomplishment of His holy will. I trust that in every home among the Latter-day Saints the foremost thought will be that, so far as lies within their power, the members of that household shall be fully equipped for the performance of their part and the discharge of the obligations which they took upon themselves when they entered the sacred waters of baptism. The world is not warned. Its sons and its daughters by millions are not conversant with the truths that have been revealed through the ministrations of the prophets of these later days. They have heard bad words spoken of the Elders of the

Church of Jesus Christ. Thousands of them have believed, and are believing, that the people called Latter-day Saints are of the worst possible stripe among men and women. While thousands have heard the truth, and while thousands are from time to time visiting our mountain homes, and thereby changing their spirit and thought in regard to us as a people, there are thousands whose ears have never been saluted by the testimony of the truth, but who have been impressed with the thought, presented by someone as lacking in knowledge as they themselves, that the mission and purpose of the Latter-day Saints is simply to do evil among their fellowmen. But these thoughts are giving way. The proud and the mighty, conversant with the conditions of our own land, are not inclined to avoid the companionship of a "Mormon" Elder. Those possessed of wealth, and standing in comfortable positions, as they are thrown in contact with the Elders of the Church are surprised at their character and deportment, and they bear witness to their honesty and uprightness. But a short time ago, in the home of a Methodist family in the State of Massachusetts, the lady of the house expressed her dislike of "Mormonism," as the world calls it, but, said she "the people around us do not understand Mormonism. A few days ago, in the chapel where I was worshiping, a person from your section of country made a representation of the conditions among your people that I knew was not true, and I told her so. I said that while I was not a believer in the doctrines taught by Joseph Smith, the Mormon Prophet, I knew her statements were not true, because I had mingled among the people and knew the conditions that existed among them." Thus in the towns and cities of our own land and in every part of the world may be found upright men and women who will not tolerate the suggestions that go forth from the lips of the unwise and imprudent, the disgruntled and the dissatisfied because of the failures that have come to themselves, who are belittling the cause of Christ, and seeking to trample beneath their feet and dishonor the system that the Almighty has established

in the world. These honest people who mingle with and are in the companionship of the Elders of the Church raise their voices in testimony of their good character, and are inclined to defend them by giving forth what is the truth, so far as they have been made conversant with it.

I desire to say that in my brief visit to the Eastern States, it has been all that I could have wished. In associating with the missions, in talking with the Saints, in visiting with strangers and expounding the doctrines of the Church, in mingling with men in exalted stations, the same spirit of fairness and of justice seems to manifest itself as you converse with them in regard to the character of the work which the Latter-day Saints represent in the world.

My brothers and my sisters, the work of the Lord is onward and upward. The spirit of truth is disseminating itself little by little. There are, perhaps, millions of people within the confines of the United States who believe in the mission and ministry of Joseph Smith, and the day will come when, in the providences of Almighty God, they will link their destines with that cause and aid in its development and growth among the children of men. They are convinced in their souls, but they are restrained from an acceptance of it by the pride that exists and the feeling that it would be unwise for them to link their destines with it. In their hearts, however, the seed has been sown, the light of truth is springing up, and the day will come when they will be humbled and will receive the truth. I have no more doubt of this than that I stand before you as a witness for that self-same truth and for that great God and His Holy Son who introduced the Gospel in this dispensation and taught the boy Prophet the way of life and the means by which the human family can be reclaimed.

My brothers and my sisters, I pray that the blessings of heaven may abound in your hearts and homes. May the spirit of inspiration be in the mind and heart of every father and every mother. Let every boy and every girl be impressed with the sacredness of this mission that has been given to

them—the sowing of the seeds of truth, the calling to repentance of the children of men, the pointing of the way of life to all who will listen. They that will listen, their hearts will be touched; for as the days go by and we meet men upon the right hand and upon the left, they say, "I heard upon such an occasion the testimony of a Mormon Elder. It unsettled my life, it changed the trend of my experience, it turned me from the course I was pursuing, and it brought me to sense that there is something in the world aside from the struggle for wealth, or for affluence, or for place and station among men." The Gospel is true. Jesus is indeed the Redeemer of the world. God in heaven is our Father. He has restored His Priesthood and placed it upon the shoulders of men, and, as He promised, it will never be taken from the earth again, nor will it ever be given to another people. The key, the power, the authority, the dominion, is here; and Almighty God is ratifying His promises by His still small voice in its declaration of truth among His children. To this end I trust that we may be faithful to the promises we have made to the Almighty, that we may reap the reward promised to the just, and that we may eventually stand in His presence; having been reclaimed and brought to a perfect knowledge of the principles of everlasting life, is my prayer in the name of Jesus. Amen.

The choir sang the anthem:

Rouse, O ye mortals,  
The dawn is near.

Benediction by Elder Lewis, of Benson stake.

#### AT THE ASSEMBLY HALL,

Overflow meeting, Sunday afternoon,  
April 6.

The choir and congregation sang:

We thank Thee, O God, for a Prophet.

Prayer by Elder Robert Morris.  
Singing by the choir:

Lead me, my Savior.

#### ELDER MATTHIAS F. COWLEY.

My brethren and sisters, by request of Brother Grant I arise to say a few words, and I greatly desire to be assisted by your faith and prayers. I always feel my excessive weakness when standing in the responsibility of a teacher to the Saints, or to the world; for I realize that we are not sent to teach our own opinions, nor to advance any theories that have not come to us by revelation from God, and that we are not sent to teach even the revelations of God, except as we are directed and inspired by the Holy Spirit. This is a condition and obligation that is not only required of the authorities of the Church, but is a positive commandment to all who bear the Holy Priesthood, who administer in the word of the Lord among the people. Neither is it confined to our administrations in the way of public speaking alone, but every man who officiates in any responsibility in the work of God should be actuated by the Holy Spirit, so that his administrations shall be recognized of God, and, being recognized of God, shall be attended by that power which shall make them effective among the children of men, that if you are rejected by the people it shall stand to their condemnation just as much as if they had rejected the Savior himself. The Savior taught this doctrine most distinctly. He said: "He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me." The responsibility of this work is of such a nature that we ought to be endowed with that superior spirit which belongs to the Gospel of Jesus Christ; in other words, we ought to enter into that spirit of solemnity, in considering the responsibilities that devolve upon us in this work, and treat the things of God with that sacredness that attaches unto them.

I believe a disrespect for the things of God is creeping in among the Latter-day Saints, a tendency on the part of the young people to speak lightly of sacred things, and, in some instances, to profane the name of Deity. These are evils which ought to be corrected by the parents in the exercise of their influence in the home circle. It ought

to be taken up by those connected with the Mutual Improvement associations, and those in authority in the various wards.

There is a statement in the Doctrine and Covenants regarding our responsibility to our children, which I believe I will read a few verses of. You are all familiar with it, but it is a responsibility which I feel we are derelict in meeting, and that is respecting the teaching of our children the principles of the Gospel in their early childhood, so that when they shall attain unto the years of accountability and be called upon to enter into the waters of baptism, that they shall do so intelligently; not because they are coerced by their parents, but because they have an intelligent understanding of the sacredness of that ordinance, because they have come to be imbued with the spirit of faith in the Living God, that they believe that God lives and that He will answer their prayers when they approach Him in supplication, and, in short, because they have an understanding of the first principles of the Gospel. I will read from the 68th section of the Doctrine and Covenants respecting this obligation which devolves upon the parents:

"And again, inasmuch as parents have children in Zion, or in any of her stakes, which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of hands when eight years old, the sins be upon the heads of the parents."

He enunciates it a sin to thus neglect the sons and daughters that have been committed to our care. I take this to mean exactly what it says, that it is the duty of every father and mother to so enlist the interest and attention of their children that they may call them around the family fireside and indoctrinate them in the principles of the Gospel, the doctrine of repentance, and the ordinance of baptism, by immersion, by the time they are eight years old, and also the sacred ordinance of the laying on of hands for the gift of the Holy Ghost, and that they shall understand it, to a very great extent, so that, being thus pre-

pared when they enter the sacred waters of baptism, they are prepared to receive the Holy Ghost, and to enjoy His administrations, His whisperings and His power, that they may grow up in the fear of God and in an understanding of His ways. Now, my brethren and sisters, the Lord says:

"For this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized."

This revelation was given when they were about to seek the establishment of the City of Zion, concerning which we heard something in the Tabernacle this morning by President Duffin. From this city, the New Jerusalem, the stakes of Zion were to expand, from the north to the south and from the east to the west, until they should occupy this broad land of Joseph, from one end of it to the other. This obligation, or law, concerning which I have been reading, was to be a standing law of Zion and to all her stakes upon the earth. I leave you, my brethren and sisters, to ask yourselves the question as to the extent you have met this obligation, and to what degree you are prepared to stand before God and say that you have taught your children to exercise faith in God, and have taught them the principles of the Gospel specified in the revelation. The Lord says, in continuing the revelation:

"And they shall also teach their children to pray and to walk uprightly before the Lord."

It has been complained of to us, from time to time, that some of our children are becoming very indifferent and disrespectful to the arrangements of their parents, and that they are found engaged in hoodlumism on the streets at night, and that they stand upon the corners of the streets learning to blaspheme the name of the Lord, especially in this city, the central city, so to speak, of the stakes of Zion, as now organized. Little boys, even, are blaspheming the name of Deity. One of them stood out here as the congregation passed out yesterday, and witnessing some of the people going to some of the restaurants for dinner, and, taking the name of the Lord in vain, said, "Look at the 'hay-seeds.'" These are

the expressions they are learning, and I believe, where this state of affairs exists, that the parents are not fulfilling the obligation enjoined upon them by the revelation of God contained in the Doctrine and Covenants; for it says:

"And they shall also teach their children to pray and to walk uprightly before the Lord.

"And the inhabitants of Zion shall, also, observe the Sabbath day to keep it holy."

Now, a statement is given further over in this volume concerning the presiding authorities of the Church, and it is a very positive statement, expressing the disapproval of the Almighty, because the Presidency of the Church did not see to the education and training of their children in the principles of the Gospel as they should have done. Brother Taylor read from this revelation yesterday, showing how we might grow from grace to grace in the knowledge of God, even as did the Messiah, by listening to the words of God and being controlled and directed by the inspiration of the Almighty in our duties in life. Now, the Lord said to the Presidency of the Church, concerning our children:

"Every spirit of man was innocent in the beginning, and God having redeemed man from the fall, men became again in their infant state, innocent before God.

"And that wicked one cometh and taketh away light and truth, through disobedience, from the children of men, and because of the tradition of their fathers.

But I have commanded you to bring up your children in light and truth;

"But verily I say unto you, my servant Frederick G. Williams, you have continued under this condemnation:

"You have not taught your children light and truth, according to the commandments, and that wicked one hath power, as yet, over you, and this is the cause of your affliction."

Now, my brethren and sisters, let us be practical, and ask ourselves whether we have taught our children light and truth or not. We should not be satisfied with the Mutual Improvement association, the Sunday school, the Primary, and other institutions which the Lord, in His great mercy, has established in the Church for the benefit of our children; we cannot justify ourselves in allowing

these institutions to do all that we should feel obligated to do in the education of our children in the principles of the Gospel. It is the duty of every man and woman to see, just as far as possible, that their children are taught light and truth, that they are taught to pray in their infancy, that they are taught to observe the Sabbath day to keep it holy, that they are taught the doctrines of virtue and honor before God, as being dearer than life itself, that they are taught to respect the holy Priesthood, that the Priesthood of God committed to man upon the earth is, as it were, the representation of God in the flesh; for God has given the authority that whatever His servants shall do in His name, actuated by the inspiration of the Holy Ghost, shall be just as binding among the children of men as if He had done it Himself. This is a great work, my brethren and sisters, a great responsibility to fulfill these obligations in regard to our children. It strikes me that, if we do our full duty and seek to instruct our children and to bring them up in the ways of the Lord, there is no time for us to join the institutions of the world, that there is no time for us to join the secret orders of society and look after the duties and obligations placed upon us by some lodge that has been established by the instrumentality of men, no matter what their ideas may be, for the obligations which are placed upon us as Latter-day Saints are so broad and extensive that they demand all our time and attention and all the talents which God has given unto us.

The Lord extends, in this commandment, concerning which I have just read, these injunctions and reproofs to President Sidney Rigdon, and also to President Joseph Smith, because they had been under some condemnation in this respect. This being the case with them, then, what must be the condemnation resting upon many of us who are guilty of neglecting to train and teach our children in the principles of the Gospel. I do not say that those who do their full duty will always have the greatest success, for some are rebellious, even as Laman and Lemuel were rebellious to the commandments of God, given through their father Lehi; but

inasmuch as Lehi did his full duty, his garments are clean, and he is under no condemnation for their infidelity and rebellion against God, the Eternal Father.

We have been commanded, in these last days, to study from the best books, to acquire information upon all useful subjects, themes that have a tendency to qualify us for usefulness in the community and in the Church and kingdom of God here upon the earth. We are to seek for wisdom out of the best books; and we have been equally enjoined, by the living oracles of God upon the earth, that we must be careful as to the character of the literature that falls into the hands of our children. What they read has its effect upon them, whether it be for good or for evil. We have learned of a recent terrible occurrence in this city, where a little boy was influenced to commit murder by a wicked man, and the testimony of his friends was that it was brought about through reading dime novels and falling into diabolical habits, taught by the wicked and ungodly among the Latter-day Saints. We have the scriptures to read, the revelations of God. There is nothing so edifying as they are, or so instructive. We have histories, and works treating upon various subjects of usefulness that will occupy all the time our children have to devote to reading and informing their minds; and it is a good thing for us, my brethren and sisters, to occasionally read the things that are written, from time to time, by those not of us, concerning the faith and achievements of this people in these mountain valleys.

I was pleased, the other night, that the works of Mr. Charles Ellis, a series of pamphlets, were recommended to the people. Mr. Ellis, who is not of our faith, has been in this city for about 12 years, and has had the courage to stand up and defend the rights of this people, from time to time. When he first came to Salt Lake City, he stood up in the Salt Lake Theater, and defended the rights of the American Indians against the impositions heaped upon them by the emissaries of the government. He is a man who sympathizes with the weak and downtrodden.

Brother Grant, yesterday, in his interesting report of the Japanese mission, stated that God had raised up men in that land to defend him through the press, to write articles in defense of the doctrines, history and character of the Latter-day Saints. We ought to be sufficiently broad-minded and liberal, in our associations with men, to give those credit who stand up in our defense, or say a good word in defense of the rights, and the doctrine and character of the Latter-day Saints.

It would not be becoming in me to occupy more of your time, but I wish to bear my testimony to the truth. I wish to testify that I know that God lives, and that Jesus Christ is the Savior, and that He visited the earth in these last days and restored the Gospel in all its fulness and power, and that I know that Joseph Smith was and is a Prophet of God, standing at the head of the most glorious of all dispensations. I also desire to testify that Joseph F. Smith is a Prophet of God, and that he is guided in his administrations by the spirit of revelation from on high.

I felt to rejoice at this conference that the opportunity has been extended to the Stake Presidents and some of the Bishops to take part in the proceedings of this conference; also in listening to the remarks of the Seven Presidents of the Seventies, who are men of God, filled with the inspiration and power of the Holy Ghost, as well as in listening to what has been said by the Presidents of the missions of the United States, who have made such glorious reports of their labors among the inhabitants of this great land. I rejoice in all these things, my brethren and sisters, and desire to be thankful.

I ask an interest in your faith and prayers, for while we are called upon to stand in responsible positions, we desire and need to be sustained by your faith and prayers. We are weak, and are mortals, and I know that there is power in the hands of the people of God to draw out the blessings of the Almighty upon His servants; and I do not know but there is power in the hands of the people to close up those blessings.

I desire to refer to a verse or two in the 29th chapter of the Book of

Alma, and then I will sit down. He said:

"O that I were an angel, and could have the wish of mine heart, that I might go forth and speak with the trump of God, with a voice to shake the earth, and cry repentance unto every people."

I want to say to you that the most important doctrine to be taught to the people, both among the Latter-day Saints, and those who are not Latter-day Saints, is the doctrine of repentance. The Prophet continues:

"Yea, I would declare unto every soul, as with the voice of thunder, repentance, and the plan of redemption, that they should repent and come unto our God, that there might not be more sorrow upon all the face of the earth.

"But behold, I am a man, and do sin in my wish; for I ought to be content with the things which the Lord hath allotted unto me.

"I ought not to harrow up in my desires, the firm decree of a just God, for I know that he granteth unto men according to their desire, whether it be unto death or unto life; yea, I know that he alloweth unto men, according to their wills; whether they be unto salvation or unto destruction.

"Yea, and I know that good and evil have come before all men; or he that knoweth not good from evil is blameless; but he that knoweth good and evil, to him it is given according to his desires; whether he desireth good or evil, life or death, joy or remorse of conscience.

"Now seeing that I know these things why should I desire more than to perform the work to which I have been called?

"Why should I desire that I was an angel, that I could speak unto all the ends of the earth?

"For, behold, the Lord doth grant unto all nations, of their own nation and tongue, to teach his word; yea, in wisdom, all he seeth fit that they should have; therefore, we see that the Lord doth counsel in wisdom, according to that which is just and true."

Now, my brethren and sisters, God bless you, and help us to remember these things and to put them into practice, and that we may say, as Joshua said: "As for me and my house, we will serve the Lord."

ELDER JOHN W. TAYLOR.

My brethren and sisters, the order of the day is short speeches. I pray that while I am standing before you I may enjoy the spirit of the Lord also.

During one of my recent visits to one of our Stake conferences a very remarkable circumstance happened, which I desire to refer to this afternoon. One of our brethren there, who held the Holy Priesthood, thought he had discovered a power that was greater than the Priesthood, and had begun to exercise this power among the people. He called this power which he had graduated in, hypnotism. He went to the Bishop of his ward and suggested that he take lessons from him, for, said he, "Bishop, you can just cast a spell over the people and make them do just as you please." I desire to talk a little this afternoon with reference to this evil. It would astonish you to know, my brethren and sisters, how many of the Latter-day Saints are taking up with this principle of hypnotism, with Christian Science, and how many are following after wizards and those that have familiar spirits, and going to palmists to get their hands read, and all this sort of thing. Now I will tell you why I came to talk upon this subject. It was the remark of Brother Cowley, that we teach nothing but what is given by revelation from God, the Eternal Father. I am going to read a little to you from the 13th Chapter of Deuteronomy.

"If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder,

"And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them;

"Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul.

"Ye shall walk after the Lord your God, and fear Him, and keep His commandments, and obey His voice, and ye shall serve him, and cleave unto him.

"And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken to turn you away from the Lord your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the Lord thy God commanded thee to walk in: So shalt thou put the evil away from the midst of thee."

Notice the severity of the punishment to be given to this class of people; for they were to be put to death.

"If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers;

"Namely, of the gods of the people which are round about you, nigh unto thee, or far off from thee, from the one end of the earth even unto the other end of the earth;

"Thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him;

"But thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people.

"And thou shalt stone him with stones, that he die; because he hath sought to thrust thee away from the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage.

"And all Israel shall hear, and fear, and shall do no more any such wickedness as this is among you.

"If thou shalt hear say in one of thy cities, which the Lord thy God hath given thee to dwell there, saying,

"Certain men, the children of Belial, are gone out from among you, and have withdrawn the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known;

"Then shalt thou inquire, and make search, and ask diligently; and, behold, if it be truth, and the thing certain, that such abomination is wrought among you;

"Thou shalt surely smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all that is therein, and the cattle thereof, with the edge of the sword.

"And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt burn with fire the city, and all the spoil thereof every whit, for the Lord thy God: and it shall be an heap for ever; it shall not be built again.

"And there shall cleave nought of the cursed thing to thine hand: that the Lord may turn from the fierceness of His anger, and shew thee mercy, and have compassion upon thee, and multiply thee, as He hath sworn unto thy fathers;

"When thou shalt hearken to the voice of the Lord thy God, to keep all his commandments which I command thee this day, to do that which is right in the eyes of the Lord thy God."

This was a revelation given to Moses the Prophet, by the Lord our God, concerning those who would go after

idolatry and after those having familiar spirits, who would seek to turn them away from the Lord our God. I want to tell you that the Lord has not revealed a principle of hypnotism among the children of men. Hypnotism is simply a power by which a man can exercise an influence over his fellows, an unrighteous dominion, which is contrary to the commandments of God. There are a number of men and women among this people today who are exercising an unrighteous dominion, in this manner, among the Latter-day Saints. I want to life up my voice and say, that it is an abomination in the sight of the Lord our God. I may read, to advantage, a few words from the Doctrine and Covenants. Speaking of satan, it says:

"Wherefore he maketh war with the Saints of God, and encompasses them round about.

"And we saw a vision of the sufferings of those with whom he made war and overcame, for thus came the voice of the Lord unto us.

"Thus saith the Lord, concerning all those who know my power, and have been made partakers thereof, and suffered themselves, through the power of the devil, to be overcome, and to deny the truth and defy my power—

"They are they who are the sons of perdition, of whom I say that it had been better for them never to have been born."

That includes those who seek to exercise unrighteous dominion over the souls of the children of men, who have been overcome by evil influence and evil spirits.

Now, this person to whom I referred, stated to the Bishop that he had discovered something that would help him, that was beyond the power of the Priesthood which he held, and that, if he (the Bishop) would take lessons in this art of hypnotism, as he called it, he would be able to cast a spell over his congregation and they would do what he wanted them to do. Supposing this Bishop had done what had been suggested to him, he would have come under condemnation in the sight of God, because he would have been exercising unrighteous dominion, and would have permitted himself to have been overcome by the power of the devil, and would, therefore, become a son of perdition, as I have

read to you. Now, in conformity with this principle Brother Cowley has just given, that we teach nothing but that which is given by revelation from God, let me ask you, has any such principle as hypnotism been given by revelation, or has it been approved of by the Presidency of the Church? No, it has not, and it is not right for us to engage in the exercise of these powers, or in anything of that character that is not authorized by the Gospel of Christ; for the Gospel, as Paul says, "Is the power of God unto salvation, to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith, as it is written, 'The just shall live by faith.'

I will read a little further from the Doctrine and Covenants, concerning these sons of perdition:

"For they are vessels of wrath, doomed to suffer the wrath of God, with the devil and his angels in eternity;

"Concerning whom I have said there is no forgiveness in this world nor in the world to come."

My brethren and sisters, one-half of the world today is filled with idolaters, for the reason that men, in the various ages of the world, permitted themselves to be led by those having familiar spirits, and they wandered away from the truth. Here is Elder Grant, who has just come from Japan, a nation of idolaters; there is that great empire of China, containing over 265 millions of people, who are worshipers of idols. How did they get into this condition? Because they wandered away from the teachings and revelations of God. There is nothing that can break through this darkness of ages and enlighten their minds, excepting it be a new revelation from the Eternal Father.

We have had a number of young men go east to study medicine and other branches of knowledge, and some of them have come back, not only as graduates in the science they studied, but as professors of hypnotism. I say it is not of God, and is an abomination in His sight, and if they do not repent of their sins, as sure as God lives, the judgments spoken of in the revelation, from which I have read, will come upon them, and they will wander away in-

to darkness, and will not be acknowledged of the Lord. I want to advise the young ladies, while upon this subject, not to follow after peep-stone women, fortune-tellers, or those claiming to have a familiar spirit, to get them to tell you the kind of a husband you will marry, or you young men the kind of a wife you will get. I will tell you where to go; go to the Patriarch of the Church, who holds the blessings of God's people in his hands, and whatever he seals on earth will be sealed in heaven. If you will keep the commandments of God and live your religion, the Lord will bless you.

Elder Cowley desires me to read the following upon this subject, (Isaiah, Chap. 8.)

"And when they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep and that mutter; should not a people seek unto their God for the living to the dead?

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.

"And they shall pass through it hardly bestead and hungry: and it shall come to pass, that, when they shall be hungry, they shall fret themselves and curse their king and their God, and look upward.

"And they shall look unto the earth; and behold trouble and darkness, dimness of anguish; and they shall be driven to darkness."

Now, my brethren and sisters, this has been literally fulfilled upon the idolatrous nations of the earth. Let us not be deceived, my brethren and sisters, or lead astray by those who are muttering and seeking to give the people a little temporal satisfaction, for it will result in incurring the displeasure of God upon us.

I will read a little more from the book of Doctrine and Covenants. I want to say that any theory or doctrine that brings destruction upon the souls of the children of men is not from God, but is from satan, the father of all lies from the beginning. In the beginning he suggested a plan whereby he would oblige the children of men to keep the commandments of God; but the Savior wanted to do the will of the Father, and the Father wanted His children to have their free agency and to work out their individual salvation, through

obedience to the laws and ordinances of the Gospel; and the Father has said, as contained in the Doctrine and Covenants:

"That the rights of the Priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness."

Is a man acting in accordance with the laws of the Gospel in endeavoring to cast a spell over the people? No, it is not of God. It says:

"That they may be conferred upon us, it is true, but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control, or dominion, or compulsion, upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, amen to the Priesthood, or the authority of that man."

We read, in the papers, almost weekly, of people being accused of casting spells over our sons and daughters and leading them astray. Is it not time that someone was standing up and speaking in plainness regarding these evils? I will read a little further.

"No power or influence can or ought to be maintained by virtue of the Priesthood, only by persuasion, by long suffering, by gentleness, and meekness, and by love unfeigned;

"By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile."

This is the spirit of the Gospel. It says:

"Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly, then shall thy confidence wax strong in the presence of God, and the doctrine of the Priesthood shall distil upon thy soul as the dews from heaven.

"The Holy Ghost shall be thy constant companion, and thy sceptre of unchanging sceptre of righteousness and truth, and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee for ever and ever."

God bless you, my brethren and sisters, that you may walk in the straight and narrow path, and not yield to the influences of evil spirits, but that you shall be guided by the influence and inspiration of the Holy Spirit, which will lead you unto eternal life. May God

grant that this may be our lot, is my prayer, in the name of Jesus. Amen.

The General Authorities were presented and unanimously sustained by vote of the assemblage.

The choir sang:

Zion stands with hills surrounded.

#### ELDER ABRAHAM O. WOODRUFF.

My beloved brethren and sisters, I thought I was quite a rapid speaker myself, but Brother Grant (who has just presented the general authorities of the Church) has so outdistanced me that it has made me a little nervous.

I have rejoiced exceedingly in the spirit of this great conference, which is now drawing to a close.

Much has been said, during the general meetings of this conference, in regard to looking after the young of our community. As I am a young man myself, and have the same feelings, to a great extent, that other young men in our midst have, I desire to say a few words to the Latter-day Saints in regard to the way they approach their sons and daughters with reference to some of these matters that have been mentioned, and, in doing so, I do not wish to declare, or to be understood as proclaiming, that there are conditions existing among our people that ought not to exist; for I believe we are freer from the vices, crimes and evils which exist in the world than any other people to be found on the face of the earth. I am not inclined to take a pessimistic view of humanity, and, thus far, have been able to recognize some good in the efforts and acts of men. I believe, as Elder Douglas M. Todd expressed himself at one of our conferences lately, that we ought to preach the Gospel using ten words of commendation and instruction where we would use one of condemnation. I also think it is not a good thing for the Latter-day Saint parents to doubt the integrity or honesty of their children. Personally, I cannot conceive of anything that could have shaken my faith more in my parents or associates, when a boy, than to have had them ask me something regarding myself, or regarding anything, and then

have them doubt my answer. I believe it would be better for the parents to enquire of their sons and daughters in regard to their habits, and, in nine cases out of ten, they will tell you the truth.

My brethren and sisters, I believe that, in the vast majority of cases, where fathers or mothers will sit down with their sons and their daughters and question them in regard to their past conduct, they will be honest and frank with those fathers and mothers, and tell them the truth. I have that much faith in humanity, and I do not want anyone to be suspicious of me; if they want to know anything regarding my past life, I want them to ask me, and, with the help of the Lord, I will tell them the truth. I believe there are a number of young men in the Church who feel exactly the same way, and that they are not afraid to have their fathers and mothers become acquainted with their past; but the trouble is, or has been, in many instances, that the parents have not been as companionable with their sons and daughters as they ought to have been. They have pushed them away, rather than drawn them to them.

I feel doubly interested in this matter, my brethren and sisters, for I believe that we have a good young people, and I do not wish to magnify their faults, which exist, perhaps, to a greater degree than they ought. I believe that the burden of the responsibility for the secret crimes and vices, which it is reported are making headway among our people, rests upon the heads of the fathers and mothers, from the fact that they have not cautioned their sons and daughters against such things. If the parents want to rid themselves of this responsibility, let them remember, and put into practice, the passage Elder Cowley read in your hearing here, placing the responsibility where it belongs, at least until children come to be of that age that they are able to judge between good and evil. My brethren and sisters, if you cannot teach your children and bring them up in the knowledge of the Gospel in the spirit of kindness, as stated in the revelation in the Doctrine and Covenants, from which Elder Taylor has just read—if you cannot turn

them from evil with the spirit of kindness and persuasion, and by reasoning with them, you cannot do it by force.

I firmly believe that ignorance is the mother of crime, and that if any one who has sinned knew the results of wrong-doing, they would not have done so with their eyes open; for I believe it is due to our ignorance of the results of wrong-doing, our ignorance of the consequence that will surely overtake us for committing wrong. Inasmuch as the glory of God is intelligence, let us see to it that we try, in an intelligent manner, and in the spirit of love and kindness to make plain to the young men and young women of Zion the terrible consequences of wrong doing, and see to it that they are warned; then if they go astray, their blood will not be required at the hands of their parents.

God bless you, brethren and sisters. I know that you are all anxious to hear from Brother Grant; he may not be with us at our next conference. I pray God's blessings upon you and all Israel, in this matter of which I have spoken; may we go at it in the proper way, and not do more harm than good in endeavoring to follow out what has been said, but that we may be governed always by the spirit of the Gospel of the Lord Jesus Christ. I ask it for Christ's sake. Amen.

#### ELDER HEBER J. GRANT.

I am delighted, as I stated here this morning, and yesterday in the Tabernacle, to be with you. I have rejoiced, beyond my power to tell, in the rich outpourings of the Holy Spirit upon those who have spoken.

I endorse all that has been said here this afternoon. I also bear my testimony, in connection with that of Apostle Cowley, that if we will study the section of the Doctrine and Covenants, from which he has read to us this afternoon, and get the spirit of the Lord, and teach our children in their youth, that God will bless us with influence, and that our children will grow up with a love for the Gospel. Let us teach our children by example as well as by precept. When we earn a dollar let us pay ten cents as tithing; when

we give the children a dollar tell them to pay ten cents to the Lord. Let us see that they go regularly to their Sunday Schools, their Primaries and their Mutual Improvement associations, and, in this way, they will get interested and learn to love the work of the Lord; their time and talents will be occupied, and they will have no time to waste with those things that are of no good. I have heard men and women say that they were going to let their sons and daughters grow to maturity before they sought to teach them the principles of the Gospel, that they were not going to cram the Gospel down them in their childhood, before they were able to comprehend it. When I hear men and women say this, I think they are lacking faith in the principles of the Gospel and do not comprehend it as they should. The Lord has said it is our duty to teach our children in their youth, and I prefer to take His words for it rather than the words of those who are not obeying His commandments. It is folly to imagine that our children will grow up with a knowledge of the Gospel without teaching. Some men and women argue, "Well, I am a Latter-day Saint, my wife is a Latter-day Saint, and we were married in the temple, and were sealed over the altar by one having the Priesthood of God, according to the new and everlasting covenant, and our children are bound to grow up and be good Latter-day Saints; they cannot help it; it is born in them." I have learned the multiplication table, and so has my wife; but do you think I am big enough fool to believe that our children will be born with a knowledge of the multiplication table? I may know that the Gospel is true, and so may my wife; but I want to tell you that our children will not know that the Gospel is true, unless they study it and gain a testimony for themselves. Parents are deceiving themselves in imagining that their children will be born with a knowledge of the Gospel. Of course, they will have greater claim upon the blessings of God, being born under the new and everlasting covenant, and it will come natural for them to grow up and perform their duties; but the devil realizes this, and is therefore seeking

all the harder to lead our children from the truth.

I endorse, with all my heart, the remarks made here by Brother Taylor. In talking to the Latter-day Saints, there is no revelation in all the Doctrine and Covenants that I have quoted from so often as that contained in section 121, from which Elder Taylor has just been reading: That "No power or influence can or ought to be maintained by virtue of the Priesthood, only by persuasion, by long suffering, by gentleness, and meekness, and by love unfeigned." There is no danger of a Priesthood of this kind—gentleness, and meekness, and love unfeigned. But when we exercise the power of the Priesthood, as Brother Taylor has read, to "Gratify our pride, our vain ambition, or to exercise control, or dominion, or compulsion, upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the Priesthood, or the authority of that man." These are the words of God. I am reminded of a man that lost the apostleship. Time and time again he quoted the above to the people, but he did not abide by it himself. He failed to sustain the Priesthood and exercised unrighteous dominion over those under him.

My brethren and sisters, if we will study the Scriptures, the plan of life and salvation, keeping the commandments of the Lord, all the promises that have been made will be fulfilled upon our heads, and we will grow and increase in light, knowledge and intelligence. There is no such thing as standing still. The Church is not standing still; we have the evidence today of its growth, of its increased tithes, the increased results of the missionary work all over the world, and the increased efficiency of the work in the colleges, the Latter-day Saints' university and academies. There has also been a wonderful growth in the Sabbath schools. The work of God is progressing, and the power and influence of the adversary and those who are working against us are waning. We find, for instance, that the forces that used to work against us in Wash-

ington, seeking to take from us our rights and liberty, have disappeared; and many of the men that were active and full of bitterness toward the Latter-day Saints have learned to respect and honor them, and are willing to speak a good word for them. I want to say to you that I never enjoyed a little speech more in all my life than that of Robert N. Baskin, one of the supreme court judges, at Saltair, on the birthday of our late Prest. Brigham Young, last June. I rejoiced exceedingly to hear Judge Baskin paying a high tribute to the pioneers and to Prest. Brigham Young. He is not the only honest, straight-forward man who was once very much opposed to the Latter-day Saints, who today takes pleasure in bearing testimony as to the honor and integrity of the Mormon people.

I rejoice in the great growth of the Church, in fulfillment of the prophecy of the Prophet Joseph Smith, that the Latter-day Saints should be driven, and many put to death by their persecutors, and others lose their lives in consequence of exposure and disease; and that some should live to go to the Rocky mountains and assist in building settlements and cities, live to see the Saints become a mighty people in the midst of the Rocky mountains. I rejoice that we have become a mighty people. The growth of the Latter-day Saints, in view of all the opposition and persecution against the people, is simply marvelous, and we are being looked upon in wonder and amazement by intelligent people.

Elder Grant referred to the necessity of the Latter-day Saints listening to and following the inspiration of the Lord, as it came through the head of the Church. Gave as an illustration the wonderful success of the Utah Sugar company. Mentioned the fact that the stockholders of this company had recently sold a half interest on a basis of a profit of over a million dollars above the original cost. Spoke of the discouragements at the time the industry was being started, before the factory was built; that

he and his associate Apostles felt that the industry would not be successful, and begged President Woodruff to pay the agreed forfeit of \$50,000, rather than to build the factory. President Woodruff said that he had followed the light and inspiration of the Spirit all his life, and that there was light ahead in building the factory, but that it appeared dark to him to abandon the enterprise; and, notwithstanding the financial distress of the Church, and many of the leading members of the Church, at that time, he insisted that the enterprise should be carried out. To Wilford Woodruff, because of the inspiration of the Lord to him, more credit is due than to any other man for the success of this enterprise, and the people can thank him that they are now dividing over a million dollars of profit, to say nothing about the wonderful increase in the value of farming lands in the vicinity of the factory, and the benefits derived because of the erection of other factories, which probably would never have been built had it not been for the success attending the Utah sugar factory. After President Woodruff had given his opinion, under the inspiration of the Lord, the Apostles labored with all zeal and energy to promote this industry, many of them borrowing large sums of money to invest, having confidence in the inspiration of the Lord through the Prophet of God. Their example is worthy of the emulation of the Latter-day Saints.

God bless you, my brethren and sisters. God bless all the institutions of Zion, and help us, one and all, to be true and faithful, to be diligent in the performance of our duties, and to set an example worthy of the imitation of the world. May God help us to do this, and to teach our children, that they may be exalted with us in the Celestial kingdom of God, is my prayer, in the name of Jesus Christ. Amen.

The choir sang:

A home on high.

Benediction by Elder Henry Beal.

## AT THE TABERNACLE.

Closing session, 2 p. m.

The choir sang the anthem:

Praise the Lord, all ye nations.

Prayer was offered by Elder David John.

The anthem:

"Hark! hark! my soul!  
was sung by the choir.

## Patriarch John Smith.

My brethren and sisters, it is with peculiar feelings that I stand before you. For one reason, I was not expecting to occupy this position; but I trust, by your faith and prayers I may say something which will be of benefit, not only to you, but to myself. I can bear testimony to the truth of that which we have heard thus far during this conference. I can bear testimony that the Spirit of the Lord has been with us, and has guided those who have spoken to us. I trust that we as Latter-day Saints, will treasure up in our minds that which we have heard, and carry it with us to our homes, that it may abide with us and guide our actions in the future. I can bear testimony that this is the work of God, and that we are His people. So far as we will follow the instructions we receive from those who are set to preside, and be guided by our Father in heaven, I know that His blessings will rest upon us. If we will strive to do our duty, live our religion, and conduct ourselves in that way that shall be pleasing unto our Father in heaven, all will be well with us. I know that my Redeemer lives, and that Jesus is the Christ, and that if we will do our duty as Latter-day Saints we will reap the reward which our Father has in store for us. I feel to exhort my brethren and sisters to faithfulness and to diligence; for we understand that every Latter-day Saint has certain known duties to perform. We realize that it is our duty to remember our prayers, to pay our tithes and offerings, and to do unto others as we would wish them to do unto us under like circumstances. But if I have a hobby, it is what I have said in times past: I feel to exhort my young brethren to faithfulness, to diligence of

duty, to prepare themselves by study and by attending the Mutual improvement associations, and striving to inform their minds at home, that when they are called to labor in the ministry they may go forward enabled to perform that duty unto which they may be called; for I realize, from many circumstances I have seen, that oftentimes our boys, although they are honest and willing to do their duty, have neglected to prepare themselves for the ministry, so much so that when they get into the field they are at a loss, and it takes them sometime before they can commence to do that amount of good that they would do from the start if they informed their minds before they left home. I feel to strive to know my duty and to perform the same in that way and manner that shall meet the approval of my Father in heaven. I desire an interest in the prayers of the Saints, that I may be able to fill my mission in honor and accomplish the work whereunto my Father in heaven has called me. May the blessings of our Father rest upon all Isreal, and guide us in the true path, that when we have finished our course we may be worthy of the blessings which He has promised us, is my prayer in the name of Jesus. Amen.

## President Brigham Young.

The time to favor Zion come—Prophetic declarations fulfilled—Evidence of God's hand over the Saints—Martyrdom of Joseph and Hyrum

This is a day of rejoicing, and I feel to bless the name of my Redeemer for the privilege that I have of meeting with the Latter-day Saints in this conference. It is not often that we behold so many of our people assembled together as we witness this day, beneath this roof. God is exceedingly merciful unto the Latter-day Saints, and I am satisfied that prosperity and peace will dwell in their midst, as long as they observe to keep His commandments. The set time has come to favor Zion. Zion has been favored all the days that I remember in this life. Though driven and peeled by our enemies, God has sustained us, and we have grown, and enlarged, and built up the country, and become a great people. I have often heard the brethren prophesy of the day

which we now behold—that the few who were gathered here upon a ten-acre block would multiply, others would gather in, and a great people would be established in these mountains. How speedily have these words been fulfilled! God is blessing the people. We witness it upon every hand; and if we continue to grow in grace and in the knowledge of the truth as it is in Him, this people will soon be the head, not the tail; for virtue, uprightness, honesty and continuity of purpose will bring the honest and the pure to the head of the whole world. I know something about the condition of the nations, our own nation included. The wickedness that is abroad in the land is a reproach to the United States. It is a reproach to us that wickedness should prevail to the extent that it does. But as true as there is a God in heaven, the Latter-day Saints—not the latter-day sinners, but the Latter-day Saints—and the pure who do not claim to be Latter-day Saints, will rise up and be the head of this nation. I do not say that we are a government within a government. We are one with our parent government. But purity, excellency and honesty are sure to bring a people to the front. God designs it, and it will come to pass.

I feel to bless this people with all my heart and soul. I feel to bless every man and woman, of whatever land or religious denomination they may be, who feel to exalt Christ and Him crucified, and who preach this doctrine for the salvation of the human family. God help them; God help us. When the record is written and published that this people have made, under the guidance of inspired men, it will equal if not surpass any record that the people of God have ever made on this globe. It is a testimony in and of itself that should convince all men who are acquainted with it, that the people are guided by the hand of Jehovah. But there is something beyond this to the Latter-day Saints. Who is there in this congregation that has the living testimony and the fire of the Spirit of God in them? Brethren and sisters, answer that yourselves. Have I that testimony in me? Have you that testimony in you? It is the priceless gem that God

bestows upon His anointed, and upon His sons and daughters who seek Him with undivided hearts. I know that this people have it, because I see and feel it. The inspiring influences of that Spirit are in the midst of this people; and we are bound to succeed, because there is no power that can resist the influences of that Spirit and the revelations of God. Never in the history of this people will evil come upon them, unless they forsake their Redeemer. Never will sickness, death or anything come in your homes, but what God designs it for the benefit, the upbuilding and enlarging of the dominion of the Latter-day Saints. We have control over sickness—how far? Are there any deaths among us? There are, and good people die; but there is something in this that is far beyond my understanding; for I remember the time well when our Prophet Joseph Smith and our Patriarch Hyrum Smith—two of the noblest men that ever stood upon the earth—rode to their death. They went to death at Carthage. What for? To leave the people without a shepherd? To leave us there in the midst of our enemies, trembling and like lost sheep? Oh, no! They went to seal their testimony with their blood, which cannot be refuted by all the world. They gave their lives to sustain this work, and it was necessary, according to the revelations that we have received. Are we any better than they? Are we any better than Christ? No. If God permits a thing, shall we complain at it? But I do testify to you this day that nothing will come to me, nothing will come to you, to your families, or to anything that God has given you, but what you will acknowledge His hand in it, and it will be for your salvation and the salvation of your families. I know it because God is doing this work. He has the issues of life and death in His hands, and I know that when these things occur, His hand is in them, if we are living right before Him; and there is no power beneath the earth nor above the earth that can check this handiwork of the Almighty for the uplifting, guiding and consolidating of His people. These things are hard to bear; but, brethren and sisters, I say to you as I say to myself; in my pray-

ers every day I acknowledge His hand in all things, because I know He has my welfare at heart, come life or death, poverty, riches, persecution, or whatever it is. The Church of Christ will rise; the kingdom of God will burst forth, His purposes will be accomplished, and the exaltation of the faithful will be assured, and no one can hinder it.

I testify of these things unto you. I would like to talk a little longer, but there is no time; indeed I am not able to talk more. But I want to bless the people. I want you to hear my voice, for it is not stilled yet. I want you to hear me say, God bless you, brethren and sisters, and all the Latter-day Saints, from the center to the extremities. God be with the people. He is with them, and He will continue to be. We need not to fear famine, nor drouth, nor grasshoppers, nor insects of any kind; we need not to fear any foemen, nor any weapon. Fear God, and Him only; for He will bear us off victorious under all circumstances. We will live and grow and become better, and rise higher and become nobler and more efficient in our labors, if we serve Him with undivided hearts. God grant that this may be the case with all of us; that we may never shirk a duty, nor turn pale nor our knees tremble before our enemies. May He give us the Spirit of the Lord, and much of it, to send the Gospel forth to the nations, open up new missions, go to those who sit in darkness, preach the Gospel by the power of the Spirit to the poor and the destitute, to those who are not civilized as well as those who are. May He give us the power to accomplish this great work, and build up His kingdom, labor in His Temples, and accomplish a work for the living and the dead, that all may rise together, and that we may become a power in the earth and fill the whole earth, is my prayer in the name of Jesus. Amen.

The choir sang the anthem:

Let the mountains shout for joy.

PRESIDENT JOSEPH F. SMITH presented, to be voted upon by the conference, the

#### GENERAL AUTHORITIES OF THE CHURCH,

as follows:

Joseph F. Smith, as Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

John R. Winder, as First Counselor in the First Presidency.

Anthon H. Lund, as Second Counselor in the First Presidency.

Brigham Young, as President of the Twelve Apostles.

As members of the Council of Twelve Apostles: Brigham Young, Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant, John W. Taylor, Marriner W. Merrill, Matthias F. Cowley, Abraham O. Woodruff, Rudger Clawson, Reed Smoot and Hyrum M. Smith.

John Smith, as Presiding Patriarch of the Church.

The counselors in the First Presidency and the Twelve Apostles as Prophets, Seers and Revelators.

First seven presidents of Seventies: Seymour B. Young, Christian D. Fjeldsted, Brigham Henry Roberts, George Reynolds, Jonathan G. Kimball, Rulon S. Wells and Joseph W. McMurrin.

William B. Preston, as Presiding Bishop, with Robert T. Burton and Orrin P. Miller as his first and second counselors.

Joseph F. Smith, as Trustee-in-Trust for the body of religious worshipers known as the Church of Jesus Christ of Latter-day Saints.

As members of the General Church Board of Education: Joseph F. Smith, Willard Young, Anthon H. Lund, James Sharp, John Nicholson, George H. Brimhall, Rudger Clawson, Joseph M. Tanner and John R. Winder.

Anthon H. Lund, as Church Historian and General Church Recorder.

Andrew Jenson, O. F. Whitney, A. M. Musser and Brigham H. Roberts, assistant historians.

John Nicholson, as clerk of the conference.

All of the voting was unanimous.

**PRESIDENT JOSEPH F. SMITH.**

**Ennobling rules of conduct—Man's indebtedness to God—the only path way to exaltation—Good-will toward all men—Unity a principle of power—Parental care of the family.**

I desire to express my sincere gratitude to God my Heavenly Father and to all the Latter-day Saints assembled here for the unanimity of faith and feeling which exists among them, and for the confidence that they have shown in the presiding authorities of the Church, and also in observing the laws of God as far as they have done. There are laws which we do not observe as we should; there are principles of the Gospel which are perhaps too pure and exalted for us to live them as we should; but I believe with all my heart—I cannot consistently believe otherwise—that we are growing in grace and in the knowledge of the truth, and that the day will come, and I pray that it may be hastened, when the people of God will not only be faithful in keeping the law of tithing, but that they will be faithful also in observing the Word of Wisdom, which is a law of God, and that we will be faithful in observing that most sacred and most important law of God—the law of chastity, wherein we may preserve the purity of our own persons and the chastity of our neighbors and associates as we would preserve our own lives. I would to God that the time may come, and that it is not far distant, when the Latter-day Saints will live up to the golden rule taught by the Son of God, (than whom none so perfect has ever sojourned in the flesh upon the earth,) to do unto others as we would have others do unto us; and in this way stop all fault-finding, all bickerings, all jealousies, all contentions, and all strife, and, as far as practicable, remove every possible chance for misunderstanding amongst us, that we may see as we are seen and know as we are known, that we may be true men and women in the cause of Zion and of human redemption, that God may put His holy name upon us and we bear that holy name acceptably before Him. The object of our being here is to do the will of the Father as it is done in heaven, to work righteousness in the earth, to subdue wickedness and put it under our feet,

to conquer sin and the adversary of our souls, to rise above the imperfections and weaknesses of poor, fallen humanity, by the inspiration of Almighty God and His power made manifest, and thus become indeed the Saints and servants of the Lord in the earth.

Let us sustain the cause of Zion. Let no man speak lightly of the principles of the Gospel. Let no one treat lightly the ordinances of the house of God. Let no one hold in derision the Priesthood that the Lord has restored to the earth, which is the authority that He has given unto men. Let no man look contemptuously upon the organization of the Church of Jesus Christ of Latter-day Saints as it has been established in the earth through the instrumentality of the Prophet Joseph Smith, whom the Lord raised up when he was but a child to lay the foundation of the same. Let no man treat these things lightly or doubtingly; but let ever man seek earnestly to understand the truth and teach his children to become familiar with those truths of heaven that have been restored to the earth in the latter day. I believe with all my soul in God the Father of our Lord and Savior Jesus Christ. I believe with all my might, mind and strength in the Savior of the world, and in the principle of redemption from death and sin. I believe in the divine mission of the Prophet Joseph Smith. I believe in all the truth that I know, and I believe that there are many principles of eternal truth that still lie hid from me and from the understanding of men, which will yet be revealed by the power of God unto His faithful servants. I believe that the Lord has revealed to the children of men all that they know. I do not believe that any man has discovered any principle in science, or art; in mechanism, or mathematics, or anything else, that God did not know before he did. Man is indebted to the source of all intelligence and truth, for the knowledge that he possesses; and all who will yield obedience to the promptings of the Spirit, which leads to virtue, to honor, to the love of God and man, and to the love of truth and that which is ennobling and enlarging to the soul, will

get a clearer, a more expansive, and a more direct and conclusive knowledge of God's truths than anyone else can do. I tell you this, because I know it is true. The Lord Almighty lives; He made the heavens and the earth, and the fountains of water; and we are His children, His offspring, and we are not here by chance. The Lord designed our coming, and the object of our being. He designs that we shall accomplish our mission, to become conformed to the likeness and image of Jesus Christ, that, like Him, we may be without sin unto salvation, like Him we may be filled with pure intelligence, and like Him we may be exalted to the right hand of the Father, to sit upon thrones and have dominion and power in the sphere in which we shall be called to act. I testify to this doctrine, for the Lord has made me to know and feel the truth of it from the crown of my head to the soles of my feet. I love good, honorable men—even men who may be mistaken, as far as their judgment is concerned, but who try to do right; I love them for the reason that they are my brethren, the sons of my Father, and I would that they might all see the truth as it is in Christ Jesus, and accept it, and receive all the benefits of it, in time and throughout all eternity. If the Lord has revealed to the world the plan of salvation and redemption from sin, by which men may be exalted again into His presence and partake of eternal life with Him, I submit, as a proposition that cannot be controverted, that no man can be exalted into the presence of God and attain to a fulness of glory and happiness in His kingdom and presence, save and except he will obey the plan that God has devised and revealed.

My brethren and sisters, I feel in my heart that we have had a time of rejoicing during this conference. I wish we had a place big enough to hold the Latter-day Saints at conference. I do not know but we will have to build some boweries or something else on this temple block, to accommodate by overflow meetings the multitude of people who come to conference in the performance of their duty, many of whom cannot be accommodated in this Tabernacle. But we will visit you; we will

come to you who cannot come to us, and we will carry our spirit and testimony unto you and exhort you in your homes, if the Lord will give us the strength to do it. Provided my strength holds out and my brethren do not object, I propose, the Lord being willing, to visit the Saints a little, and encourage them in their homes; let them know what we are, what we believe in, and how much we love them for Christ's sake, that they may receive His truth, and be exalted by it and eventually return into His presence. We want to visit St. George, and all the settlements between. We want to visit the northern settlements, as far as we possibly can, and see you in your cities. When we come, brethren and sisters, we hope that you will receive us in the same spirit that we take to you—the spirit of love and of earnest desire for your welfare and happiness and for the happiness of all mankind. We have no ill feeling in our hearts toward any living creature. We forgive those who trespass against us. Those who have spoken evil of us, and who have misrepresented us before the world, we have no malice in our hearts toward them. We say, let God judge between them and us; let Him recompense them for their work. We will not raise a hand against them; but we will extend the hand of fellowship and friendship to them, if they will repent of their sins and come unto the Lord and live. No matter how malicious they may have been, or how foolish they may have acted, if they will repent of it we will receive them with open arms, and we will do all we can to help them to save themselves. I cannot save you; you cannot save me; we cannot save each other, only so far as we can persuade each other to receive the truth, by teaching it. When a man receives the truth he will be saved by it. He will not be saved merely because someone taught it to him, but because he received and acted upon it. The Gospel is consistent; it is common sense, reason, revelation; it is almighty truth from the heavens made known to man.

The Lord bless you. We propose to do our duty according to the light we possess, by the help of the loving Father. I propose to do nothing that I

have not the most positive assurance is right, through the unanimity of my counselors, our seeing eye to eye, and our understanding alike together with as many more of the leading brethren as possible. I do not propose to do anything, or suffer anything to be done or sanctioned which will affect the kingdom of God in the earth, except by common consent, or unless we can see eye to eye upon it, then I know we shall have strength behind us, that the power of God will be with us, and the Saints will uphold and sustain our hands. Now, I want to hear from Presidents Winder and Lund. God bless Israel. May peace and prosperity goodwill and holy love for the truth abide with you and be multiplied upon you, is my earnest prayer. And oh! my brethren, be true to your families, be true to your wives and children. Teach them the way of life. Do not allow them to get so far from you that they will become oblivious to you or to any principle of honor, purity or truth. Teach your children so that they cannot commit sin without violating their conscience. Teach them the truth, that they may not depart from it. Bring them up in the way they should go, and when they get old they will not depart from it. If you will keep your boys close to your hearts, within the clasp of your arms; if you will make them to feel that you love them, that you are their parents, that they are your children, and keep them near to you, they will not go very far from you, and they will not commit any very great sin. But it is when you turn them out of the home, turn them out of your affections — out into the darkness of the night into the society of the depraved or degraded; it is when they become tiresome to you, or you are tired of their innocent noise and prattle at home, and you say, "Go off somewhere else." It is this sort of treatment of your children that drives them from you, and helps to make criminals and infidels of them. You cannot afford to do this. How would I feel to enter into the kingdom of God—(if such a thing were possible)—and see one of my children outside among the sorcerers, the whoremongers and those that love and make

a lie, and that because I had neglected my duty toward him or had not kept the proper restraint upon him? Do you think I shall be exalted in the kingdom of my God with this stain and blot upon my soul? I tell you, No! No man can get there until he atones for such crime as this—for it is a crime in the sight of God and man for a father to carelessly or wilfully neglect his children. This is my sentiment. Take care of your children. They are the hope of Israel, and upon them will rest, by and by, the responsibility of bearing off the kingdom of God in the earth. The Lord bless them and keep them in the paths of righteousness, I humbly pray, in the name of Jesus. Amen.

#### PRESIDENT ANTHON H. LUND.

Past and present status of the Church—Work of God spreading wherever it has reached—Authenticity of the Book of Mormon.

We have had a great many instructions given us during this conference, and I believe all who are present have rejoiced in what they have heard. When I look upon this vast assemblage I ask myself, what would the Prophet Joseph have thought, 72 years ago to-day, if he could have beheld what we see—this large Tabernacle filled, the Assembly Hall full, and still hundreds of people on the grounds? When they met on the 6th of April, 1830, to organize the Church, it was accomplished with six persons, and there were not more than that number of members of the Church at that time. Those who met on that occasion rejoiced in their meetings; and experienced a rich outpouring of the Holy Ghost.

Even at that time the principle enunciated by our President today, that all things should be done by common consent, was carried out. Joseph Smith and Oliver Cowdery had received the Aaronic Priesthood under the hands of John the Baptist. Afterwards they received the Melchisedek Priesthood under the hands of Peter, James and John. This, no doubt, was in the summer of 1829. We do not know the exact date, but the Prophet Joseph tells us that the Lord commanded him that when the Church was organized he should ordain Oliver Cowdery an Elder, and Oliver

Cowdery should ordain him an Elder. Mind you, they held the Melchizedek Priesthood, but the office of an Elder was to be given them when they could be sustained by the Church. Before they were ordained, they laid this matter before the members of the Church, who sustained them by their votes; then they ordained each other to this office in the Melchizedek Priesthood. They held the Melchizedek Priesthood before, but to be the presiding Elders of the Church they must have the consent of the members, and it was granted.

From that little beginning 72 years ago, this has come to pass! Thousands have heard the name of the Prophet Joseph. In Europe, on the islands of the sea, in America, and in Asia, messengers bearing glad tidings, are proclaiming that God has revealed Himself, and that Joseph Smith was His prophet. Many who hear their testimonies believe and join the Church, while many others have not the moral courage to do so. We feel encouraged to look back on the work of last year. Wherever the Elders have gone success has attended their labors. In England they have baptized more this last year than they have done for a number of years before. We thought that the work was nearly done there, but still the Elders have been baptizing hundreds in that land. In Germany there are good prospects. The Elders there are laboring faithfully and gaining the ears of the people. This morning I read an account of a Sunday school at Koeningsburg, in East Prussia, very close to the Russian empire. The school is composed of children of Saints and of outsiders; in fact, four-fifths do not belong to our Church. These children go to the school, and sing our songs. They sing them, too, in their homes; and other children are falling in love with the songs of Zion. It has been said, "If I can have the making of the songs of a nation, I will mold the sentiment of that nation." If we can get the people to sing the songs of Zion, the Spirit will go with them, and it will draw the hearts of the people to us. In other places likewise they have had success in the Sunday school movement, and also in preaching. In Saxony—a place where the cradle of

the Reformation stood—we have had the most success as a conference; over 100 were baptized there last year. In the Netherlands our Elders have had more baptisms to the Elder than in any other mission in Europe. In Scandinavia the work is progressing as usual. The members of the Church are trying to build a meeting house at the capital of Denmark, which I hope they will finish this summer, so that our good Copenhagen Saints may have a suitable house of worship to which they can invite their friends and be proud to take them. On the islands of the sea the Gospel is also spreading.

The Book of Mormon has been translated into Tahitian and Samoan, and it is already printed in the Maori and Hawaiian. You have heard the good report from Apostle Grant concerning Japan. There a Shinto priest has joined the Church. In Turkey a leading Mohammedan has been baptized—something very unusual. When the Lord begins the great work of touching these nations, many will accept the truth. His work will grow in the earth. He has commenced it, and He will see that it is carried forward triumphantly. The Book of Mormon has also been translated into the Turkish language, by Brother Hintze. Gradually the word of the Lord contained in that book will be translated into the leading languages of the earth, so that all men can read it. The external and internal evidences in favor of it are many. Any one who will read the Book of Mormon with a prayerful heart will feel that he is reading what has been written under the inspiration of the Holy Ghost. Men have doubted the origin of it; they knew that Joseph Smith could not write it, and have therefore tried to give the honor to others. The theory that Spaulding was the author of it has been exploded by the discovery of the Spaulding manuscript, though I hear that the argument is being put forth now. "Who knows but he wrote some other manuscript, if that which has been found and given to the world is not the origin of the Book of Mormon?" If such arguments as that may be used, when can anything be refuted? Others have said that Sidney Rigdon was the writer. Sidney Rigdon did not

see the book till it was printed and delivered to him by Parley Pratt and others who visited him. Anyone who will read what Sidney Rigdon has written may know that Sidney Rigdon was not the author of the Book of Mormon. His style was totally unlike the style of that book. The style of the Book of Mormon is plain and simple. Sidney Rigdon's style was diffuse and labored, often lacking in clearness. He was a great preacher, and when he was moved upon by the Spirit he could enthuse his hearers; but he could not have written the Book of Mormon. Who that has seen a man's handwriting and become familiar with it, that cannot tell it when he sees it again? Men show their individuality in their writing, and one does not write like another. If you have studied style, you will readily see that Sidney Rigdon is not the author of that book.

The Prophet Joseph did not pretend to be a writer; still he had a clear and forcible style. When I read his little daybook from 1832 to 1834, I am struck with his ability to express his thoughts.

Notwithstanding all that the Lord had done for him he was a humble man. Yet he was by nature an able man, and when the Lord endowed him with the Holy Spirit and gave him revelations from on high, he became a great man—the one chosen to usher in the dispensation of the fulness of times, and by the help of our Heavenly Father he laid the foundation broad and wide.

Brethren and sisters, let us do our duty in helping to carry on this work. You have received a testimony of the truth; let it continue to burn in your hearts. Do not feel to stop your work or to lag in your diligence; but continue zealous for the cause. Remember what you have received, and how the Lord has blessed you in giving you the truth, and remember the duty that rests upon you to make it known unto others. How thankful I am when I see the response our brethren give to the calls to go upon missions! Daily we receive their letters, and generally they contain these words: "We are ready to go." We commend the brethren for this readiness, and hope that in all other duties devolving upon them they will show the same readiness. God

bless you, and help us to serve Him, to do our duty while opportunity is given us, that at last we may be saved, is my prayer in the name of Jesus. Amen.

#### PRESIDENT JOHN R. WINDER

**Importance of Temple work—Vicarious labor for the dead—Responsibility attached to this duty.**

My brethren and sisters, there is one principle connected with the Gospel of Jesus Christ that has a very warm place in my heart, and that is, our temple work. It was referred to yesterday by Apostle Merrill. I desire to emphasize the remarks made by Brother Merrill concerning this, and I know no better way to do it than to read a few remarks made by the Prophet Joseph Smith in relation to this principle. We find in section 128 of the Book of Doctrine and Covenants an address to the Latter-day Saints by the Prophet. He starts out thus:

"I now resume the subject of the baptism for the dead, as that subject seems to occupy my mind, and press itself upon my feelings the strongest, since I have been pursued by my enemies."

In the 15th paragraph of the same address, we find the following:

"And now, my dearly beloved brethren and sisters, let me assure you that these are principles in relation to the dead, and the living, that cannot be lightly passed over, as pertaining to our salvation. For their salvation is necessary, and essential to our salvation, as Paul says concerning the fathers, 'that they without us cannot be made perfect;' neither can we without our dead be made perfect."

This address was given in April, 1842, not very long previous to his martyrdom. Again, in April, 1844, he preached a sermon at the funeral of King Follett, and in that sermon the following appears:

"The greatest responsibility in this world that God has laid upon us is to seek after our dead. The Apostle says, 'They without us cannot be made perfect;' for it is necessary that the sealing power should be in our hands, to seal our children and our dead, for the dispensation of the fulness of times. It is necessary that those who have gone before and those who come after, should have salvation, in common with us; and thus hath God made it obliga-

## GENERAL CONFERENCE.

tory upon man. Hence, God said, 'I will send Elijah the prophet, and he shall turn the hearts of the fathers to the children,' etc. I have a declaration to make of the provisions which God hath made to suit the conditions of man, made before the foundations of the world. He made a provision that every spirit in the eternal worlds can be ferreted out and saved. He has wrought out salvation for all men, unless they have committed the sin against the Holy Ghost, and every man who has a friend in the eternal worlds can save him, unless he has committed the unpardonable sin. And now you can see how far he can become a savior."

Again, in the Prophet's last sermon but one, delivered on the 12th of May, 1844, just about one month previous to his martyrdom he said:

"It is not only necessary that you should be baptized for your dead, but you will have to go through all the ordinances for them, the same as you have gone through to save yourselves. There will be 144,000 saviors upon Mount Zion, and with them an innumerable host that no man can number. Every man who has been baptized and belongs to the kingdom has a right to be baptized for those who have gone before."

This is the point that I want to call your attention to particularly:

"And as soon as the law of the Gospel is obeyed here by their friends who act as proxy for them, the Lord has administrators there to set them free."

I could think of no better way, brethren and sisters, to emphasize the remarks made by Brother Merrill yesterday in relation to this subject than to read to you these few words from the Prophet of God. We have spent millions of dollars in building temples and preparing for this work. The doors are open to all of the Latter-day Saints, male and female, provided always that they are worthy and can receive recommends from their Bishops and Presidents of Stakes. While a great deal of work has been done already, at the same time a great deal more might be done, with the same expense that we are under now. All of the temples are open, but they are not all the time filled. It is true, our temple here is pretty well patronized. I could name a few individuals who have done a grand work in this direction. I have in my

mind now one dear old German lady, who commenced work in this temple soon after it was dedicated. She spent her means, obtained assistance, and had work done for 1,800 persons—her relatives and friends. The last time she was there she came to me and said, "Now, I have finished my work, and I would like to put my record in the archives of the temple." In a very short time—only a few weeks—she passed away to the other side. What a glorious time she would have with those 1,800 persons that she had released from prison! How many are there of you in this congregation that have relatives and friends on the other side waiting for you to do the work for them? Take this matter into consideration, and try to make an effort to carry on the work and to release those who are waiting for you. Since the dedication of this temple there have been 685,966 ordinances performed in it; and in all the temples there have been 2,409,128 ordinances performed. When I reflect on this, my brethren and sisters, I am inclined to think that there is a large congregation on the other side. Many of our Prophets and Apostles have gone there, and I have read to you that there is an organization there, so that as soon as the ordinances are performed here the parties are informed of it. I believe it, brethren and sisters, and that there is a host there.

Now, you have kindly voted to sustain me as a counselor to the President. I wish to tell you that the aim and object of my life from this time on will be to stand up and sustain my President. As the Lord will give me strength and ability, I propose to do that thing. I pray that the blessing of the Lord may attend His people. God bless you all, brethren and sisters, and may we be faithful and true to our covenants, is my prayer in the name of Jesus. Amen.

### PRESIDENT JOSEPH F. SMITH.

I hope that the congregation will be patient just a few moments more. We have a little matter of business to bring before the conference by way of a notice for action in the future, probably at the next October conference.

The Latter-day Saints generally are familiar with the book called the Pearl of Great Price. The old edition of it has been accepted by the Church as an authentic doctrinal work. It has now been re-published, with some improvements. It has been divided into chapters and verses, with references on the bottom of the pages. This has been done, under the sanction of the Presidency of the Church, by Elder James E. Talmage. We have eliminated from the Pearl of Great Price those revelations it formerly contained which are to be found, and always were, in the Book of Doctrine and Covenants, believing that it was unnecessary to publish revelations in the Pearl of Great Price that were included in the Book of Doctrine and Covenants. These changes have been made in the book,

and it is now ready for the use of those who desire to obtain it; and at the coming October conference the book will be presented to the conference for their acceptance in its revised and changed form.

The choir sang the anthem:

Hosanna.

The benediction was pronounced by Patriarch John Smith.  
Conference adjourned for six months.

Note:—The attendance at this conference, throughout, was larger than on any other similar occasion in the history of the Church.

The stenographic work, in taking a full account of the proceedings, was done by Arthur Winter.

JOHN NICHOLSON,  
Clerk of Conference.

# DESERET SUNDAY SCHOOL UNION.

## Annual General Conference.

At the conference of the Deseret Sunday School Union, held in the Tabernacle, Sunday evening, April 6th, there were present of the general superintendency: Joseph F. Smith, George Reynolds and Joseph M. Tanner, nearly all the members of the Sunday School Union board, the stake authorities then in the city, and the largest attendance of Sunday school workers ever gathered. All of fifty stakes of Zion were represented except Alberta, Bingham, Big Horn, Maricopa, St. Joseph, San Luis, St. Johns, Snowflake and Teton.

The meeting was presided over by General Superintendent Joseph F. Smith, and commenced by the choir singing the hymn, "High on the mountain top." Opening prayer was offered by Elder John B. Maiben of Mantti. This was followed by the hymn, "Zion stands with hills surrounded."

Following the calling of the roll secretary George D. Pyper read the 1901 annual statistical and financial report of the Sunday schools throughout the Church, which gives the following gratifying showing:

Number of Sunday schools in the organized stakes of Zion, 716—an increase of 37 over the report of 1900.

Number of schools in missions, 339, an increase of 38. Total schools throughout the Church, 1,055—an increase of 75 schools.

Number of officers and teachers in organized stakes, 13,576—increase, 1,102; In missions, 1,622—increase 39. Total officers and teachers, 15,198—an increase of 1,141.

Number of pupils in the organized stakes, 50,992 males, 53,413 females. Total, 104,405. Increase, 4,077.

Number of pupils in mission schools, 4,335 males, 5,185 females. Total, 9,520. Increase, 773.

Total pupils, 55,327 males, 58,598 females. Total, 113,925. Increase, 4,850.

The report shows that there are 3,271 more girls than boys in the Sunday schools.

Number of Sunday school officers and missionaries not on the ward rolls: In organized stakes, 338; in missions, 121; total, 509; an increase of 157.

Total of officers, teachers, Sunday school missionaries and pupils: In organized stakes, 38; in mission, 121; 263. Grand total of 129,632, and a total increase over 1900 of 6,148.

The report also shows for 1900 an average attendance of 69,474, and for 1901, 75,683, an increase of nearly nine per cent.

The Sunday schools have collected \$23,182.81, and expended, \$18,423.21, having a balance on hand of \$4,759.60.

Out of 118,369 officers, teachers, and pupils, the report shows that 87 per cent, or 102,881 keep the Word of Wisdom.

The general authorities of the Sunday schools were presented and unanimously sustained.

### REMARKS OF APOSTLE HEBER J. GRANT.

Our Sunday school interests are not very extensive in Japan, as yet. I will simply say that we live in hopes of having, in the providence of the Lord, Sabbath schools in that empire, by the time the next conference is held.

I have always enjoyed my labors in the Sabbath school and the Mutual Improvement Association, and I rejoice in

the wonderful growth of the Sunday School interest among the Latter-day Saints, and in the remarkable advancement that has been made. I feel that there is nothing in which we can take more pride and satisfaction than the increased knowledge, as to the principles of the Gospel, and the plan of life and salvation, that our children have today, in comparison with what many of us had when we were children.

I remember that, when I was made the president of the Tooele stake of Zion, I had never had any experience whatever in public speaking; never had I spoken ten minutes at any one time, and I was then nearly 24 years of age. I imagine now, with our Church schools, religion classes, Sabbath schools and Mutual Improvement Associations, that it would be a very difficult matter to find, among the intelligent young men and women that have attended these institutions, one who could not stand up and speak intelligently, for fifteen minutes or a half hour on the principles of the Gospel. I rejoice when I realize that this is the case, and that there has been such an advancement among our children in the knowledge of the Gospel and their ability to explain the same and to give a reason for the hope that is within them.

I remember being selected as one of the officers of the first Mutual Improvement Association that was organized under the direction of our late President Brigham Young, and, as I contemplate the growth of the Sabbath schools, Mutual Improvement Associations and Church schools, my heart is filled with gratitude and thanksgiving to my heavenly Father.

I realize that the destiny of the Latter-day Saints is very great. I realize that the prophecies that have been made with reference to this people will all have to be fulfilled; that the little stone cut from the mountain without hands is to roll forth and fill the whole earth. I realize that it will be necessary that our children be fitted, qualified and prepared by education by study, and also by faith in God, our heavenly Father, and in His Son Jesus Christ, if they successfully fulfill their destiny. That the Saints will fulfill

their destiny, that they will accomplish all that God desires them to accomplish, I have no doubt. Whether we, as individuals, shall do all that is possible for us to do is a personal matter. I have often said in my remarks to the Saints, that each and every one of us are the architects of our own lives; that God will bless us in proportion to our faithfulness and diligence. I rejoice in the statement of the Prophet Joseph Smith, that there is a law irrevocably decreed in heaven, which was decreed before the foundation of this world, upon which all blessings are predicated. He says that if we receive any blessing, it is by obedience to the law upon which it is predicated. Our children today in the Sabbath schools, the Mutual Improvement Associations and Church schools are fulfilling the law whereby they are entitled to have ability and knowledge and capacity to proclaim the Gospel and to give a reason for the hope that is within them. God will bestow the blessing if we will do our part, for He will not fail to do His. He has said that, if we keep His laws and commandments that He is then bound to bestow the blessing.

I rejoice in the growth of the Sabbath school work. I remember that the first trip that I took, after being called as one of the Twelve Apostles, was to the Stakes of Colorado, San Juan and to Arizona. I went with Apostle Brigham Young. I remember thinking that he was an aged man; but I am as old now as he was then, lacking but a few months, and I well remember hearing him say that he was only a boy in the Gospel, and it sounded strange to me; but I feel that I am very young yet in the Gospel. I remember while on that trip, that I bought a North American Review, while on the train, and read an article on Sabbath schools. (written by a man that had been engaged in the Sabbath school work in New York City for many years,) bewailing the condition of affairs in that great city. He said fifteen hundred high class Christians attending one fine big church in that city could not muster one hundred children. He said the only way that they could make a respectable showing at all, a showing that was not a disgrace to them, was to go out into

the slums and hire children to attend their Sunday school. When I realize that there are over 130,000 engaged in the Sabbath school work of the Latter-day Saints, that there are over 100,000 Sabbath school children, and that the Latter-day Saints only number about 400,000, including these 100,000 children, then it is that I realize that we, as a people, are fulfilling the first great commandment that God gave to our father Adam and mother Eve, to multiply and replenish the earth. We are not drying up the fountains of life, but are keeping that great commandment, and, therefore, we are fulfilling the law that was irrevocably decreed, whereby we shall become great and mighty. God bless you. Amen.

A quartet, "Refuge," was sung by Elders Pyper, Whitney, Patrick and Spencer.

#### ELDER JOS. W. SUMMERHAYS.

We have established in this city a Sunday school that is known as the University Sunday school. We secured accommodations for the school in the Latter-day Saints' University. The school, however, is open to all those who come into our city to attend our institutions of learning, who do not belong, directly to the ward in which they reside while in Salt Lake City. We are informed that there are a few who are now attending our institutions of learning that do not attend this Sunday school. We ask you, my brethren and sisters, when you go home, to see the parents of those attending schools in this city, and ask them to write to their children requesting them to attend the Sunday school and the university; and if these parents will also address a letter to Supt. Milton Bennion, he will see that they are visited and labored with and that an effort is made to get them to attend the University Sunday school. Of course, it is intended that those who attend school at the State University and other institutions, whether they are of our faith or not, shall be made perfectly welcome. We shall be glad to have them come, and feel certain that they will be benefited by so doing.

Some time ago a Sunday School His-

tory was issued. It contained an account of the doings of our Sunday schools for the first fifty years of their existence in these valleys. It was proposed as we had a number on hand that these histories be sent around to the different stakes pro rata, and that they should pay for them. All the stakes have now received their quota but two. We have still outstanding on this account about \$1,300, and we would like to have the stake superintendents see to it, when they return to their homes, that these accounts are settled and the proceeds forwarded to our office.

We are distributing to the Sunday schools, this season, last years' volume of the Juvenile Instructor. This, of course, is free. Most of the stakes have received their portion of these volumes but we have learned that there are one or two stakes that have not distributed them to their respective schools. Now, brethren, we would like to have them distributed to the schools. They are bound, as you are aware, and we want the schools to have the benefit of them, as there are many things in them that will be of advantage to the schools. We would like to have the superintendents of those stakes who have not yet received these books call on our business manager, Brother T. C. Griggs, and get them, or make arrangements for their delivery.

The Sunday School Treatise, as you are no doubt aware, recommends that, in opening the schools on Sunday morning, you have roll-call, singing, prayer, then singing again, after which the minutes are to be read. Application has been made to the Board to change this, on the ground that the Sacrament can be more properly administered after the singing of an appropriate hymn than immediately following the reading of the minutes or the giving out of notices. Some of the superintendents feel that it would be better, after the morning prayer, to give out the notices and read the minutes, and then, after singing again, to administer the Sacrament. Now, the Deseret Sunday School Union Board has no objection to this change, where desired by any of the schools.

Some of the Stake Sunday School authorities have sent to the Union Board, for literature, stating that they would

see that it was paid for. The literature, has been sent, and some of the stakes are still owing considerable for the same. We need money badly just at present, and would be glad if you would close up these accounts. Let us have the means that you have in your hands, and then sell what literature you have left on hand and remit to us for that also.

We have been trying, as a Sunday School Union Board, to introduce into our schools better methods, and to get, if possible, teachers that have had more training. Now some have imbibed the idea that no one should teach in the Sunday School that is not a graduate from an institution of learning. We want to correct this.

Thirty years ago, next October, the first Sunday School statistical report was sent in to the Sunday School authorities. We then numbered, all told, 14,007 souls, if my memory serves me correctly. You have heard, this evening, that we have in the fifty organized stakes of Zion, seven hundred and sixteen Sunday Schools. Several of these schools number hundreds of pupils. One, at least, numbers nearly 1,200. Some of them have a membership of over six hundred, and many have five hundred. The work is growing very fast. People who do not travel through the stakes of Zion cannot understand how we are increasing; but, perhaps, you will be able to form some idea of the scope of country these seven hundred and sixteen schools cover when I tell you that the distance from the farthest Sunday School in the North to the farthest in the South is nearly as great as that from Salt Lake City to Buffalo, New York. We are spreading out; we are increasing in a wonderful manner, but not as fast as we might. There is one reason why we are not increasing as fast as we might; I do not want to say much about it, but I want to give it as my opinion, that if some of our young men would marry, we would increase a little faster. It has been my privilege to travel among some of the missions, and I find that about seventy-five per cent of the missionaries are not married; but most of them ought to be. There is something else I want to tell you: In the fifty or-

ganized stakes of Zion there are some wards that have over sixty marriageable young women that have no chance to marry because the young men are not willing. This is all wrong, and it is not a healthy condition. I would like to say to every young man that can marry, it is your privilege to get married, and give the girls a chance to get married also. In one of these wards I spoke to a young woman who is over thirty-two years of age, and asked her why she did not marry. Her reply was, "If you will send in some good Latter-day Saint young men, there will be no trouble about the young women marrying." There is another reason why our Sunday schools are not increasing as fast as they might. Quite a proportion of our Sunday school population are not identified with us yet. Most of these are boys, and we should look after those who are not in the Sunday school and take a deep interest in their welfare.

To go back to my subject again, I want to say that the increase in our Sunday schools during these last 30 years has not been brought about by college-bred men; therefore, my brethren and sisters, those of you who have not graduated from some institution of learning need not be discouraged. In saying this, do not think for a moment that we do not uphold education. We want everybody educated; but it is wrong to think that a person cannot teach in a Sunday school except he has a first class education. What is wanted in every Sunday school teacher is a testimony of the Lord Jesus Christ and a knowledge of the Gospel and a love for God's work, coupled with the ability to impart that knowledge and infuse that love in others.

I pray God to bless the Sunday school interests, and to bless you, my brethren and sisters; so that, from the far north to the far south we shall keep spreading out and organizing new Sunday schools, and keep making Latter-day Saints of our boys and girls, that they may become men and women after God's own heart. I ask it in the name of Jesus Christ. Amen.

Elder George Hamlin recited a beautiful little poem, entitled, "The Combatant."

## ASST. SUPT. JOS. M. TANNER.

It must have been very gratifying tonight to all present, when Secretary Pyper read the report of our Sunday schools. There has been indeed a very remarkable increase. You will notice that the increase is largely in the number of teachers, and I am pleased to say that our Sabbath schools now have enlisted in their work some of the best and most devoted talent in the Church. Many of our young men and young women, who have taken time and means to educate themselves, are today loyally supporting, by their aid and instruction, the great Sabbath school work. This increase in the number of our young people in the schools, in my judgment, is not the most important report that we have to make to you tonight. Those who are familiar with the work generally of the Sunday schools throughout the Church, know very well that there has been a very wonderful improvement in the character of the instructions given; that greater skill and better methods have been brought into our Sunday schools, and, in very many instances, they have been quite revolutionized.

It is also gratifying to note, this evening, that we have in this work the co-operation and sympathy of the presiding authorities; the presidents of the Stakes and Bishops are proud of their schools; they are enthusiastic regarding every improvement that is made, and, altogether, we have great occasion for rejoicing tonight.

Perhaps some of you noticed, some time ago, an item in the Deseret News, that a Sunday school worker, not of our faith, from the state of Ohio, was attending a Sunday school convention in the city of Washington, and that he declared there that the "Mormon" Sunday schools were the best in the world. That was indeed a compliment, and I have no doubt but that it was deserved. Yet there are still opportunities for improvement.

I desire to call your attention tonight to a subject that I believe is one worthy the consideration of the authorities of the Church, and especially of the Sunday schools. That is the question of our amusements. I am associat-

ed with the Church schools, and the question of the religious education of our young people comes to me from that source, as well as from the Sunday schools. In visiting these schools I have had occasion to ask the principals what, in their judgment, was the greatest obstacle today to our school work, and the very general answer has been that there is too much dancing. I want to say to you tonight that where our young people are out to a dance once or more every week, it has a tendency to demoralize them, in a religious and in an intellectual sense. It is not only the time that is devoted to it, but it is the excitement that precedes and follows it that is so harmful to our school work. In some places it becomes absolutely necessary to regulate the attendance of our students in the dances and require that they get the permit of the principal before they attended any balls. Only a year or two ago I was riding through Salt Lake City in company with some of the leaders of the National Education Association. They were considering Salt Lake City as a suitable place for some future convention of that great body of educators. As we were passing the Salt Lake Theater it was pointed out, and one of these national educators took occasion to remark that President Young was indeed a man of great foresight and wisdom, whatever people might think of his religious belief. Said he, he (President Young) recognized that pleasure enters into the life of man, and he proposed, as far as he could, to guide the whole man. The physical man, the man in quest of pleasure, as well as the man devoted to religion and worship. And, said he, the man that today can control the amusements of the people and restrict them in their excessive pleasure, and can make their amusements proper and suitable, must certainly be a great benefactor to his fellow-men. I take it that these words are very true. Indeed, I realize that it is possible for the amusement-maker in all communities to undo much of the good that is accomplished in the Sunday school by turning our children loose to excessive pleasures. It has a tendency to demoralize them; it makes them seekers after pleasure rather than

after the love of God and after knowledge and information; and it is to be hoped that our Sunday school officers will, as far as they can, control the amusements of the children. We want to enter into their entire lives; we want them to feel that we are interested in all that they do, that we are with them in the schoolroom, that we are with them in the dance, in the concert, and in all those necessary and proper amusements which our young people ought to have; and we ought to guard, on the other hand, against a spirit of excessiveness. It would be gratifying, indeed, if the spirit of the Sunday school could control in the ballroom as it controls in the meeting house or schoolroom. We would be glad if those men whose example is before the children in the classes could be with them occasionally in the ballroom, that there might always be some representative of these school workers and officers at all the amusements. Let us control the lives of our young people in their entirety. Let us not surrender the pleasures to the professional amusement makers, but let us see to it that our children are under our control in all the affairs of life. I want to say to you tonight that when ever you go into a community that is given to excessive pleasure, having dances once, twice, and sometimes three and four nights a week, you may depend upon it that they have not a first class Sunday school. We have discovered that our Church schools are worse off in those communities where there is no restriction placed upon the amusements, and the young people go at will. I take it that this is something worthy the consideration of our people. Years ago our amusements were controlled more than they are today, and the dances and amusements were opened by prayer. That was the good old-fashioned custom among us. I want to say to you that if we can start our young people out in the ballroom under the spirit and influence of devotion to their God, after having listened to a short prayer, they are not so likely to be guilty of that giddiness, and, oftentimes, impropriety that characterizes some of our dances.

We ought to look after the dress of

our young people, also. We are not seeking the fashions of the world; we are a sober God-fearing people, devoted to our religion. We need recreation, but only as a matter of relaxation. We must not be controlled wholly by the spirit of pleasure. Let us control our amusements and keep them subject to the influences of the Church of Jesus Christ of Latter-day Saints; and then if the amusements are within the keeping of the religious organizations of the Church in the various wards, we will gather to us into the Sabbath Schools a great many young men that are very indifferent today. If they find that the Sabbath School and other organizations are controlling all the life of the people, the pleasures as well as the devotions of the young, then they will be brought under that influence, and it will only be a question of time before there will be created in their hearts a love for the Sabbath School.

God bless you, my brethren and sisters. Let us rejoice in the work that we are doing, and let us remember also that there are matters that need our attention, and that it is our duty to go on and improve. God bless the officers of our Sunday Schools, these men and women who are teachers, who are devoting, unconsciously, perhaps, their lives for the blessing of the youth of Zion, who are some day to be the glory of God, is my prayer, in the name of Jesus. Amen.

The choir sang "Let the Hills Resound."

#### GENERAL SUPERINTENDENT JOSEPH F. SMITH.

I have been requested to make a few remarks, and I shall certainly try to be brief.

There is one point that has rested upon my mind in relation to the Sabbath Schools, and it is this: I think there is nothing in the Sunday School work more necessary or essential than that all the teachers of the Sunday Schools should win the love and the confidence of their pupils. I believe that greater good can be done in the Sunday Schools by the teachers where they have the absolute affection and

confidence of their pupils than under any other conditions. You may teach them, you may drill them in concert, and you may have them commit to memory, and labor in every other way that you possibly can to accomplish the good that you desire with your children, but in nothing, in my opinion, can you succeed so well as when you possess their undivided love and confidence. If a child thinks a teacher is harsh with him or her, or unkind toward him, or does not feel a real, genuine love for him, if he feels that the teacher is not taking a real interest in him as one who loves him, he can never be led to possess the right spirit; but when he feels that the teacher loves him, is trying to do him good and to teach him that which will be for his everlasting welfare, then you have an influence over that child, that when he studies he will study with a purpose and with an earnest desire to be benefitted and to please the teacher; because he knows and feels in his little heart that the teacher loves him and is seeking to do him good. I have entertained this sentiment from the beginning and in relation to the instruction of little children. It is a principle that obtains at the home as well as in the Sunday School. If you can only convince your children that you love them, that your soul goes out to them for their good, that you are their truest friend, they, in turn, will place confidence in you and will love you and seek to do your bidding and to carry out your wishes with your love, or are harsh or speak concerning them. But if you are selfish unkindly to them, and if they are not confident that they have your entire affection, they will be selfish, and will not care whether they please you or carry out your wishes or not, and the result will be that they will grow wayward, thoughtless and careless, and although you may drill them, like a parrot, to repeat verses and to speak in concert, and all that sort of thing, they will do it mechanically, without affection, and without its having that effect upon their souls that you desire it should have.

I felt to say that much, in relation to the influence of the Sunday School teachers. Be good and kind to the

children; win their affection. You can do more that way than you can with the rod; you can do more than you can by tyranny or by any forceful means.

May the Lord bless the teachers of the Sunday Schools, and give them the spirit of meekness and kindness, that they may be able to convince the children entrusted to their care that they love them and are seeking for the welfare and happiness of their souls, and the children, in turn, will love them and strive to learn and to do good. God bless you. Amen.

#### ELDER L. JOHN NUTTALL.

The program for our work during the present year has been gotten out by the Sunday School Union Board, and copies have been forwarded to the different Stake superintendents. If there are any who have not received these programs, we desire to have you call at our general headquarters and obtain enough for the different schools of your Stake. In connection with this, the time for holding the conferences of the different Stakes has been provided. We have, however, since learned that, in three of the Stakes, at least, our appointments interfere with the quarterly Stake conferences; therefore, it has been necessary to make changes in those Stakes. The Sunday School Union Board, early in the season, sent out letters to the different Stakes, asking if more than one day for holding the Sunday school conference would be desired. We have only received answers from four desiring more than one day for their conference services. Those four are the Jordan, Cassia, Summit and Star Valley Stakes. There may be others also that desire to hold two days' conference, and the program is sufficient to enable them to do so. Therefore, if any desire more than one day, we will ask you to make it known to our secretary, so that proper arrangements may be made therefor.

Dates for holding annual Stake Sunday school conferences, 1902:

Boxelder, Sunday, April 20.

Utah, Sunday, April 27.

Malad, Nebo, Cache, Sunday, May 11.

Jordan, Saturday and Sunday, May 17 and 18.

Alpine, Juab, Woodruff, Sunday, May 18.

Bingham, St. George, San Juan, Sunday, May 25.

San Luis, Sunday, June 1.

Bannock, (first district) Granite, Parowan, Sunday, June 8.

Beaver, North Sanpete, Sevier, Sunday, June 15.

Millard, South Sanpete, Sunday, June 22.

Bear Lake, \*Cassia, Sunday, June 29.

Star Valley, Saturday and Sunday, July 5 and 6.

Union, Wayne, Sunday, July 6.

Oneida, Panguitch, Pocatello, Sunday, July 13.

Summit, Sunday and Monday, July 13 and 14.

Alberta, Kanab, Wasatch, Sunday, July 20.

Big Horn, Hyrum, Sunday, July 27.

Benson, Teton, Morgan, Sunday, Aug. 10.

Bannock (second district), Uintah, Sunday, Aug. 17.

Tooele, Emery, Sunday, Aug. 24.

Salt Lake, Sunday, Aug. 31.

Davis, Fremont, Sunday, Sept. 14.

Weber, Sunday, Sept. 21.

It is desirable, my brethren of the Stake superintendencies, that those of you who have not received your quota of the questions to be answered by the ward superintendents, will secure them, and that you will see to it that these reports, after being filled out by the various superintendents of the schools of your Stake, are in the hands of your Stake secretaries at least three days before your conference, so that the visiting brethren of the union board, when they meet with you, may have the opportunity of looking them over and ascertaining the conditions of the schools in your Stakes without having to ask the superintendents to arise and make their reports verbally.

You will note in the program that there is provision, where we only have one day's services, for but one ward superintendent to make a verbal report. All others will have to be made in writing. We also desire that you will have

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\* Cassia will hold two days' session, superintendent to decide for second day.

your last year's report, and also the reports of your ward superintendents, as made at the last conference, on hand at the coming conference, so that comparisons may be made in regard to the work that is being done, to the end that all that is desired may be accomplished in the interests of the youth of Zion, that our organization may fill its place—the nursery of all the organizations in the Church. The grand object that we have in view in the Sunday school organization, being to make Latter-day Saints of our children.

May God bless us, and let the power of His spirit attend us as officers and workers in the Sunday school, in the faithful discharge of the labors devolving upon us, to the end that we may accomplish our mission on earth, in the name of Jesus. Amen.

#### PRESIDENT ANTHON H. LUND.

I congratulate the congregation on the good order which has been kept here tonight.

I have been pleased to see such a large attendance of Sunday school workers. I hope that you will remember the excellent lesson President Smith gave us. If you want influence over the children you must reach their hearts. While we desire them taught in the principles of the Gospel, and wish them to obtain knowledge, still we want to reach their hearts; and instil in them a love for virtue. We want to make them see the beauty of virtue and to make them love it. We want to make them understand how odious vice is, and teach them to detest it. That is the great mission we have to perform every Sunday morning, when we meet with our precious little ones. Make the school attractive; gather all that can attend into a school and try to get their love, as our President has counseled us tonight.

May the Lord bless you in the good work in which you are engaged.

I also feel to thank the Tabernacle choir for their presence here and their beautiful singing. I would say let our Sunday school children learn singing. When they grow up, the boys especially, and become missionaries, what a blessing it is to them to be able to sing.

I was struck when I read the statement in the Juvenile that our songs are being sung amongst the children of the outsiders in Germany, through the presence and labors of our Sunday schools. When our Sunday school children learn to sing the songs of Zion, they will love to come together and partake of the spirit present in the

school and make it attractive to others. May the Lord bless the Sunday school cause.

"Our God we Raise to Thee" was sung by the choir and congregation.

Elder John Henry Smith offered the benediction.

GEO. D. PYPER, Secy.

# GENERAL CONFERENCE

OF

## THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

### FIRST DAY.

The Seventy-fourth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints convened, in the Tabernacle, Salt Lake City, at 10 a. m., on Oct. 4th, 1903, President Joseph F. Smith presiding.

#### THE PROCEEDINGS.

There were present of the general authorities: Of the First Presidency, Joseph F. Smith, John R. Winder and Anthon H. Lund. Of the Council of Twelve Apostles: John Henry Smith, George Teasdale, Heber J. Grant, John W. Taylor, Matthias F. Cowley, Abraham O. Woodruff, Rudger Clawson, Reed Smoot and Hyrum M. Smith; Presiding Patriarch of the Church, John Smith; First Seven Presidents of Seventies: Seymour B. Young, Brigham H. Roberts, George Reynolds, Jonathan G. Kimball, Rulon S. Wells and Joseph W. McMurran; of the presiding Bishopric, William B. Preston, Robert T. Burton and Orrin P. Miller. There were likewise a large number of presidents of stakes their counselors, presidents of missions and other leading men of the Priesthood.

The choir sang the hymn which begins:

"Sweetly may the blessed Spirit  
On each faithful bosom shine;  
May we every grace inherit;  
Lord, we seek a boon divine."

The opening prayer was offered by Elder Charles W. Penrose.

The choir sang:

"May we, who know the joyful sound,  
Still practise what we know;  
Not hearers of the word alone,  
But doers of it, too."

PRESIDENT JOSEPH F. SMITH.

OPENING ADDRESS.

Latter-day Saints should work in harmony—Obedience to the Gospel makes man free—Progress of the community—Instructions about colonization—Division of Stakes—Prosperous Condition of missions—Recent prosperity—Trades versus professions for the young—Educational Interests—Suggestions to parents in the training of children.

I am gratified to see the large attendance present at the opening of this semi-annual conference, and I sincerely hope that throughout the sessions our people may continue to attend and participate in whatever duties or labors may be necessary to be performed during this conference.

I would like all Latter-day Saints to feel in their hearts that the work in which they are engaged is not only the work that God has instituted in the latter days, but that it is a work in which each individual member of the Church is deeply and vitally interested. Every man and every woman should feel a deep and abiding interest in the work of the Lord, in the growth and development of the great latter-day cause, which cause is intended for the

redemption of all men from the powers of sin, from all its contaminating effects, for the redemption of man from his own weakness and ignorance, and from the grasp that Satan holds upon the world, that men may be made free; for no man is or can be made free without possessing a knowledge of the truth and obeying the same. It is only the possession and observance of the truth that can make men free, and all those who do not possess and obey it are slaves and not freemen.

It is only by obedience to the laws of God, that men can rise above the petty weaknesses of mortality and exercise that breadth of affection, that charity and love, that should actuate the hearts and the motives of the children of men. The Gospel as it has been restored is intended to make men free indeed, free to choose the good and to forsake the evil, free to exercise that boldness in their choice of that which is good, by which they will not shrink from doing that which they are convinced is right, notwithstanding the great majority of the people of the world may point at them the finger of scorn and ridicule. It requires no especial bravery on the part of men to swim with the currents of the world. When a man makes up his mind to forsake the world and its follies and sins, and identify himself with God's people, who are everywhere spoken evil of, it takes courage, manhood, independence of character, superior intelligence, and a determination that is not common among men; for men shrink from that which is unpopular, from that which will not bring them praise and adulation, from that which will in any degree tarnish that which they call honor or a good name.

The Latter-day Saints are a people who have been and are still familiar with the ways of the world. They have been gathered from nearly all the nations of the earth, and were formerly associated with the various religious denominations extant. Hence they are familiar with the various religious creeds existing in the world, and they have had the courage, in the face of all the opposition that they have had

to meet, and the contumely that has been heaped upon them, to forsake their former creeds, to sever their former ties and relationships, and to forsake their kindred, their homes, and everything that they have held dear, for the Gospel's sake; and they are not cowards; they are not slaves; they are not bondsmen, but they are freemen, because the Gospel has made them free. It is a knowledge of these things that will make a member of the Church of Jesus Christ of Latter-day Saints an entity in the Church to which he belongs—a living factor, an active participant in the cause in which he is engaged; one who feels, deep down in his soul, the truth of the Gospel; and the love of it moves him to works of righteousness and causes him to desire to become more and more united with those who are seeking to bring to pass the establishment of the kingdom of God and a reign of righteousness, that wickedness may be destroyed and truth prevail from sea to sea.

It was not and is not my intention to speak long this morning. I desired to make a few opening remarks at this conference, and the thought that seemed to be impressed upon my mind was that every Latter-day Saint here today should be here tomorrow, and should continue to attend this conference until it shall conclude on the 6th of this month, which is the semi-anniversary of the establishment of the Church of Jesus Christ of Latter-day Saints in the latter days. I would like all to feel that interest in this work and the duties and responsibilities that rest upon them during this conference, that they will be prompt in attending here, as they have been today. I felt that it would be useless for me to speak of this tomorrow, when it is possible that many might be absent, attending to business or pleasure. I take this occasion, therefore, while all are here to hear my voice and the voices of those who shall follow me, that you may know what we desire, and that you may feel prompted in your hearts to carry out this desire.

I desire to say to this congregation that the work of the Lord, to the best

of my knowledge, has continued to grow and spread since our conference last April. I can see no evidence of weakness, or of weakening among the Latter-day Saints. Everywhere that I have had the pleasure and opportunity of traveling to visit the people we have found them earnest in their work, earnest in their faith, earnest in their devotion to the cause of God in the earth, and living according to the knowledge that they possess, agreeable to the will of the Father, as it has been made known to them.

There have been great improvements. We have built, completed and dedicated many houses of worship throughout the various stakes of Zion during the six months that have passed. There are many more in course of erection, and many will no doubt be completed and dedicated and ready for the service of the people before we shall assemble again six months hence.

The stakes of Zion continue to increase in numbers and in strength, save, perhaps in the larger cities. We find that there is a disposition on the part of some of our people to desert the cities and those parts of the state that are more densely settled, and they are spreading out into newer countries and building up other settlements and other stakes of Zion. While we feel that this is a necessity, to a great extent, we also feel that it is unwise for our people to scatter abroad or leave their present homes, except when it becomes absolutely necessary for them to do so for their own good and for the good of their increasing families. And yet, we would advise such as have no homes, say in Salt Lake, or in Ogden, or in the larger towns and cities of our state, and who have no prospects of ever being able to obtain homes for themselves in these more crowded centers—to turn their eyes and their course toward the newer settlements, where they may have the privilege of obtaining homesteads and building up homes for themselves and their children. When you do this we would advise you to move under the direction and counsel of those who have these matters in

charge, that instead of scattering abroad you may gather abroad and establish yourselves in communities where you can have the advantages of schools, of meetings, of Mutual Improvement associations, and of all the other auxiliary organizations of the Church, and where you will be able to associate together in a community for self-protection and for self-culture and advancement in all that is good. We find that it is not those who desire the welfare of Zion who are disposed to scatter abroad; those who love the truth and who are interested in the work of the Lord are always desirous of being associated with the Saints, wherever they may choose to locate.

We have been under the necessity of dividing the Alberta stake of Zion, because it had grown to such dimensions that it was a very great burden upon the presidency of the stake, in its undivided condition, to attend to all the duties that devolved upon them and to visit all the people. They had grown until they had spread for a hundred miles or more from one point to the other. We divided it recently, making two stakes out of the one. There are other stakes that are growing, and we have already had appeals from the people and those who are in charge to establish other stakes out of the present existing ones, because of the increase of the people and the extent of those stakes; and in the near future it will be necessary, no doubt, to make other divisions of stakes in order that the people may be visited by their presiding officers and all may be kept in touch with the spirit of the Gospel and the work of the Lord.

Our missions are almost universally in a prosperous condition. The work is progressing in Europe and upon the islands of the sea. There has been some little difficulty in the German mission, of late, but matters there have quieted down and our Elders continue to prosecute their labors there as they are doing in other missionary fields. We have succeeded in completing and dedicating a very commodious and appropriate building in the city of Copen-

hagen, and also in Christiania, Norway, since the last conference, thus giving to these missions a permanency that they have not enjoyed to the same extent in the years that have gone by. Other meetinghouses for our people in other missions are in contemplation, and, perhaps, in the near future we may have headquarters for our Elders, and a meetinghouse, or church, if you please to call it that, in other mission fields, where we can advertise our name and our principles, and where we can have a permanent foothold and exhibit our works to those who are inquiring after the truth, and not leave the people, as in years gone by, under the impression that we are constantly on the wing in these distant lands, having no permanent abiding places there. Our mission in Great Britain, for instance, has continued for the last 60 years or more, and yet we have never attempted to build houses of worship there, and many of the people have supposed that our work there was only temporary. But we desire it distinctly understood that "Mormonism," as it is called, has come to the world to stay. We expect to proclaim this Gospel to the nations of the earth until every nation, kindred, tongue and people shall have the privilege of hearing the sound thereof and the voices of the servants of God, lifted up in warning and in testimony to them that judgments will come upon the world and that righteousness has been made known and proclaimed from the heavens in the latter day.

We have unfortunately lost some three or four of our Elders, by the hand of death, in the mission field. We regret this very much, and we are impressed with the thought that it is largely due, in some instances at least, to the lack of caution and proper care on the part of the Elders themselves. I shall be most thankful and happy myself if after I have done all that I have the power and wisdom to do for my own protection, the Lord will preserve me by His power. Still I will give to Him the honor and the glory for all. If a man receives wisdom to guard

himself against evil and dangers, it is because God has bestowed the gift of wisdom upon him. It is said that faith is a gift of God, and so it is; but faith does not come without works; faith does not come without obedience to the commandments of God. Men do not receive the gift of faith, nor the gift of wisdom, nor the gift of understanding, nor a testimony of the Spirit of the Living God in their hearts, without they seek for it. The principle is: Thou shalt knock and it shall be opened unto thee; thou shalt ask and receive; thou shalt seek if thou wilt find; and if you want wisdom, ask for it, as Solomon did; if you want knowledge and the testimony of the spirit in your hearts, seek for it earnestly. Put yourself in a position whereby you will be worthy to receive it, then it will come to you as a gift of God, and His name should be praised for the same.

I am grieved to say to this congregation—and yet perhaps I should not express myself so—that since our last conference we have been deprived of the presence, counsel and influence of one of our beloved brethren, one of the Twelve, President Brigham Young. Of course you are all aware of this, still I mention it here that you may know that we do not forget those with whom we have been associated in life from boyhood to old age, those, especially, who have been faithful in all their callings and in the missions to which they have been appointed. We revere their memory and we regret their absence from us today.

I am delighted with the return and presence of Brother Heber J. Grant from Japan. He has been honorably released from that mission to return and to resume his labors here, or elsewhere, as he may be called and appointed. Brother Horace S. Ensign has been placed in charge of the Japan mission. Those who were laboring with him there are faithful, devoted, young men; but Brother Heber can speak of them more fully than it is possible perhaps for me to do.

There are many subjects, which should, perhaps, be dwelt upon and

thought of during this conference. I desire to renew, in brief, what I said to you six months ago. Notwithstanding we have had six months more of prosperity in the land—our crops have been unusually good this year, and the labor of the husbandman has been crowned with abundant harvests—yet, while prosperity has abounded throughout the length and breadth of the land of Zion, I want to tell you that there has not been so much prosperity abroad. We frequently hear of financial failures and difficulties. We hear of labor troubles in various parts of our land, and of wars and rumors of wars; but here in the midst of these mountain valleys, inhabited by Latter-day Saints, the Lord has given us peace and has made us secure. Our business relations are healthy; our business institutions are prosperous, and everything looks promising for the future; but, notwithstanding the promising outlook that we behold, I desire that my brethren and sisters will not become over-confident in this condition of affairs. I tell you that it is better for us to be out of debt, free from obligations and mortgages, than it is for us to have mortgages plastered upon our homes, or upon our farms, or upon our stocks, or anything that we possess in the shape of values. I again admonish the Latter-day Saints to aim and diligently endeavor to free themselves from debt. Get out of debt and keep out of debt, and then you will be financially as well as spiritually free.

I desire again to say that I would be pleased to see more of our young men learning trades instead of trying to learn professions, such as the profession of the law, or of medicine or other professions. I would rather a man would become a good mechanic, a good builder, a good machinist, a good surveyor, a good farmer, a good blacksmith, or a good artisan of any kind than to see him follow these other kinds of professions. We need, however, those who are capable of teaching in the school, and I would like to see a greater interest manifested by our young men and women in normal train-

ing, that they might become proficient teachers and look forward to following this profession, because it is a most important one, and great results will follow the faithful performance of the duties and labors of those who are engaged in it. The training of our young, the giving of proper instruction to those who are seeking education, and creating facilities in our midst for all who desire not only the common branches of education, but the higher branches; that they may obtain these privileges and benefits at home instead of being compelled to go abroad to complete their education.

Some of our friends took very grievous offense at what I said in respect to some of these things last April, I believe. I was sorry to hear what they said in relation to this. Why, bless your soul, the counsel that I gave last April in relation to these matters was in the interest of all parties and of all professions. I did not speak a disrespectful word of any profession. I simply advised, and I still advise, the young men of Zion to become artisans rather than to become lawyers. I repeat it; and yet I would to God that every intelligent man among the Latter-day Saints was able to read law and to be his own lawyer. I wish that every man could and would study and become familiar with the laws of his state and with the laws of his nation, and with the laws of other nations. You cannot learn too much in these directions; but I think there are too many trying to be lawyers, for the good of that profession. They are eating one another up, to some extent. Not long ago a young man who had studied law and hung out his shingle here, after waiting for business, trying to stir up business, for some length of time, came so near starving himself and family that he came and wanted to know what to do. He could not make a living in the profession of law. I asked him if he knew how to do anything else. He said yes, he was a good printer. Well, then, I said, abandon the profession of law and take up the profession of printing; do something that you can do and that you can make a living at. If

he had any practise at all in law my counsel to him, if he had obeyed it—and he did—would have been a benefit to those who remained in the profession. There are some men, most honorable, most genuine and most intelligent who are following the profession of the law. I wish I could say that much of all.

Then, my brethren and sisters, get out of debt. My young friends, learn to become skilful in the arts and in mechanics and in something that will be material, useful in building up the commonwealth where we live and where all our interests are centered.

O, my brethren and sisters, I admonish you to look after your children, that they may grow up with proper habits, keeping the Word of Wisdom, keeping themselves morally clean and pure, avoiding the temptations and the allurements that beset them on every hand, that they may grow up to be men and women without spot and without blemish. This is the great desideratum of life, almost, at least to me. For me to see my children following in the ways of sin, departing from the ways of uprightness, would be the most grievous affliction that could befall me. Death itself would be more tolerable.

Now, I feel that it is not wise or proper for me to occupy more of the time this morning. There are many other things that might be said, and probably will be said by those who will address us during this conference. I trust that proper attention may be given to their counsels, and that we may be built up and strengthened in the faith and encouraged in our determinations to serve the Lord, to keep His commandments, work righteousness and try to do good to all men, whether they be Latter-day Saints or latter-day sinners. Let us do good to all men; that is our mission. It is our especial business to lift up those who are drooping, to strengthen the weak, to encourage those who are in doubt, and to lead on and up in the path of righteousness and of usefulness among men in the world, that we may be in deed and of a truth saviors upon Mount Zion. That God may grant

this to every one of us is my prayer, in the name of Jesus. Amen.

The hymn on the first page of the book, was sung with excellent effect, by Brothers Wood and Noall Pratt, both grandsons of Parley P. Pratt, the author. The first verse is as follows: The morning breaks, the shadows flee; Lo! Zion's standard is unfurled! The dawning of a brighter day Majestic rises on the world.

#### ELDER HEBER J. GRANT.

Joy in preaching the Gospel—The Japanese mission—Productivity of land in that country—Advantages of thorough cultivation—The sugar industry—Necessity of obedience to legitimate authority—Good words for Elders in Japan.

It is needless for me to say to the Latter-day Saints that I rejoice in having the privilege of again standing before you in this Tabernacle. It is indeed a pleasure, to every man and woman who possess a testimony of the divinity of the work in which we are engaged, to go forth and bear that testimony to his or her fellows. There is no joy that comes to the human heart, so far as my experience in life goes, that equals that which we feel when we are engaged in the work of the Lord, at home or abroad. I believe, as a rule, when we are away from home, and relieved of the cares generally associated with the ordinary affairs of life, which engross most of our attention, we then draw nearer to the Lord, and receive more abundantly of the manifestations of His Holy Spirit, than we do while at home. It is because of this fact that the young returned Elder, and the Elder who has been on a second or third mission, who has been faithful, can arise before congregations of the Saints and testify that he greatly enjoyed his missionary labors, notwithstanding he has been separated from his friends and not pursuing the usual avocations of life.

In case I may forget it, I want to say a word or two about the hymn we have just listened to—"The Morning Breaks, the Shadows Flee," &c. I will not take time to read it, but it is the first hymn in the book. It was written under the inspiration of the Lord, by one of the greatest of all

the preachers and writers of the Gospel in his day—Parley P. Pratt. God be praised that he has a couple of grandsons who can sing it so beautifully! Read the hymn, and treasure in your hearts the sentiments of it. It fills my heart with joy when I realize that men who gave their lives, and all their time and talents to God's work, who never sought the accumulation of wealth, have left sons and grandsons who are following in their footsteps. The "Voice of Warning" is as much alive today, as when Parley P. Pratt finished writing it. It is sent forth by the tens of thousands, and there is an inspiration and power attending that work wherever it is distributed.

I know that the Latter-day Saints have been greatly interested in the mission I was called to preside over, and I regret I am not able to tell you that we have done something wonderful over in Japan. To be perfectly frank with you, I acknowledge I have accomplished very little indeed, as the president of that mission; and very little has been accomplished—so far as conversions are concerned—by the few Elders sent there to labor, or by the sisters who were with me. At the same time, I have the assurance in my heart there will yet be a great and important labor accomplished in that land. The inhabitants are a wonderful people. What they have accomplished during the past fifty years, since the country was opened to foreigners, is little less than marvelous. Verily, "a nation has been born in a day," in Japan! When I was coming home from that mission, as well as while I was on my way there, I was profoundly impressed with the great progress that has been made by that people. I traveled from Seattle to Japan, in returning to that country, upon one of the vessels of the Japan Steamship company. It is a vessel of between six and seven thousand tons capacity. It was built by the Japanese themselves. It is owned by Japanese capital, and it is competing in the markets of the world, so to speak, against English and American ships, and is holding its own. That company also has a large line of steamers running to

England, Australia, and New Zealand. It is one of the greatest companies having vessels on the Pacific ocean. When you think of several thousand tons of coal loaded into a vessel you can imagine that it is a pretty good sized boat. It is nearly twice as long as Zion's Co-operative Mercantile store on Main street, and has twice as many stories, counting decks under and above the water, though they are not quite so high; and it is about 50 feet wide. It is certainly an immense vessel. I returned home by another vessel owned by the same company, just completed in Japan, and commanded by the man who was in charge of the one I went to Japan on. To give you an idea of how steadily those large vessels travel, I will state, we left Japan for home in the midst of what is known as an Asiatic typhoon, and notwithstanding the water occasionally dashed over the forward deck, which was, perhaps, 25 to 40 feet above the sea, (it is very hard to judge the height looking over the side of a vessel), and notwithstanding the waves were rolling high, I do not believe that a tumbler of water, set on the floor, would have tipped over during the storm.

While listening to President Smith's remarks, I was forcibly impressed with some lessons I have learned by going to Japan. One of them is that there is an abundance of opportunity in Utah for every wideawake, active man, and really he does not need to rustle around to try and find a better country to go to. In Utah, we cultivate about 15 per cent of the soil. In Japan, it is claimed, they cultivate only 12 per cent. Japan is about 25 per cent larger than our state, therefore, the area of the land under cultivation is about the same as here; yet they support between forty and fifty millions of people on that amount of land! We think we are cultivating the land, why, we are simply scratching it over, my brethren and sisters. There has been a wonderful increase in the value of land in the vicinity of Lehi sugar factory, as well as land in the vicinity of Ogden, Logan, and Garland factories, because of

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superior cultivation and yielding larger crops. I know this is a problem that is before the Latter-day Saints. We should unitedly study to create improvements whereby the land will produce more, instead of trying to see where we can go to get a big piece of land. There are many men who, with a few acres properly looked after and cultivated, produce more than the men with large farms which they simply scratch over. We should have chickens to do the scratching, but we should thoroughly cultivate our land. I call to mind a man who lives at Lehi, a little more than a stone's throw from the railroad station. One year that man raised, on a little less than four acres of ground, 128 tons of beets. He was a very honest man, and he realized that many of those beets were no good for sugar. You know, in the early history of the Lehi sugar factory, we had to take everything in the shape of beets that the farmer raised. It was not like wheat; if the farmer raised some wheat and it got frost-bitten, and was no good, the miller did not have to buy it; but when we started the sugar industry we, figuratively, got down on our knees to the farmer, and if that would not do, we almost lay down and crawled to him, and begged him to raise beets. We had to take all the beets they brought us, and pay \$5 a ton for them, and then had to feed some of them to the pigs, because they were no earthly good, not having any saccharine matter in them. The man of whom I speak, however, realizing that the large beets which had grown on the edge of his little garden farm, close to where the water ran, had but little sugar in them, and that they were not worth \$5 a ton, picked out about eight tons of the large beets and kept them to feed his own stock, the rest he brought to us, and got \$600 in cash for them—from four acres. Soon after that I went to the Snake river valley. I found a man there with 360 acres (I was rather sorry he did not have 400 acres), and I asked him how much he had raised that year. He said, about \$500. He had scratched, and

worked, and plowed, and harrowed, his big farm, and had raised that little; whereas, my friend with the four acres—by the way, he had a flower garden, and raised vegetables for his family, so he did not have the entire four acres in beets—made \$600 in cash. He also had the pleasure of living right there with his friends, having the benefit of schools and other advantages for his children, instead of living away off on a ranch, with no educational advantages, no society, no improvement associations, no Sunday schools, and where he would have to scratch, walk, harrow, plow and wear himself out. Then, we gave prizes in those days (I do not know whether they still give them) for the best 10 acres, the best five acres, and the best two and a half acres; and this man's four acres were better than anybody else's two and a half, so he got a \$50 prize. Consequently his land yielded him eight tons of beets, vegetables for his family, furnished him a house to live in, and gave him \$650 in cash.

President Young tried to establish the silk industry, when I was a boy, and some of the people pooh-poohed and laughed at it. They also pooh-poohed and laughed at the sugar industry. I remember that every farmer I talked with said we could not afford to raise beets; that it would cost more to plant them, dig them up and take the tops off than they were actually worth. They have found out better now. A whole lot of them have discovered that it pays reasonably well to plant beets. Before I went to Japan, I priced many and many a farm in the vicinity of Lehi, and the owners had simply doubled the prices from what they were before the factory was built. I tell you that the actual increase in value of land in Utah county is more than the cost of building that factory. So, I am inclined to think it did benefit the farmer, that it was beneficial to the people as well as to the stockholder—that is, those who became stockholders after it was started, and not some of us who got in at the commencement and "went broke" on it.

I find there are many opportunities, if we will but take advantage of them, and constantly study to improve and increase the production of the soil, as well as make the best possible use of our means. I am told that much of the land in some sections of Cache valley, which was considered of but very little value, is today very valuable, because of the creamery industry. I rejoice to hear of this increase in values because of the establishment of manufactures. I have always worn home-made clothes. (Of course, I am wearing Japanese clothes now, but they will soon be worn out, and if I stay here long enough I will be wearing Provo goods again.) I always believed in wearing them. Why? Because a suit of clothes made at home keeps \$20 to \$30 at home; whereas, by sending the wool away to be made up the community would be enriched by the bringing back of 75 cents! By keeping the \$30 here, if I do not get it somebody else does; and I was always of the opinion that, if it floated around, perhaps I would get even by seizing some of it. In buying home-made clothes there is part patriotism, and part a desire for my own pocket.

The people of Japan are industrious. They learn to economize, because they simply have to live on very little. I believe that if the Latter-day Saints would more generally practise economy, frugality, and increase the production of the soil, there would be greater opportunities for not only the people who are here, but for many times the number. We do not need to go to Mexico, Canada, Wyoming or any other place, to improve our condition, as a rule. Mind you, there are exceptions, and I do not want anybody to think I am not willing to see Canada, Wyoming, Colorado and Mexico built up. I rejoice to realize that Zion is spreading. But, in spreading, let the people try to improve. Do not get so much land that you will work yourself to death, and leave your children to quarrel over it. Be satisfied with a moderate size farm—one that you can cultivate, and make produce to

the fullest extent. As I say, seeing that nation of forty or fifty millions of people being supported on practically the same amount of soil that we cultivate, it has given me the idea that there are wonderful opportunities for us in establishing other industries in addition to the sugar industry.

Now, I say to the Latter-day Saints, seek for the Spirit of the Lord. Pray to God for the desire and strength to carry out, to the full extent of the ability God has given you, the counsel and instruction of the servant of God and his counselors, who stand at the head of this people. I say to you that if Wilford Woodruff had leaned upon the Latter-day Saints, and the inspiration of the Latter-day Saints as individuals, you never would have had a sugar industry in this country, at least for many years to come. The Presidency of this Church, in the days of the "boom," and just before the collapse, wrote circular letters and sent them all over Israel, stating that they desired this industry established. They appealed to the Latter-day Saints, from one end of Zion to the other, to invest their money in it; and men who would invest ten, twenty, thirty, fifty thousand dollars in sheep, and then go in debt in addition, would not put more than fifty or sixty dollars in this industry intended to create employment for the Latter-day Saints, and to benefit the farmers. Some rich sheep man, if you showed him a herd of sheep that was worth fifteen thousand dollars, and told him he could have it for fourteen thousand, would go to the Deseret National bank, or the State bank, borrow the money, and take chances; but he would not borrow money to put into an industry that the man whom God had called to stand at the head of this people desired to have established. No; he would give the sixty dollars, and say he never expected to see it again, because the business would not succeed. All Israel, in the greatest industry that has yet been established here, invested the enormous amount of ten thousand dollars at the time the first payment had to be made

on that factory. Many wealthy men whom I went to, with a letter from the Presidency of the Church, asking them to help that industry—and they were abundantly able to do it—declined to do so, and said they did not believe the Church had any business to put money in a sugar factory, that it was not within the province of the Church to do such things. I tell you it is the duty of the Presidency of this Church to ask the people to do anything and everything that the inspiration of God tells them to do. But for the wisdom of Brigham Young, under the inspiration of Almighty God, the Latter-day Saints would not be in this country at all. We are here in fulfillment of the prediction of Joseph Smith, in which he stated that we would be driven from city to city, from county to county, and finally be driven to the Rocky Mountains and become a great and prosperous people. It has been by the inspiration of Joseph Smith and Brigham Young that the people have been planted here; and it has been through the blessings of God and His watchcare over this people, that they have been prospered. Read in the Improvement Era (I believe it is in the first volume) an article entitled "A Voice from the Soil," by Professor Widtsoe; it shows the inspiration of God to these two men. We are in one of the greatest and finest producing countries on earth; and this scientist, Professor Widtsoe, says that this country is able to sustain the people from all nations of the earth, when they shall flee to Zion for safety. Let us be ready and willing to follow our file leaders, and to sustain them. I say to you that the establishment of the sugar industry here is the result of the inspiration of God to Wilford Woodruff, that meek and lowly man who was entitled to the inspiration of God, and who received it. Though business men, and others, criticised his action at the time, I have lived to see his wisdom prove superior to the criticism of the "wise" ones, and the people have been benefitted and blessed. You will always be blessed and benefitted in fol-

lowing the advice and counsel of those whom God has chosen to preside over the Church. By honoring the man God has chosen, God will honor and bless you; and as you individually do your duty, you will grow and increase in the light and inspiration of the Spirit of God. As we grow and increase individually, so will the Church grow and increase. I tell you, "obedience is better than sacrifice, and to hearken than the fat of rams." I am willing to be utterly ruined financially, if that resulted from fulfilling the council and wishes of those whom God has placed to preside over me. This is the work of God. Joseph Smith was a prophet of God; we must remember that. We must "seek first the kingdom of God and His righteousness," and then shall all other things be added. Life eternal is what we are working for. Do not allow the wisdom, the riches or the education of the world, or anything else, to blind our eyes to the fact that this is God's work, and that the mouthpiece of God is on the earth; when he speaks, let us be ready and willing, with our time, our talents and all that has been given us, to labor to fulfill what God desires. I tell you, God will vindicate His mouthpiece, as He vindicated Wilford Woodruff and his counselors in the establishment of the sugar industry.

I forgot all about the Japanese mission, in preaching about the Lehi sugar factory. I rejoice to say we had a delightful trip to Japan; and a very pleasant trip home, except the first three days, when we were in the typhoon. When we held a service, the captain paid us the compliment of coming to meeting. He had his seventieth birthday on the vessel as we were returning, and the passengers contributed a few dollars apiece, and gave it to a gentleman for the purpose of buying a very handsome silver loving cup to present to the captain, on his arrival in Seattle. I held services on the boat during the voyage, and spoke 40 or 50 minutes. The captain said he had been on the ocean from boyhood, but had seen so much hypocrisy in religion that he would never go to any

of the meetings that were held on his vessel. But, it seems he learned to like us, as we went with him to Japan, and he came to meeting and listened to us; and, said he, "I declare it's pretty good sound sense that you folks talk. Yours is a pretty good practical sort of a religion, I rather like the Mormons, and will always be glad to have them travel on my boat."

In Japan we have many warm friends; and we rejoice to know that our Elders are all doing very well indeed; and the two sisters there have an excellent spirit. There was a dozen of us there, and I do not believe I ever was associated with the same number of brethren and sisters, for the same length of time, whom I loved any dearer. They are very choice. Of course, they are young and inexperienced, but the Lord is blessing them, and the younger ones are learning the language very rapidly. I am well satisfied with the progress they are making. Brother Ensign, I feel, will be able to take charge of the affairs of that mission just as well as I could possibly do if I had remained. He has had missionary experience; he loves the work of the Lord, and he would be ready and willing, if need be, to give his life for the cause, and that is all any man can do. He has found it difficult to learn that language, and once or twice has been a little discouraged. I do not blame him for this. We all get discouraged at times; but if we repent of our discouragement, and labor with increased zeal, the Lord never holds anything of that kind against us, neither do our brethren. One reason perhaps why Brother Ensign got a bit discouraged at times was, I think, because he had had such an active, energetic life as a missionary in Colorado. There he was at it early and late, singing, praying and preaching, outdoors and indoors; then to go over to Japan, sit down and study what people call "that abominable language" day after day, with nothing else to do—well, I tell you it takes a whole lot more courage and endurance than it does to get out and do active work. It tests a man more

than it does to labor. It does not require much courage for a man to knock another down who hits him; but it takes a great deal of courage to take it without hitting back. It becomes monotonous to do nothing. Lots of men are first class in a fight, but of no account to guard. Brother Ensign is laboring faithfully and diligently, and the Lord is blessing him. All the Elders there love him, and he has sufficient wisdom, and enough of the Spirit of the Lord, to preside there successfully.

When I received my release, I felt I could not come home; that I must stay at least six months more; and the first night, instead of being happy, as one usually is when released to return home, I felt sad, for the first and only time in Japan. I did not go to sleep until three or four o'clock in the morning, and I felt I must cable home and ask permission to remain. But the next day I got to enquiring of myself, What good is there for you to stay here? How much more can you do than Brother Ensign? And I began to realize it was a desire to be able to come home and tell you I had done something which prompted my wish to stay there longer. It was a spirit of pride; I disliked to have to tell you that I had been there 15 months and done nothing. I wanted to stay six month more, to get some results from the active labor we had done there, so that I could come home and say I had done as well as other Apostles who had gone out on missions. I concluded it was pride, and not the Spirit of the Lord, that prompted this feeling. Then, I thought I could come home and perhaps go somewhere else, if the Lord wanted me to do so; at least, I could do something more profitable than sitting down in Japan, and everything would go along all right there; perhaps I could move one stone, if not more, if I came home. The minute I got the right spirit I was wonderfully happy. Brothey Kelsen was honorably released to return home, and I think it was about the same with him as with me; but, no doubt, after he thought about it one night, as I did, he was very glad to come home. You can ask him when you see him. Brother

Kelsch and I, I am afraid, have got too far along in years to ever learn Japanese. I believe, as President Smith does, that the Lord will help us to do something if we try all we can to do it ourselves; but in this case the Lord would have to help Brother Grant and Brother Kelsch such a great deal, that I don't think either of us had the faith to believe He would do it.

Of the four who originally went to Japan, there are left Brothers Ensign and Taylor. Brother Ensign is now the president, and he will do well. Brother Taylor has done remarkably well. The Lord has blessed him abundantly. He has studied diligently; and he is a wonderfully intelligent, bright young man. Contrary to the usual effect, when the Lord has endowed a young man with remarkable ability, instead of his head swelling, and his thinking he knows everything, he is just as humble and modest as he is bright. I have never been associated with a more diligent, energetic, faithful young man in all my life. He is an honor to his parents, and to the work of God; and as sure as he lives, he will become an instrument in the hands of God of accomplishing a great and noble work. The five young men who went with me later have all been diligent. Some of them have found it easier to learn the language than others. They are all choice spirits and are progressing constantly. Those who have found it most difficult to learn the language have been the most abundantly blessed by our Heavenly Father. They have been diligent, and the Lord has seemed to make up to them what they lacked in learning readily. Those who have found it most difficult to talk Japanese, on several occasions, when they have been explaining the principles of the Gospel, the Lord has given them words to speak, and they have been enabled to talk beyond their knowledge of the language. We have rejoiced in this additional testimony of God's goodness unto us. The two sisters who are there have done remarkably well. My wife found it very difficult to learn the language, being more advanced in years

than the other sisters. She learned it much better than I did, however; still it was a hard task for her. My daughter found it easier; and really I regretted exceedingly to come home on her account; for she was getting the missionary spirit; she was able to bear testimony, and did it humbly, and with the blessing of God. I felt that, if she could stay there a few more months, God would give her an increased testimony, and power and ability to do a remarkable labor in that land. I was sad to bring her home, because I felt she was gaining an experience, in her childhood, that would be of very great value to her.

The people there were as kind and considerate of us as we could possibly ask them to be. We followed out the advice we received from the Presidency, to the best of our ability. We have published two tracts. One of them was a short tract I wrote, containing a little information about the Church, which has been re-published in the "Era." The other was a tract written entirely by Brother Taylor, on God. He did not attempt to write on the Godhead, for fear of confusing that people. It is a very able tract. He first wrote one that would have been very satisfactory in any land where the people understood English; but it struck me that it would be too deep, and far beyond what the Japanese could understand; so I handed it to him and said, Brother Taylor, I wish you would ask the Lord to help you write this in a kind of second reader style. He wrote it again, and simplified it; and, if you had not known the same man had written the two tracts, you could hardly have believed it. It delighted us all, and we praised the Lord for the ability He had given Brother Taylor to write this tract; we feel it will do great good. The people there are wonderfully interested in learning English. At one time there were ten young men who wanted to be baptized. We told them not to be in a hurry, but to come around and see us occasionally, and we would talk with them, and after awhile, when they un-

derstood the Gospel better, we would baptize them. Just as soon, however, as Brother Taylor and others of the brethren got far enough along that when they would come there and talk English, the brethren would talk back in Japanese they commenced dropping off one by one. Nearly all our converts are of that kind. They love us very dearly, they know we have the truth, and they want to be baptized right away; but when we quit talking English to them they lose their love of the Gospel. It was very amusing to me to have an intelligent, bright Japanese sit down and talk a whole evening with Brother Taylor, determined to talk English and never a word of Japanese, and Brother Taylor, just as determined, to never say a word of English, speaking to him in Japanese.

We have baptized only three people so far, and two of them I am afraid, are no good. The other one, I believe, is a converted man and a Latter-day Saint. The two who were baptized first were quite promising, and, when I came home before, I reported how good we felt over these two men. One of them could speak English, and had read the Bible. Oh! he believed it all—ready to give his life for it. I found out afterwards that he wanted to borrow some money from me to start a patent medicine establishment. The other man, a Shinto priest, I tried to persuade to wait awhile before being baptized, but he said he believed every word. I took Brother Kelsch's "Ready References," and went over it with him, through an interpreter, reference by reference, and he swallowed every one of them. Inside of a week after I first left Japan, he wanted some money from the brethren, and as soon as I got back there he wanted fifteen hundred dollars from me to start a job printing office, and when he didn't get it, his faith oozed out. The last convert just "went for us" in the beginning. He had been taught English by a Christian minister, and he knew all the arguments of our Christian friends. He used to come regularly and have battles with Brother Taylor, and Brother Taylor beat him

every time, until it began to dawn on his mind that we must have the truth, seeing that everything he advanced was overcome. He commenced studying our faith, and read the Book of Mormon. He was finally baptized, and has been true ever since, and we hope he will continue so.

Now, I have not half told my story; but the time is past. God bless you. Amen.

The choir and congregation sang the hymn which begins :

Come, come, ye Saints, no toil nor labor  
fear,

But with joy wend your way;  
Though hard to you this journey may  
appear,

Grace shall be as your day.

Benediction by Elder David McKenzie.

#### AFTERNOON SESSION.

The choir sang the sacred hymn:

"Peace Be Still."

Prayer was offered by Elder Charles F. Middleton.

The anthem "Hosanna" was sung by the choir.

#### PRESIDENT ANTHON H. LUND.

Obedience to truth the basis of freedom—Sin productive of bondage—Preparatory work for the coming of Christ.

I sincerely ask an interest in your faith and prayers. I desire to speak to you under the influence of the Holy Spirit, for any other influence would not edify us. I rejoice in seeing this large attendance at our conference. It manifests to us that the Saints are desirous of coming together and receiving the word of the Lord.

I was very much interested this morning in the remarks of our brethren who spoke to us. President Smith told us to be free, and not to be the slaves of sin. On one occasion, our Savior, in addressing the Jews who believed on Him, said to them, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." They said to Him, "We be

Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?" Jesus answered them, "Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin." In other words, the slave of sin. The Lord has commanded us that we shall loose the bands of wickedness and break every yoke. Now, we want to enjoy the blessing embodied in the words of Jesus: "The truth shall make you free." The Lord wants us to be free. In fact, one of the objects of our coming upon the earth was to be made free, and to learn the right use of freedom, or free agency. The Lord does not want us to be slaves, or even servants, in the sense of being in bondage; but He wants us to be His free sons and daughters. He wants us to learn the right use of free agency. The man who abstains from sin and from indulgence in sinful pleasures is not a servant or slave; he is a free man. Too many there are who do not understand this, and who lack the moral courage to use their free agency and do that which they know to be right. Too many there are who are afraid of what others shall say. Latter-day Saints, be not afraid of what others may say; but be afraid of what He who knows the inmost thoughts of your hearts shall think and judge of you. The man who chooses to continue in the word of Christ, not only in the hearing but in the doing of it, though it may deprive him of the good opinion of many, shall know the truth, and the truth shall make him free indeed. We should examine ourselves, and find out whether the truth has made us free, or whether we be still slaves to those influences that we know are not of God. Are we doing the things which God has forbidden? If so, it is time for us to loose the bands of wickedness and break every yoke. It is time for us to get out of bondage, and feel within ourselves that we are free indeed.

When the Gospel was first preached to us we were full of doubt and darkness. By obeying the word of God we received an assurance that we had

made a covenant with Him, and that He had accepted us. Doubt and darkness left us. The light of the Holy Spirit filled our whole beings, and we felt that we were free. Have we continued to be free like this? Have we not, in too many instances, yielded to temptation and indulged in that from which we had covenanted to keep ourselves free? I am afraid that too many of us will find this in our history. My exhortation is, Let us learn to know ourselves, and to know how we stand with our Heavenly Father; and, knowing this, so shape our course that we can gain His favor.

We rejoice in the fact that the work of God is growing in the earth, and that He has been with His servants in their labors to promulgate the glad tidings of salvation unto men. Our missionaries have gone to nearly all lands, and are proclaiming the will of our Heavenly Father and telling men that the time is quickly approaching when Christ will come the second time. When He came the first time, He descended below all things that He might redeem mankind, but He will come in glory to the earth, with His holy angels, to meet His Saints. That time is approaching. Much will have to be done, no doubt, before Christ will come to reign upon the earth. How long it will be we do not know; but we know this: the work in which we are engaged is the preparatory work for His coming. We call upon the whole world to repent, to turn unto God, to have faith in Him, to keep His commandments, and do the things which He has ordained for salvation; then lead such lives that they can say in truth that they have taken upon them the name of Christ.

We, the Latter-day Saints, partake of the Sacrament Sunday after Sunday, and every time we do this we make a covenant with the Lord that we will take upon us the name of Christ, and always remember Him, and keep His commandments. This covenant should not be an idle one. We should not lightly partake of the holy emblems of the flesh and blood of Christ; but in par-

taking we should form a strong resolve in our minds that we will do these things which the one who blesses the bread and the contents of the cup pronounces. When we say amen to his words, we make them our own, and we should show in our lives that we mean to keep the covenant which we make.

The Gospel of Christ as revealed unto us is the same as formerly. When John was shown that an angel should come with the Gospel, he was not told that it should be a new Gospel, but it was the "everlasting" Gospel—always new, and yet everlasting; the same Gospel, with no change in it. How thankful we are, brethren and sisters, that the Lord has been so gracious unto us that we have heard the glad tidings of the Gospel and received a testimony of its truth. Let us show our gratefulness unto our Heavenly Father by keeping His commandments and performing every duty required of us. It is the surest way to happiness; in fact, there is no other way by which we can be happy than by keeping the commandments of God. Choose any other way; feel in your hearts that you can do as you please—you have your free agency—and it will not be long till you find that the words of the Master are true when He said, "Whosoever committeth sin is the servant of sin." There is nothing that grows quicker upon anyone than indulgence in sin. It shows a person how weak he is. Those who are sunk in degradation will at times remember when they were innocent and good, and then wish they were back in that state; but when they attempt to get there they feel how weak they are, for they have become the slaves of sin. This should not be the case with us. After we have made covenants with the Lord, we should show ourselves strong enough to carry them out.

The Lord, through the Prophet Joseph Smith, instructed His people to abstain from certain things in their diet, and if they would do it, certain blessings were promised. If I should ask you, Do you believe the Prophet

received that revelation from God? I know you would say, Yes; and yet, how many of us are there who do not keep it? I allude now to the Word of Wisdom. Is it hard to keep? Yes, to those who have indulged in the things forbidden. They have found that the bands have become so strong that they can hardly break them. But the Lord commands us to do this. Let us show that we have strength. If we have it not, let us pray our Heavenly Father for strength to withstand these things, so that we can feel in our hearts that we are trying to live according to the commandments of God. Science gives evidence that the counsels given in that revelation are true and for man's best good. Now, as we believe not only that it is a word of wisdom, but that it is the will of God, let us resolve that we will keep it. Abstain from the use of tobacco, which is so hurtful to the constitution of man. Abstain from strong drinks, and from the use of tea and coffee and the excessive use of meat. Whatever there is in that commandment, let us make it the rule of our lives. Will we regret doing this? I remember my uncle said to me when I would not take these things—and he happened to offer me nearly every one of them—"It may be the best not to use them, but you are losing many pleasures in life by abstaining from them." I do not feel that this is the case. If we have not accustomed ourselves to them, we will not miss them. Those who have accustomed themselves to the use of such things and abstain from them will feel a greater self-respect and more strength to overcome other weaknesses.

My counsel to the Latter-day Saints is to keep the Word of Wisdom, also to remember their covenants, lead holy and pure lives, and keep the commandments as contained in the law and given in the Gospel. Remember the poor, keep the Sabbath day holy, pay your fast offerings, and let not your donations to sustain the poor be forgotten. Remember your tithing, and every duty required at your hands; and if you do, you can approach our Heav-

only Father in confidence and trust, like a child to its natural parent, and ask for the things you desire, and they will be yours. God bless you all. Amen.

ELDER LEWIS S. POND,

(President of Bannock Stake.)

My brethren and sisters, in reporting my labors and the condition of the Bannock stake of Zion, I sincerely trust I may be actuated by the Spirit of the Lord, that what I say may be directed thereby. In the stake of Zion where I preside, our numbers are not great. We have only 10 small wards, and about 2,200 souls. In a general way, the people have been prosperous; but for years past one portion of the stake has been laboring under adverse circumstances, on account of having to haul water from four to seven miles. Two or three years ago, however, the stake was called upon to assist the people to get a portion of the waters of Bear river, at a cost of about \$60,000. That has been accomplished, and many people are enjoying the benefits therefrom, though there is still a great indebtedness to meet. But that covers only a part of the arid lands in the stake, and the people in some instances have become discouraged. There has been a spirit of restlessness prevailing, and many in adverse circumstances, as well as some in better circumstances, have had this spirit. Some who have held stake and ward positions have felt they were at liberty to pull up and go to other lands just as they pleased, and the effects have been detrimental. Others have sought the counsel of those who presided over them, and have gone to seek better places, with the permission and blessing of the Priesthood.

The stake presidency have always been united in their labors, so far as the work of the stake is concerned; and the High Council have been assiduous workers in helping them carry the great responsibilities. They have been called to act also as home missionaries, and have done a good work in the midst of the people. The organizations in the Priesthood are complete, with the ex-

ception of one or two vacancies, which will soon be filled. One ward is at present without a Bishop, on account of that officer resigning and moving to another place. The auxiliary organizations are in a prosperous condition. Those who preside in them are energetic, and willing to do all that is possible. They travel a great deal amongst the young people, and their labors are productive of good. Most of these organizations hold sessions through the winter months only, as many of our young people go away from home during the summer season to earn a livelihood.

In a general way, there is a splendid feeling in the stake. Of course, as in other stakes, I suppose, we have a few that seem to think they do not have time to serve the Lord; they are more willing to give their time and attention to the things of this world. There is too much of a spirit of speculation prevalent in the stake; and those who visit the different wards complain that some of the people do not serve the Lord as they should do. Many have incurred great debt, and I am sorry indeed to report this condition. Many have been prosperous, and have sought to enlarge their possessions, the result is you can hear them say, "what shall I do to meet my obligations?" The implement men, and other agents who pass through our settlements, seem to have greater influence over some of the people, in a financial way, than do those who preside in the Priesthood. Many are buying far beyond their means, and in working to meet their obligations they are depriving themselves of privileges they might have in serving the Lord.

I believe our numbers are increasing a little. The water is being secured for arid lands, and people have begun to come in and enquire for homes among us. Some who moved there to be on the outskirts, still want to be on the outskirts, and are selling their homes and moving again. A number of very desirable brethren and sisters have joined us recently, and we invite more to come and make their homes with

us. Generally speaking, unity prevails in the priesthood. Those who are active and energetic are stronger in the faith, I believe, than they ever were. We are striving hard to bring about a still better condition, both spiritually and temporally. Our wards are usually well represented in Priesthood meetings, as are the auxiliary organizations also; and in a general way the people take home the counsels that are given, and try to practise every principle that will make them better.

I trust the Spirit of the Lord will continue with us during the sessions of this conference. I bear testimony that I know the work of the Lord is here. I testify to you, my brethren and sisters, that, in fulfillment of the Savior's words, if we will draw near unto Him He will draw near unto us. I have proved this in my own experience; the freedom and joy which has been spoken of during the conference has come to every Latter-day Saint. The better we serve the Lord, and the more diligent we are in His service, the greater amount of the Spirit of the Lord we enjoy, and the easier it is for us to make necessary sacrifices. I pray that the Spirit of the Lord may be with us continually, and that we may take the spirit of this conference to our homes, so that the people in general may be benefitted thereby. I ask these blessings in the name of Jesus Christ. Amen.

ELDER JAMES E. STEELE.

(President of Bingham Stake.)

This seems to me an awkward position to occupy, but although I feel somewhat out of place, I am very pleased to have the privilege of making a report of the Bingham Stake of Zion. The Bingham Stake is located in the southeastern part of Idaho, in what is known as the Snake river valley. It is a part of the old Bannock Stake, or, as it is known now, the Fremont Stake. We number about ten thousand souls. We have seven or eight hundred families, scattered over a large area of country. We have twenty-four wards

and seven branches. All of the wards are fully organized, and, so far as I know, all the ward organizations are complete. All the Stake offices are full, with the exception of one, and that is the President of the High Priests' quorum; the President moved from our Stake, and the vacancy has not yet been filled. Our High Council is complete, and its members are doing a good work. The Presidency of the Stake have been united on every question that has come up for our deliberation since the Stake was organized, in 1895. We are united with the High Council, and with all our Bishops. We are also united with the presidencies of the Stake auxiliary organizations. As far as I know, there is no contention but that can be readily settled between the members themselves. We have had but one or two High Council trials since the Stake was organized. The Stake Presidency meet every Thursday, at 2 o'clock, and deliberate upon the things pertaining to the welfare of the Stake. The High Council and the Stake Presidency meet once a month and counsel together for the good of the people.

We have a very prosperous community and the people are doing exceptionally well. We were largely in debt a few years ago. Many people who moved into the Stake from Utah had formerly lived on a city lot or on a small tract of land, possibly not to exceed five acres, and when they got into the Snake River valley and procured from 160 to 640 acres, they thought they could buy all things they wanted, and more too, because they had so much land at their command. But they soon found out their mistake, not, however, before many of them had to mortgage their homes to secure their indebtedness. I am very pleased to report today that these mortgages have largely been lifted. Our counsel to the people has always been to keep out of debt. They are now trying to comply with it, and are relieving themselves of that bondage. Our crops this year have been very good. We have the Snake river to draw from for our water supply. Our land is very productive, and con-

sequently we are prosperous, as a rule. I feel that the Lord has blessed the country. The blessings that were petitioned for upon the land by President John Taylor, in 1884, have been realized by the Saints of the Snake River valley; and I feel that the Lord will continue to bless us if we will only keep His commandments. That He has done so is my testimony to you this afternoon.

I have a testimony of this great latter-day work; I know it is true. I know that Joseph Smith was a Prophet of the living God, and those who have succeeded him in the Presidency have been men whom God has recognized. They have been blessed and clothed with authority to lead and direct the affairs of His work from the beginning up to the present. I feel with all my heart to sustain them, to hold up their hands, and do my part so far as I have power. I ask God to bless us, to bless our President, to bless his associates, and to bless all Zion, in the name of Jesus. Amen.

#### ELDER JOHN HENRY SMITH.

Duties and responsibilities of the Saints—Word of Wisdom—Consistent treatment of strangers who come among us.

My brethren and sisters, I am most happy in the privilege of being with you in this conference, and in listening to the words that have been spoken by our brethren of the Presidency, as well as the reports made by the brethren representing some of the Stakes of Zion.

The duties and responsibilities that rest upon the Latter-day Saints are manifold. But no duty should be more sacred to them than a proper observance in their own lives of the rules and regulations established by the Redeemer of the world to maintain purity, uprightness and consistency in all the walks of life. If the claim we make be true, that the Father and the Son visited the Prophet Joseph Smith and revealed to him the character of the mission designed for His people, and that mission was to call the children of men to repentance; and if we have been made partakers of the truth, and sub-

scribed to the conditions associated with our entrance into the waters of baptism, the consistency of our lives should be such that its impress will be made upon the minds of all with whom it may be our privilege to mingle. No matter how little they esteem the faith we represent; no matter what their prejudices have been, or how they may have been engendered; if it shall be found, in our companionship with them, that our lives are above reproach, and our course is in keeping with the declarations we send forth to the world, that impress will cause men and women to change their views, and to regard with favor and consideration those of us who are obedient to the moral principles and doctrines of the Gospel of the Lord Jesus. It may be that many, forming their judgment without an understanding of the purpose and mission of the Latter-day Saints, may fail to appreciate the character of the ministry of the Saints; but it has been my experience, as I have mingled among the children of men, that the more thoughtful and prudent are deeply impressed with that proposition presented in the scriptures, "by their fruits ye shall know them." It is not difficult to lead thoughtful men and women to believe in the man whose life is morally correct, who by his actions and sayings shows himself to be temperate, upright and exemplary, wherever he goes and with whomsoever he mingles. I am led to believe that our mission in the world, as the chosen people of the Almighty, will be more perfectly accomplished by the upright character of the lives we lead in our homes and social gatherings, in the impress made by the discharge of private obligations, and the fulfillment of such public duties as may be required at our hands, with highmindedness, and a determination to uplift and better the moral conditions of those with whom we mingle, than it can be in any other way. The world today presents thousands of openings for men who are strictly sober, who refuse to use intoxicants under any circumstances, and who, in the fulfillment of their duties in life, have displayed a proper regard for the

rights and liberties of their fellows, and handled with consistency and honesty the trusts reposed in them. I believe that, in the providences of the Almighty, it is His purpose to equip and prepare His people to become the aids and helps in government, in all parts of the land. But we can never attain the place it is His purpose we should until we have thoroughly indoctrinated ourselves in an understanding of every moral principle, and have a full comprehension of the great responsibility imposed upon us in the handling of obligations and trusts. Our lives must be in harmony with everything that is pure, honest and upright.

The faith we have received covers every principle necessary to the equipment and preparation of men and women for the duties and responsibilities of the temporal as well as the spiritual life. The doctrines of the Redeemer affect not only the spiritual wellbeing, they apply also to the moral and temporal welfare of mankind. He laid upon each one the obligation to observe the moral principles and doctrines of the Gospel, and that it is his duty to conform to the ordinances of God's house, and walk in harmony with the rules laid down by Him. He also pointed the way to the great possibilities confronting our Father's children, sought to impress upon them, in such form that there could be no misunderstanding His purpose, His wishes as affecting their conduct in life. "Thou shalt not lie," was the declaration of the Redeemer of the world. Are we obedient to the mandate? Have we followed this rule? Have we written upon our minds the thought that the duty is ours to guard against the possibility of being a liar? "Thou shalt not steal," is the declaration of the same great leader of men. Are we mindful of that declaration? Has it truly found lodgment in our hearts? Is it written in the fibers of our being? Are we applying it as thoroughly in the discharge of the duties that rest upon us as we should do? Let every man and woman ask themselves these questions, and see if the answer can truthfully come from their own lips. These

requirements given by the Redeemer to the world have been accepted by me, and have been applied in my own life to the best of my ability. "Thou shalt not commit adultery." "Thou shalt not kill." "Though shalt not bear false witness against thy neighbor." Are these propositions with us in spirit and in truth? Have they riveted themselves upon our minds in such form that wherever we go, and with whomsoever we mingle, we maintain ourselves free from these grievous errors against which the warning voice of the Redeemer was uttered. I trust we have weighed these propositions rightly, thoroughly comprehend their import, and are striving to comply with them, so that none can question the consistency of our utterances and examples.

President Lund, in his remarks, touched upon the question of the observance of the Word of Wisdom. It is a singular thing that there should exist any necessity, among a people so fully taught in regard to the sacredness of that requirement of the Lord, for repeated admonitions concerning it. It was first given to us as instruction from the Lord, without constraint, and later more fully impressed upon our minds by the declaration of the prophet of God that it was in force upon us as a requirement. But little by little we drift with the stream, and it is difficult to find among the Saints entire families that are truly seeking to be in harmony with that principle. What a work could be accomplished in the world today if every man, woman and child who have been baptized into the Church would truly practise that principle! What an influence in the world for good we would be if ourselves, our children, and our children's children, would follow the good example, in this respect, of the patriarchs of the past! Men and women say, sometimes, they are too old to do it. If the generations who were conversant with the restored work of God, in the early rise of the Church had as fully obeyed the requirements of the Gospel as they should have done, concerning the Word of

Wisdom, there would now be found but few of our sons recreant to their responsibilities in the line of temperate and consistent lives; there would more rarely be found among our daughters those whose lives are rendered unhappy because of nervous troubles, superinduced by the use of narcotics forbidden by the law of God; there would more seldom be found boys or old men shattered in their physical structures by the use of tobacco, and in large measure unfit for the duties and responsibilities of life. There would be a still larger number of men and women so fully established in every moral principle, and every temperate thought and idea, that wherever they went in the world their conduct and example would write itself upon the minds of men and impress them most favorably.

Upon one occasion it was my privilege to be in company with a large body of gentlemen, a number of whom were of our own faith. In this assembly was a man quite eminent in the sphere in which he moved. He had been an intense temperance orator and laborer in temperance interests. After studying and watching the character of the people who formed that association, he made this **remark** to me: "I have not discovered in this company a single man claiming to be of your faith who is a user of intoxicants or tobacco; and while I have been in their companionship I have not heard one of them profane the name of Deity." This had made a wonderful impression upon his mind. If this so impressed one man, what would be the impression upon the world at large if, as a people, we would fully apply these laws in our lives as we mingle among the children of men?

My brothers and my sisters, these are questions for our consideration. They are for us to weigh and study. Before us is the world, to whom the truth of the Gospel we have received is to be preached. It must be carried to every land, to every people. Its extension and spread can be brought about more successfully by the honesty, the truthfulness, the temperance and the industry of those who have received the Gospel of the Lord Jesus, than by all

the words that we may speak. The conditions that surround the people, the efforts they make to hold themselves in subjection to the divine will, impress those who come into their companionship.

I say to you that the principles of the Gospel are true; every one that God has revealed is true. He has laid the foundation for the development of His great work upon legitimate lines. He knows the condition of His children in all the world. He has put upon us the responsibility of establishing in our own homes, so far as may lie within our power, the elements of truth in such form that its impress will continue to grow and spread until all shall come to an understanding of the Gospel and receive it.

Standing here before you, I desire to bear witness to the correctness of the views presented by President Smith, in sending forth his warning voice against the tendency to get into debt. The growth of business, the enlargement of our own concerns, the hope of a successful issue as we step into the business world, lead us into further investments, until perchance we find we have completely overreached ourselves. It is these matters that we want to guard against. Not that we should not take advantage of every desirable opportunity for legitimate business. We should seek to secure means as far as we can consistently to aid in the development of our commonwealth, to provide for the needs and necessities of those who are dependent upon us, and to open the door by which they who are in need may be furnished employment. Nor should we forget those who come to us as strangers from strange lands, and are of our own faith. These are matters upon which all of us should reflect. Another thought presents itself to my mind, it is this: I believe there is a degree of negligence upon our part in looking after, as fully as we should, the strangers that come into our midst. Men drop down among us who may be of our faith, and who not being conversant with our language, find themselves in a trying situation. I am fearful that

the same thoughtful attention is not now given to this class of people that was extended to them in former days; and that too frequently they pass into the society of persons who embitter their minds against the truth, causing them to regret their alliance with the Latter-day Saints. I hope you will think of these things, my brothers and my sisters, and that, so far as possible, all things will be done upon your part that shall tend to guide these newcomers along the pathway of truth and righteousness. People gather sometimes on their own responsibility, and drop into neighborhoods without realizing the character of their surroundings. Our thoughtlessness, perchance, permits them to pass beyond the pale of our communion into the hands of others who impress them with the thought that what they have come to receive is not here, and that they have been misled.

My brothers and my sisters, the Gospel of the Lord Jesus is indeed the power of God unto salvation. Every one of us should obey its requirements. The souls of our fellowmen should be most sacred to us; and, so far as lies within our power, we should put them in the way of the accomplishment of a life work that shall be creditable to themselves and prove a blessing to us. The Gospel is true. May heaven enable us to obey its commandments, live in harmony with its principles; fulfill the duties and responsibilities that rest upon us, being true to our obligations, guarding the rights and liberties of ourselves and of our fellowmen that the well-being of all our Father's children shall be, indeed, sacred to us; and that we shall not fail in the accomplishment of the proclamation of His word, the establishment of His work, the betterment of the condition of His children; that when we shall march forward to our reward, He may say to us, "Thou hast performed thy part in judgment and mercy, and hast blessed those with whom thou hast mingled, and injured none." May heaven's blessings abound with you; and may the truth extend and spread until righteousness shall prevail among the children

of men, and the Gospel of the Lord Jesus ameliorate the condition of the human family, causing them to glorify the name of the Savior of the world, and His truth as it has been revealed in the day and age in which we live, is my prayer, in the name of Jesus Christ. Amen.

The choir sang the anthem, "Unfold, Ye Portals Everlasting."

#### ELDER ABRAHAM O. WOODRUFF.

An era of opportunity—About indebtedness—Keal objects of missionary work—Progress of auxiliary organizations—Duties of parents—Respect for Church officers.

My dear brothers and sister, I trust that the Lord may inspire the words I shall speak to you. I feel deeply interested in the work in which we are engaged, and in the general welfare of this people. I know that the Lord is accomplishing a great and a marvelous work through His servants and handmaidens, who have been obedient to the principles of life and salvation as revealed, in these latter days, through the instrumentality of the Prophet Joseph Smith. It is indeed, pleasing to hear of the growth of the stakes of Zion, and the splendid prospects there are before us at home. This is an era of opportunity for the Latter-day Saints. There never was a time I can remember when there were so many excellent opportunities before this people for the development of their resources, for home building, for the cultivation of the soil, for the establishment of industries, and for employment. Today men who want work can find it. The establishment of various industries has opened new avenues for the employment of both young and old, and there need be no unemployed among us. If we can only keep busy, and retain the Spirit of the Lord, we will be able to maintain our standing as the people of God.

While most of the reports have been very pleasing, it is lamentable to hear of the indebtedness existing among the Latter-day Saints, as reported by some of the brethren. How many have mortgages upon their homes today, notwithstanding we have been always

counseled not to go in debt? True, there may be conditions when men, in order to save their honor, are compelled to incur debt; but such cases are rare. We have been counseled all the time in regard to this, and also in regard to other things we have not been entirely obedient to. The result is, many of our Elders, when called to go into mission fields, and labor to spread the Gospel among those who sit in darkness, have to excuse themselves, for the reason they are under an obligation of debt, and are therefore unable to respond to the call. This, indeed, is an unfortunate condition of affairs. We ought to be obedient to the counsels of the servants of God. We should be willing and prepared to go wherever and whenever we are sent, and perform whatever labor we are called to engage in. No matter how apparently insignificant the labor may be, if we are where the Lord wants us, we ought to be satisfied. In listening to Brother Grant, it occurred to me, that his report would at least be encouraging to some of our mission presidents, who probably feel they are not accomplishing as much in spreading the work as they would like to do, and who receive no encouragement but that which they get from the Lord. Here is Brother Grant, one of the best preachers we have in the Church, and eleven other missionaries who have been fifteen months in Japan and have baptized only three souls, yet, no doubt, they have labored with as great diligence as any missionaries could do. Our mission is not to go out for the sole purpose of seeing how many we can baptize. Our mission is to convert people, and we want to be sure they are converted before they are led into the waters of baptism. We do not want people to accept the Gospel and afterwards turn from it. Better that they had never received it. We should be satisfied they are thoroughly converted to the principles which God has revealed through the Prophet Joseph Smith before they are baptized. While, perhaps, conversions in the world have not been numerous during the past year, yet the

labors of the Elders have been assiduous and untiring; they have been determined that people should understand the Gospel before being encouraged to accept the ordinances of baptism, and the laying on of hands for the reception of the Holy Ghost. Some of our pessimistic friends entertain the idea that the work of the Lord is not advancing much, but that idea is not correct; there never was a time when such excellent reports were received from the various auxiliary organizations as are being delivered today. I am sure there never was anything like it in the history of Mutual Improvement and Sunday school work. It is encouraging to know that the young men and women born in the Church, and those who are being brought into the Church today, have such a good understanding of the Gospel that they rarely apostatize, or place themselves in a condition that makes it necessary to excommunicate them. Of course, here and there we hear of apostasy, or transgression; and yet I know wards in this Church, that have been organized fifteen or twenty years, where there has never been a case of immorality on the part of the members. We must bear in mind we are a large body of people, and, of course, we hear occasionally of cases of transgression; but I maintain that such things are becoming less and less frequent among us. I believe that, as a rule, the young men and young women reared in this Church will not permit it to be truthfully said of them that they have disregarded the faith of their fathers and mothers, and gone astray. When children go astray, and exhibit no faith in the Gospel, I believe that, in nine cases out of ten, they are from families wherein the parents have never taken the pains to gather their children around them, and teach them the word of God, morning and evening; where they have never taught them to pray, or where, in their children's presence, they have spoken evil against the Priesthood of the Son of God. They may not have wanted their children to become apostate, and yet they have, perhaps unconsciously, sown the seeds of

apostasy in their hearts by speaking evil of those whom it was their duty to sustain and uphold.

To make good Latter-day Saints, we must respect our ward teachers, and teach our children to do the same. We must respect our ward and stake officers, not ignore them and yet profess great devotion to the president of the Church, or to the Twelve Apostles and other men in high standing. The man who in his heart is loyal to the president of the Church is the man who honors his Deacon, his Teacher, his Bishop, and his stake officers; he does not jump over their heads, on the slightest excuse, and go to the president of the Church with little questions and troubles that ought to be settled at home. I know there are among the Latter-day Saints men who, if President Smith should ask them to do anything, would get up and do it in a hurry; but if their Bishop or their ward teacher asked them to do anything they would think it too insignificant. I think they are insignificant, for the reason they have not learned to honor the order of the Priesthood of the Son of God. They have not learned to respect the men whom the Lord desires them to sustain. If I were choosing a body of men who could be depended upon to always do the right thing in this kingdom, I would choose men who honor the Deacons, Teachers, and Bishops, who uphold the lesser as well as the higher Priesthood; and who are good, reliable men in their respective wards, not men who work only on dress parade. Almost any one will do that, but it is not every one who will get down and dig, who will work in the wards, and labor diligently for the upbuilding of the kingdom of God when probably they are seen only by the Lord. If I were presiding over a mission, I would think very little of an Elder who would work only when I was with him, or who, if he were not told just what to do, would sit down at mission headquarters and do nothing.

It is in these little affairs of life that we show our love for the work of God.

If we really love the work, there is nothing, no matter how small it may be, that we will not be glad to do for the upbuilding of the kingdom, whether it be seen of men or not. God sees and knows our labors, and he will reward us sooner or later, according to the deeds done in the flesh. Therefore, I pray that we may give more attention to the details of life. Let us take time to instruct our children in the principles of the Gospel, that they may grow up with faith in the Lord; and do not shift this responsibility on to the Sabbath school or the Mutual Improvement Association. Let us instill into the hearts of those in our own homes the spirit of the Gospel, and through the consistency of our lives, and the help of our Heavenly Father, inspire others with faith in the work God has called us to represent. The Latter-day Saints are as a light set upon a hill, which cannot be hid. People watch our actions and note our lives. What a beautiful thing it would be if we were all living according to the laws of the Gospel, as we ought to do! How many more people would have their hearts touched by the truth if we were living it in our homes, as we are taught to do. The trouble is, my brethren and sisters, we do not take seriously some of the principles of the Gospel that have been revealed. From their actions, many Latter-day Saints evidently think that when the Lord gave the Word of Wisdom He was not in earnest, that He did not mean what He said; for they have gone right along drinking tea and coffee, and smoking, as if not a word had been said. They have been telling their children all the time that these things are not good for them, and yet they themselves have been indulging in them continuously. What will such parents say if their children turn away from the truth, and point to them as the cause of it? What if a son or daughter shall say, "The reason I have no faith in this latter-day work is because my father and mother were inconsistent in their lives, they taught me to do what they would not do themselves? Will parents seek to destroy faith in the hearts of their

children in this way? Those who do, the sins of the children will be upon their heads, just as sure as the Lord lives.

God bless you, my brothers and sisters. May He give us the spirit of this work. May we understand that the time has come when we must be Saints in the home as well as in public position; that we must honor the Priesthood of the Son of God in the ward, as well as in the stake and in the Church. If we would be blessed, we must take the counsel that has been given here in regard to being free, temporally and spiritually—free from sin and free from debt. May God put it into our hearts to receive this counsel as it comes to us from time to time, and give us courage and strength to carry it out. I ask it in the name of Jesus. Amen.

The choir and congregation sang the hymn which begins:

Praise to the man who communed with  
Jehovah;  
Jesus anointed that "Prophet and  
Seer"—  
Blessed to open the last dispensation;  
Kings shall extol him and nations revere.

Benediction by Presiding Patriarch  
John Smith.

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#### OVERFLOW MEETING.

An overflow meeting was held in the Assembly hall, at 2 o'clock p. m., Elder Matthias F. Cowley, of the Council of the Twelve, presiding. The Temple choir sang, "Ere long the veil will rend in twain." Prayer by Elder Samuel Woolley. Sisters Owen and Clayton sang the duet, "In Thy Temple." Chorus by the choir.

ELDER JOSEPH W. M'MURRIN.

It is very gratifying, my brethren and sisters, to see the hosts of Latter-day Saints who have assembled upon this the opening day of conference, to worship the Lord. I have rejoiced, in common with you, in the excellent spirit that was present in the meeting this morning, and greatly enjoyed the instructions that were imparted by the President, and by Apostle Grant. I

sincerely hope that we may be blessed in this meeting with the same spirit, that our hearts may be made glad in the things of God, and that we may feel it is a blessed privilege we enjoy to be numbered among the Saints in this last dispensation.

I cannot help but feel that there is, in this great assemblage, a remarkable evidence of the glorious fact that as a people, as a church, we are in existence by the appointment of our great Father and God; that our organization has not been produced by the wisdom of men, but has come from above. We are assembled in this house, which has been erected for worshiping purposes, and in the Tabernacle there is a vast concourse of people, but these two buildings are not sufficient, and there is an open air meeting on the grounds of this block, that those who are outside of these buildings may also have the opportunity of hearing the servants of the Lord. When we think of the small beginning of the Church of Jesus Christ of Latter-day Saints, and then view the host of people assembled upon this block today, we ought to feel that the words of the Lord, through the Prophet Joseph Smith, are verily coming to pass. We heard Elder Grant this morning refer to the fact that it had been predicted by the Prophet that there was to come a time when the Latter-day Saints would no longer find an abiding place in the state of Illinois, or any other state in the east, but that it was their destiny, and the decree of our Father in heaven, that they should go to the Rocky mountains; and that the time was to come when they would be a great and mighty commonwealth. We truly witness the fulfillment of this prophecy in the conditions that prevail today in this state, and in the surrounding country; and yet we only witness a fulfillment in part. It is easy to see that it is the destiny of this people to spread out, and become much greater than they are at the present time.

In some of the travels that I have made of late I have been impressed with the fulfillment of this prediction.

It has fallen to my lot to visit the stakes that are established in Arizona, and the stake in Mexico, and also the stakes in Canada—or the stake there formerly that has been divided recently—and to visit the people who have been established in the Big Horn basin, in Wyoming. In making these journeys I have been greatly impressed with the feeling that the words of the Prophet of the Lord are having a remarkable fulfillment. I am confident that, in the future of this work, they will be completely fulfilled. We are not yet the mighty people we are to become in the midst of these mountains. It is the decree of our Father in heaven, it was His decree ages ago, before the Prophet Joseph had an existence upon the earth. It was the theme of the ancient prophets when they thought about Zion and the latter times; when they were filled with the inspiration of the Almighty. At those times they wrote and spoke of the latter days, and they were filled with the inspiration of the Lord in talking of Mount Zion, in describing its barrenness; and in saying it was the destiny of the people of the Lord in the latter times to subdue the wilderness, and to make the barren places blossom and become beautiful. This has been our mission, as a people, to subdue barren land, to go out into new sections of country and open up locations for habitation, that the increasing multitudes might have place on which to dwell. While we hear from time to time, from the leaders of the people, that it is not profitable, nor in harmony with the spirit and genius of the work in which we are engaged, for members of the Church to be running hither and thither in search of new places for homes, it has always been, and I suppose it always will be, necessary for locations to be selected, under the appointment of the Priesthood, that room may be made for the Israel of God. It gladdens my heart, and fills me with joy, when I witness the condition of the people, and the growth and expansion that is and has been taking place. While there are many thousands

of people assembled here, we are but a small multitude compared with the hosts assembled in the various wards of Zion in religious worship today. We are but as a drop in the bucket when compared with the tens and hundreds of thousands who know that God has spoken, that the words of the prophets are beginning to come to pass, and that Zion is being established in the tops of the mountains, in fulfillment of those prophecies.

We are not only fulfilling the predictions of the prophets in relation to our location, but there is abundant evidence in the doctrines that are advocated, that were revealed through the Prophet Joseph Smith, to establish the fact that we have not been organized by the wisdom of men, and we are very thankful for it. It has not been in the power of man, in any age of the world, to give the children of men an organization such as we have today. There is nothing like it recorded in history from the beginning of time down to the present day. There can never be anything like it, unless it be revealed from God; it is above and beyond the wisdom and power of men.

In visiting the California mission recently, I was greatly impressed with the feeling that we should rejoice in the doctrines of the everlasting Gospel, and in the evidences that exist in the revelations that have been given through the Prophet Joseph Smith proving his divine inspiration. I desire to read a few words that were written by the Prophet Joseph:

"Every spirit of man was innocent in the beginning, and God having redeemed man from the fall, men became again in their infant state, innocent before God."

I thought of these words when I met with the Latter-day Saints in the city of Los Angeles. A few months ago a great gathering of ministers of the Presbyterian church, after discussing this doctrine for a long time, having believed and taught that infants who had not been baptized, or who had not been christened, were damned, decided that this doctrine should no longer be a part of their faith. How was it, I

would like to ask, that Joseph Smith, without any theological education, so far as the education given by men is concerned, could write these glorious words, "Every spirit of man was innocent in the beginning, and God having redeemed man from the fall, men became again in their infant state, innocent before God?" Who can consistently disbelieve this glorious doctrine announced by Joseph Smith? Every child, it matters not of what parentage, whether white or black, bond or free, Christian or pagan, through the atonement wrought by the Redeemer of men, is made innocent before our Father in heaven. This doctrine was announced in another revelation, from which I desire to read:

"But, behold, I say unto you, that little children are redeemed from before the foundation of the world, through mine Only Begotten; wherefore, they cannot sin, for power is not given unto Satan to tempt little children until they begin to become accountable before me."

This revelation was given in 1830, at the commencement of the wonderful work in which we are engaged. Inasmuch as men of wisdom and education, from a worldly point of view, have been discussing this doctrine for many years, we might well ask the question, how was it that Joseph Smith received this knowledge so much in advance of his time? For it is a long time since Joseph Smith announced, in the name of the Redeemer, this truth that has recently been adopted by one of the greatest religious organizations extant among men, and that is now believed by millions of others.

It is too much to believe that Joseph Smith discovered this by his own wisdom, that he studied it out himself. But it is very reasonable for us to assume that it was revealed to him by our Father in heaven, and accept its truth without any argument. He made the startling announcement—for it was startling in the day in which it was given—that all children are saved, through the atonement of our blessed Redeemer. There is a breadth, there is a depth, there is a

glory to that doctrine that stamps it as coming from a divine source. This same doctrine is stated, in positive language, in the Book of Mormon, in the writings of the Prophet Moroni, who lived on this continent many years ago. It has always been understood, and always been a doctrine of the Church, whenever there has been an inspired Priesthood among men. God never created His children to damn them, without giving them an opportunity to hear and understand His precious word.

Well, I say when I think of these things—and they are only one or two of the truths revealed to the prophet, it is burned upon my soul that Joseph Smith was called of God; that he was a prophet of God; that he did not establish an organization according to the ideas of men; that he did not introduce as doctrines the ideas of men; that he gave to the peoples of the earth principles of eternal truth, as they were revealed to him by our Heavenly Father.

I do not feel that it would be proper for me to trespass longer upon the time. I rejoice in this glorious work. I thank God with all my soul, and I have never found words to express my gratitude, that my parents, in the long ago, away off in Scotland, in the great city of Glasgow, heard and believed the everlasting Gospel. O, I thank God their hearts were touched. I thank the Lord they were converted, and that they were drawn into the fold of the good Master, and that because of their faith, and their firmness, and their love of truth, they came to Zion, and I was born in these mountains of Israel and was reared in the midst of the Latter-day Saints. In traveling through the cities of the old world, especially in my father's native land, and witnessing some of the things that are to be seen there, and in thinking of what might have been, I felt as though I could fall down and worship my father and mother for my birth here, for their coming out of the world, and believing the truth of God, as revealed through the Prophet Joseph Smith. I am not a believer in Joseph Smith because of my birth. I know by investigation, I know through prayer, and I know through revelation

from the Almighty, that the doctrines given through Joseph Smith are the doctrines of the everlasting Gospel, the power of God unto salvation. It is the truth; it cannot be destroyed; it cannot be overturned; it cannot be stopped in its advancement. in penetrating the hearts of men, in gathering the honest from the nations of the earth. It cannot be stayed. God has so decreed it, and God has always fulfilled His decrees, and will continue to do so.

God help us to believe the truth and to sustain it, and to maintain and uphold the authority that God has given us, that we may be blessed, is my prayer, through Jesus Christ. Amen.

ELDER EDWARD J. WOOD,

(President of Alberta Stake.)

I am very pleased, my brethren and sisters, to meet with so many of the Latter-day Saints. It is also a pleasure that we are favored with such a beautiful day, and that so many of the Latter-day Saints have come together to worship.

I feel honored in being requested to represent the Alberta Stake, in the far north. The people there are as good as can be found in any of the Stakes of Zion I have visited. I regard it as a privilege to live with the Latter-day Saints and to be associated with them. I will state, for the benefit of those who are not acquainted with our people in the north, that we are in a prosperous condition; that the stake is building up and increasing in numbers. Our people are prospering financially; and improving spiritually. The wards are becoming numerous; and consequently our stake has been divided recently. We very much appreciated the presence of the First Presidency, and a number of the Twelve Apostles, at our last quarterly conference, which was held in September at which time the Alberta Stake was divided, and a new Stake, known as the Taylor Stake, created. I am grateful to be associated with you in this conference, and to be a partaker of the good things and the good Spirit that is felt by all of us. I have always been proud of bearing the name

of Latter-day Saint. It is gratifying to know that the Church of Jesus Christ of Latter-day Saints stands for advancement continually, that it teaches all of us to become better men and women, better boys and girls, better from the cradle to the grave.

In listening to the remarks of Brother McMurrin, the object of our being here on earth, and the glorious privileges we have of being members of the Church of Christ, came to my mind forcibly. I see those present who have gathered from many nations of the earth, and who have a desire to learn what will be best for them to do in order that they may please their Heavenly Father. It is sometimes a great sacrifice for our brethren and sisters to come from their homes in the different nations. I have been on a foreign mission and know something about the difficulties they have to pass through; and I esteem a man or woman who extends the hand of kindness to them when they emigrate to this country.

I have been reading, while sitting here, a beautiful hymn on prayer, a subject which should receive consideration from all of us:

*"Prayer is the soul's sincere desire,  
Uttered or unexpressed;  
The motion of a hidden fire  
That trembles in the breast."*

How beautiful it is to come together and engage in prayer. In listening to the appropriate prayer this morning by Brother Penrose, I thought what a desirable thing it is to know how to express ourselves in prayer. Our children should be taught at home to pray, and in the different organizations for the training of youth. How gratifying it would be if all children knew how to pray, and properly understood what to ask for.

*"Prayer is the burden of a sigh,  
The falling of a tear,  
The upward glancing of an eye,  
When none but God is near."*

We should accustom ourselves to pray in secret, and thus have communion with our Heavenly Father; and exercise faith that our prayers may be answered. In my experience, I have never

seen a prayerful member of the Church go astray.

"Prayer is the simplest form of speech  
That infant lips can try,  
Prayer, the sublimest strains that  
reach

The Majesty on high.

This is a particular point to which I wish to call attention: Through prayer we are made one, and there is nothing impossible for us to accomplish when we become a united prayerful people. In that condition we would more fully appreciate the authority of the Priesthood here upon earth, and cheerfully carry out what the servants of God ask us to do.

"The Saints in prayer appear as one  
In word, in deed, in mind,  
While with the Father and the Son  
Their fellowship they find.

God bless you. Amen.

"Trust in the Lord" was sung by a quartet of the Temple Choir.

#### ELDER RULON S. WELLS.

My brethren and sisters, it is very inspiring to me to observe the congregating of the Latter-day Saints at a general conference of the Church. It increases my faith and causes me to rejoice, because it is an evidence of the fact that God is with His people. It is a manifestation of the love that is in the hearts of the people for the precious truths of the everlasting Gospel. It is an evidence that the Gospel is bearing fruit among the Latter-day Saints, and that a people is being raised up with a desire to know the will and the mind of the Lord. They come from the far north and the far south, from the east and the west, and from all the Stakes of Zion. Representatives from all the settlements of the Latter-day Saints, have come up hither to worship the Lord our God, and to be taught in His ways.

Of course there is plenty of room for improvement; but I do not know of a people who have so great a desire in their hearts to overcome their weaknesses and imperfections, and to grow in the knowledge of God, as do the Latter-day Saints. We are probably the only people who believe in immediate

revelation from God; at least, I have never come in contact with any other community that so generally believes that God manifests His divine will to the individual man or woman, and that through the observance of the laws which have been revealed, and the commandments which have been given, we can grow in the knowledge of our Heavenly Father. I do not know another community that is seeking to gain salvation by inculcating the doctrine that "this is eternal life; To know Thee, the only true and living God." We are the only people I am acquainted with who are endeavoring to come to a knowledge of God, in order that we might indeed obtain eternal life. In evidence of this desire, the people come up from all parts of Zion to hear the living oracles of God, those who have been called and ordained to stand at the head of this people and to deliver unto them the word of the Lord. When I observe the great concourse, not only in this building, but in the large Tabernacle, and out in the open air on this block, as referred to by Brother McMurrin, and see our streets literally thronged with the multitudes who have come to the city of the center stake of Zion, that they might be taught in the ways of the Lord, I tell you, my brethren and sisters, it is an inspiring occasion to me; and it fills me with a desire and with an ambition to know more, and to advance and grow in the knowledge of God. It thrills my whole being, from the crown of my head to the soles of my feet, because I realize that these feelings not only fill my bosom, but they are in the hearts of this great multitude of Latter-day Saints.

"By their fruits ye shall know them." What is the Gospel of Jesus Christ doing for us? In what manner are we being bettered by yielding obedience to the laws of God, as contained in the principles of the Gospel, and as made known to us through His servants from time to time? Are we refraining from those things that are forbidden, and are we seeking to do works of righteousness. I believe that a great and glorious work is being accomplished in this direction among the Latter-day

Saints, and that there is a desire in their hearts to overcome their petty weaknesses and faults.

A short time ago I had occasion, which I frequently have, of talking to my own boys. I desired to show them the difference between an honest man and a thief. You know, of course, that there is a great deal of difference between these two propositions, and how easy it is to learn to distinguish the two men. You may see a man walking along the street, a man who is known for his good works, and you know him by his every day conduct, and some will say, "There goes an honest man." Now, how did they find out that he was an honest man? There are a great many men of whom we do not bear this testimony. We do not feel at liberty to speak of some men and say that they are honest men, simply from the fact that they have never been caught in doing a dishonest deed, not by any means. A great many thieves have not been detected. There are many men and women who are dishonest, and yet they have never been convicted, for it has never been found out by anyone; but, because of something in their conduct and lives, no one would ever say of them that they are honest. With the honest man it is different; there is something in his character that manifests itself. Honesty oozes out of his very being. You can see in every act of his life that he is honest and upright. He does not do anything in a stealthy manner; it is not born in him, and it does not manifest itself in his daily life. It is the Gospel that is developing these traits of character in the Latter-day Saints. It is the observance of the law of tithing that is helping to develop noble attributes in the children of men. We learn to overcome our selfishness and greed for gain, inasmuch as we live according to the laws of the Gospel. That is what the Gospel will do for us. By observing those principles which our Father has revealed to us we are enabled to show the positive features of honesty, and not the negative features of dishonesty. We live above the law when we manifest honesty, integ-

rity and virtue; these attributes are characteristics of Latter-day Saints. That is the effect the Gospel is having upon all those who are striving to live up to its divine teachings. I rejoice in this Gospel that we have received, for the reason that it lifts us up and brings us nearer to our Father in heaven; and when these fruits are being made manifest among the Latter-day Saints we have cause to rejoice.

There are many men who are dishonest and many who are thieves. Now, I would not like to accuse a young man who works in a store of being a thief simply because he may put his hand into a barrel of nuts and take and eat one of them. If that young man should do that in the presence of his employer, it might probably be said that he received the silent consent of his employer; but, if he waits for an opportunity when no one is looking, and takes and eats one of those nuts, that is the act of a thief. If a person, with the intent to deceive and to rob, and with such thoughts in his heart, takes that which does not belong to him, it is a stealthy act, and he is a thief. Many persons have developed this quality, though they may not have been detected and arrested; they are thieves; everybody acquainted and familiar with such an individual will feel there is something in his nature that debars confidence. You cannot trust him. An employer would not entrust him with his money, or give him the control of his business.

Now, we have been reading in the papers recently of people called shoplifters, who enter into stores and, when no one is looking, will put an article under their cloak or secrete it in some manner and carry it off. One "lady" that I heard of took a beautiful and valuable hat, worth about \$30 from a certain dry goods establishment, without being seen. The hat was missed the same night, and all the clerks were asked if they had sold it, but they said they had not. The following Sunday one of the employes of the store discovered a lady at church with this identical hat upon her head. Next Monday morning it was reported, and a

bill for \$30 was sent to the lady, and a check came back very promptly indeed. I might mention the fact to the ladies that there are some advantages in taking your hats off in church. (Laughter.) I would not like to infer, though, that there are ladies here who have on hats that do not belong to them. That is one instance in which a thief came to light. There are others who are suspected of doing the same thing. Why? Because there is something in their conduct that does not inspire confidence.

Now, the Gospel teaches us to love honesty for honesty's sake, to love virtue for virtue's sake, and to exhibit the positive qualities that go to make up our individual characters. A person who has this reputation and the confidence of the people, and in whom you can see the manifestations of honesty on every hand, will be trusted, and no one will suspect him of doing anything wrong; they would think it absolutely impossible for a person of that kind to be guilty of a dishonest act. That is what I like to see demonstrated and exhibited among the Latter-day Saints.

I also have a testimony that this is the work of the Lord in which we are engaged. I know that Joseph Smith was a Prophet sent of God. Every where we see the evidence of his divine mission. A few of those evidences were pointed out by Elder McMurrin here, and I was very much pleased with the testimony he bore. Such a testimony can be enjoyed by all of us. How grateful we ought to feel to our Heavenly Father, we who have been born under the new and everlasting covenant, for the great privilege we have had, and for the blessings we enjoy. I, too, am grateful that my parents embraced the Gospel and came out to the land of Zion; and that they sacrificed all they had in the world and identified themselves with the people of God. I am proud of the fact that my father yielded obedience to the principles of the Gospel. I am proud of the heritage he has given to me. O how I wish I could make others feel the same as I do re-

garding the privilege of being born in Zion.

Have we obtained the testimonies that we have from our parents? No. The testimonies that we have gained have come through the inspiration of the Spirit of God, "For no man knoweth the things of God but by the Spirit of God that is in him." A few days ago I was conversing with a brother, a good Latter-day Saint, at least I had always considered him a good Latter-day Saint, and he is generally reputed to be one—and he told me, much to my astonishment, that he was rather skeptical as to the Latter-day Saints having a knowledge that this is the work of God. He said, "we get up and bear testimony that we know that this is the work of God, that we know Joseph Smith was a Prophet of God; but I am a little skeptical on that point." He further said, "When I went on my mission I made it a point never to say that I knew these things to be true." I said: Well, brother, some men have come to an absolute knowledge of those things. "Well, possibly," said he, "but I hardly think they have." We got to talking of the sons of perdition, and he said he did not believe that Judas knew that Jesus was the Christ. I said, Perhaps not; but Peter knew it, because our Father had revealed it to him, and if Peter had done what Judas did, there is no question but what he would have become a son of perdition. Then, I said, there was also the Prophet Joseph Smith who saw the Father and the Son. He said, "I am a little skeptical about that." I was astonished. This man, claiming to be a Latter-day Saint, felt that he could not believe that with all his heart. He said that when he was on his mission he only testified once that these things were true; he said he could not help himself on that occasion. He stated to me that he believed with all his heart that this was the work of God; that he was willing to die for it, if necessary, and to do anything on earth to further it; but he said he would not say he knew the Gospel was true. On the occasion referred to he said he could not help it; he felt

in his whole being that if he did not declare that Joseph Smith was a Prophet of God he would be damned. I told him he would have been damned if he had not borne this testimony, and that the reason he felt and spoke as he did was because he had the Spirit of God, for no man could know that without he had the Spirit of God. I took it for granted he would thus learn that the reason he does not know it now is because he has not the Spirit of God.

My brethren and sisters, let us live in such a way and manner that we may enjoy the Spirit of God at all times, that we may have a testimony of the truth, and never doubt that the Father and the Son appeared to the Prophet Joseph at the beginning of this great latter-day work. We ought to feel greatful in our hearts that this testimony is with us. May God help up to be faithful to the end, is my prayer, in the name of Jesus. Amen.

#### ELDER HEBER S. ALLEN.

(President of Taylor Stake).

My brethren and sisters, I feel very much in need of your sympathy and the Spirit of the Lord while I stand before you this afternoon, because I feel very weak indeed in addressing this vast audience.

I certainly appreciate the privilege of meeting with the Saints in general conference, and I appreciate the friendship, love and confidence of the Latter-day Saints.

While I have never had the privilege of going abroad among the nations of the earth to promulgate the Gospel in which we are engaged, I have spent perhaps the best part of my life in a foreign land—or at least what is to the people of the United States a foreign land—in Canada. I am glad my lot has been cast in that land. A great many people in Utah and other places know but little about Canada; they feel we are away off on the outskirts, and that we do not have the advantages enjoyed here and elsewhere. Of course, there are many things you have and enjoy that we do not have. But we

can say that the Lord's hand has been over us for good. President Card was called by President Taylor to go there. I remember that, about fifteen years ago, President Card related a dream he had. He said that when he first went to Canada everything looked forbidding, and only a few of our people accompanied him to that country the first season. He dreamed he saw a hive of bees, or at least a few bees, and more continued to come, until the hive they had entered became too full, and they swarmed and went out, and other colonies were formed. Now, that dream has been fulfilled, I have lived to see it. The beginning in that country was a very small one, but the Saints have kept "swarming," and new settlements have been formed, until they became so numerous that the stake had to be divided and a new one created. While we have had a great many difficulties to contend with, which are incidental to the establishment of homes in a new country, the hand of the Lord has been over the people. I presume the Taylor stake of Zion, which was organized about a month ago, is the smallest stake in the Church, that is as to the number of wards; we have but three at the present time. However, we have between 3,000 and 3,500 people in those three wards. They are the newest settlements of our people in Canada, two of them having been founded about four years ago, under the direction of President Woodruff and President Snow, and the other is only about two years old. Now, while we are a very small stake in that country, we do not expect to remain thus long. I believe that within three years the Taylor stake will be larger than the whole of the Alberta stake was previous to the division. We have a large country to grow in, and when the dividing lines between the two stakes were set, Apostle Taylor said it would extend from the United States boundary line to the north pole; so we have much room in which to grow.

I do not believe in people leaving their good homes in Utah to go to Canada. I believe the advice President

Smith gave in the morning meeting was good; I know it is, for I have had experience in that country, and I would not advise people who own comfortable homes to go to Canada. There is much room for good homes in that country; but we do not want people to emigrate to that land without the advice and consent of those who preside over them.

There is a great gathering of young people in that land; the Lord has blessed us abundantly in that respect. The last census shows that one-third of the entire people are under eight years of age; so, within 25 years we will build up a great country there, without any more emigration to assist us.

The Saints there have a good name. We are striving to build up the kingdom of God, and are interested in all the affairs of Zion. We like to mingle with the brethren and sisters of other stakes to learn how they are doing things. I was much gratified, on my way from Canada, to see the improvements in meetinghouses in Pocatello stake, and also in Utah stake, which I visited recently. We attended Priesthood meeting in Provo yesterday and gained something there. The progress the Saints are making is gratifying to me. We in Canada hope to prove to the king, and his representatives who preside over the affairs of the Dominion, that the Latter-day Saints are what they profess to be, a God-fearing people. We desire to become a people who will be recognized as the most virtuous in all of the king's domains; that is what we are striving to be, and I believe we are at the present time. We aim to be the most honest and most law-abiding people that the king has. We desire to set an example in all of our settlements to all people who are looking for that which is good, noble and elevating.

I believe ours is the only district in western Canada where prohibition prevails. The laws in Canada permit the people to decide whether liquor shall be sold in their settlements or not, and if three-fifths are in favor of its not being sold, it is prohibited, so far as open saloons are concerned. The "Mor-

mons" in western Canada have the name of being the only community that has taken advantage of this law; the saloons in our midst were abolished a little over a year ago, and we now have none.

In all our organizations we are doing a good work; and, although we are a long way from headquarters, I feel we are not behind some of the other stakes in many things. Our Sunday schools are doing exceedingly well, as are also the Mutual Improvement associations; and, while we have but two stakes in that region today, I believe we will have many within a few years.

The Lord has blessed us temporally, but we feel that the temporal blessings are not those the Saints should seek for most. There are things more important for the Latter-day Saints than temporal blessings—though if we can get the temporal along with the spiritual, so much the better—but we feel, as Latter-day Saints, that the Gospel of the Lord Jesus Christ and the principles it teaches are dearer to us than anything else on earth. If all our people will continue to feel that way, honor the Priesthood and strive to magnify it in all the affairs of life, we will become a power for good in the king's dominion.

I presume there are hundreds here this afternoon who know the Gospel is true, that the Book of Mormon is true, and that the Prophet Joseph Smith established, through the help of the Lord, the work of God upon the earth. They know this and do not guess at it. I know that the Church and Kingdom of God is with us, the Lord has given that testimony to me by the power of the Holy Ghost, and I could not deny, it, for He has manifested the truth of this work to me on many occasions.

If all the Latter-day Saints, and especially those who hold the Priesthood, could fully understand the great responsibilities they have taken upon themselves in receiving a portion of the Priesthood, and live up to their knowledge, we would be a much greater power in the land than we are today. I have

noticed in the papers, that, in referring to the success and advancement of the Saints, they attribute it to various causes. Some say it is irrigation that has made the Latter-day Saints great; others say it is the cunning of the financier, because of the money accumulated through the tithes of the people. But we know these things are only a secondary consideration. We know that the Priesthood which the Lord has restored to the earth in this day and age of the world, and the power it gives to us, and our being baptized into one body and one spirit, is the foundation of the success of the great latter-day work. Take these away and we will be just as other men and women are. I wish that all the Latter-day Saints could realize and feel alike in relation to these things; and that every man who holds the Priesthood, could realize that nearly everything depends upon how we magnify that Priesthood.

The people of the nations of the earth, some of them, recognize that there is a power with the Latter-day Saints that they do not meet elsewhere. The people of Canada, those who have launched large colonization schemes, acknowledge there is a peculiar power with the Latter-day Saints that has enabled them to become established in that land, and that has helped them to accomplish all they have done. They cannot understand this, but they acknowledge it; and they know there is some characteristic of the Latter-day Saints, something in their communism that holds them together that is not found in other communities in the Northwest Territories. The Latter-day Saints in Canada have made greater progress than any other colonies have done in the same length of time. We attribute this to the blessings of the Lord, to the power of the Holy Priesthood and to the Spirit we enjoy; and I rejoice in all these things. I wish that all men would be honest and sincere enough to investigate the principles of the Gospel that the Latter-day Saints are promulgating in the world.

I feel well, my brethren and sisters, and rejoice that my parents embraced the Gospel, and that I have been born

under the new and everlasting covenant; I fear if I had not been thus favored I would not now be a member of the Church. I am grateful for all these things, and for the progress the Latter-day Saints have made. I hope to see Zion arise and shine until she becomes the glory of the whole earth, and that all men and women shall feel to say, "Let us not go up to fight against Zion because of her terrible ones." May the Lord bless us, is my prayer, in the name of Jesus. Amen.

#### ELDER HYRUM M. SMITH.

To the Latter-day Saints these great gatherings are a source of strength and hope, and enjoyment. I believe that, through thus meeting together and partaking of the Spirit that the Lord pours out upon His children, and by receiving the words which are spoken by the servants of the Lord, we go home filled with a greater incentive to serve God and to keep His commandments.

We should be impressed with the remark of President Smith this morning, that the Church of Jesus Christ of Latter-day Saints is not a temporary organization, but that it is an organization which is permanent, which is and will be everlasting. It has been founded by God Almighty, and He has placed His stamp of approval upon His people, and will ever do so, if they will keep His commandments and walk in His paths. To the Latter-day Saints, the walking in the paths of righteousness, the keeping of the commandments of God, and the enjoyment of the Holy Spirit, ought to be a source of satisfaction and gratification beyond the power of words to express. We ought to strive, individually, to make the Church of Christ stronger. The Church ought to be strong, because of the multitude of its members; and each member should take a particular pride in adding strength to the Church because he or she is a member of it.

We have the privilege of knowing of a surety that this is the work of God. It is no chance proposition with the Latter-day Saints; it is a surety. There is no doubt in the mind of a conscien-

tious and fully converted Latter-day Saint that God, the Father, and Jesus Christ, His Son, the Savior of the world, appeared in person to the Prophet Joseph Smith. That is a knowledge that is possessed by tens of thousands of Latter-day Saints, and it is a knowledge, furthermore, that can be gained and possessed by every individual born into this world, if that individual will but follow the instructions given of the Lord whereby men can come to a knowledge of the truth. Why, our children know it; the little boys and girls of the Sabbath schools know it. They are taught it, and learn it in their associations with one another and with the people of God; and the Spirit of the Lord which is upon, and in them bears witness to them, even as children, that the things their parents teach, and which are taught by their Sunday school teachers, and by those who hold the Priesthood, are true. The Spirit of the Lord bears that witness, and there is no doubt in their minds; it is a knowledge; it is just as simple and easy to understand as the simplest proposition that any child may learn. Notwithstanding this, there are those in our midst for the purpose, so they say, of reclaiming us, and converting us to the standard of Christ, as they term it.

The Church of Jesus Christ of Latter-day Saints stands in this world today for purity, for honesty, for righteousness, for virtue, for truth, for nobleness, and for every good, beautiful and glorious principle that has ever been made known to man. The Church of Christ stands for all these things, and it is the only organization in the world today that has the pure Gospel of Jesus Christ, as the Savior Himself taught it when He was upon the earth. It is just as ridiculous for those not of us, who do not understand the Gospel of Christ, who have not a knowledge of it (except from a sectarian standpoint, which is not a knowledge,) to come among the Latter-day Saints and declare unto them that Joseph Smith was not a Prophet of God, as it would be for a teacher to go among our school children who have passed through a

number of grades and declare unto them that two plus two does not make four. It would be just as ridiculous for them to do that as to declare that the sun does not appear first in the morning in the east and that it does not disappear from view in the evening in the west. It would be just as ridiculous, and is, for men and women to declare to the Latter-day Saints, who have a knowledge of the truth, that they are mistaken as it would be to tell them that water will not seek its own level, or that it will of itself rise higher than its source.

The Spirit of God has borne witness to the Latter-day Saints that these things are true, and we know they are true; therefore, it is foolishness for men to come into our midst and declare unto us that these things are false; we know better. It is God's truth revealed from heaven, confirmed in our souls by the Holy Ghost, which we have received by the laying on of hands by those who have been ordained of God and upon whom has been conferred the holy Priesthood. Consequently, that is the reason there are so very few ever converted from the Church of Christ into the churches of those who pretend to be of Christ. One of our friends here, a minister of the Gospel, complained bitterly a short time since, because, said he, "After a man has been a Mormon, no matter what he does, if he can be converted and is won away from the Church, he is of no use to us anyway; he is of no use to anybody. We can do nothing with him, as those ideas hang to him while he lives and are always cropping out to disturb the doctrines which we have to teach him." If they only knew it, if they who fight the Gospel of Christ in anyway whatever, from the pulpit or the press, only knew that all of their efforts in contending against the truth and endeavoring to bring the Latter-day Saints into a false light would be reactionary and would be overruled by an all-wise Providence for the good of His Church, they would perhaps not work so hard as they do. If they only knew that in converting an individual who has had a knowledge of the truth and has fallen

away,, or who has gotten into the dark, and doubts, through sin and transgression—for men can fall from a knowledge of the truth only through disobedience of some kind—if they knew that in winning such persons from us they were but adding strength to the Church of Jesus Christ of Latter-day Saints and were weakening their own organizations in gaining such individuals, they, perhaps, would not be so anxious to get them.

It is obvious that if you take from any proposition, from any mechanism, the weak parts, those parts that threaten the rest of the machinery or the rest of the organization, you strengthen that organization; and if you take that weak portion and add it to yourself, you do not add strength to yourself, but weakness instead. Now, take those Latter-day Saints who are in transgression and who have joined other churches, some people think they are converted from the truth, but they are not; they have lost a knowledge of the truth through their transgression, and when they are cut off from the Church of Christ and join some other organization they weaken that organization, and it makes the Church of Christ stronger because of the absence of those persons in transgression. We would be pleased to have them repent; but some people, you know, will not repent; they cannot repent. On the other hand, take the ministry of the Church of Jesus Christ of Latter-day Saints, that Church which sends forth its ministers with divine authority to preach the Gospel of Jesus Christ and declare repentance to the world, whom do they convert? Is it those who have been ostracized and cast away from all religious doors? No. Is it those who are in transgression in the other churches, or in the world among men? No. Who is it? Why, it is the people who are most devout, who are most conscientious in serving God, so far as their knowledge and light goes. They want to serve the Lord, and they are striving to serve Him; they are prayerful; they are meeting-goers; in fact, those converted to the Church of Christ are the very best parishioners

that are to be found in the churches of the world. In other words, they are the strongest individuals to be found in the various organizations of Christendom, and in gaining them we add strength to the true Church. We see the evidence of this fact when we look around at the hundreds and thousands of good, noble, conscientious, devout men and women who have been fathers and mothers of such men as Brother McMurrin and Brother Allen here, and tens of thousands of others who are making or have made their mark in this land, who are endeavoring to build up the Church of Christ on the earth, and who are a benefit to any community, wherever they may be. It is fathers and mothers of other young men who shall carry on the work of God in the world that our Elders are converting in Christendom. In adding such people to the Church we add strength to it, and we make the sectarian churches weaker every time one is won from them and is brought to a knowledge of the truth.

We stand, as I said, for truth, for honesty, for honor, for integrity, for everything that is good, my brethren and sisters, and those who will not yield obedience to these principles and who will not serve God, must, sooner or later, be cast off from the true Church of Christ. People who are sinful and unrepentant, people who are in transgression, men and women who are wicked in their hearts and who will not repent, can never enter into the kingdom of God; and no man or woman who is full of iniquity and sin can stand in this Church very long; no, they will be weeded out. There are sins, my brethren and sisters, which may be committed that cannot be repented of in this life, nor will they be forgiven in this life nor the life to come, and men and women who commit these sins cannot be retained in the Church of Jesus Christ of Latter-day Saints. Show me another church in the world that invariably excommunicates men or women because of transgression or wickedness: there are none. Murderers, whoremongers, keepers of saloons,

gambling hells and brothels, the doers of all evil, may be members in the denominations of the world. Apparently there is no sin a person can commit that would cause other denominations to excommunicate one of their members from their churches. A member can repudiate the church, and then there is nothing else for the church to do than to cast him out. The Catholic church would not even do that in by gone years; they would burn them at the stake, and then pray for their salvation. As a general thing, no matter how wicked, or what the occupation of a man may be, he can occupy the very best pew in the church, if he will but sustain it with his means. That cannot be done in the true Church of Christ. We must serve God; we must keep His commandments; we must eschew the very appearance of evil and do that which is right to retain our standing in the Church, which has been founded in this earth by God, the Father, and by the Son, Jesus Christ. If your deeds are such as were mentioned by Brother Wells, that is, if they are not known by men, let me assure you that God knows them, and while you may continue in this secret sin a member of the Church, a professed member of the Church, the day will come, my brethren and sisters, if those sins are not repented of most sincerely, God, the Eternal Father will separate you from those who are faithful, and will cast you out from His presence and from His salvation, because of your sins. Therefore, we say, repen<sup>t</sup>, ye Latter-day Saints; repent and call upon the world to repent. You who are warned, warn your neighbors; you who have a knowledge of the truth, teach your children; you who know that God lives, bear your testimony to the world, that all may have the privilege of knowing that God lives and that this is His Church, and that the Latter-day Saints are God's people.

Now, may the Lord bless you, my brethren and sisters. May you be benefitted in this conference and go forth and serve the Lord with singleness of purpose, and with an eye single

to the glory of God and to the building up of His kingdom, that the earth may be prepared for Christ's reign as King of Kings and Lord of Lords, when we may bask in His approbation and smiles of approval because of our faithfulness in doing His will and carrying out the counsel given to us through His servants. May the Lord bless us to this end, in the name of Jesus. Amen.

#### ELDER MATTHIAS F. COWLEY.

My brethren and sisters, I have no desire to prolong the meeting. We have had a good one, and very much excellent counsel and admonition, and I trust that each one of us will make it the business of our lives to carry them out.

I wish to remind the brethren and sisters who are here of the counsel given by President Smith this morning, that just as far as possible you will attend the conference meetings tomorrow and the next day, until the conference ends.

I have been very much impressed with the remarks of all the brethren, and especially the last remarks of Brother Hyrum in regard to the teaching of our children, and I desire to say just a word or two on this subject. Recently I enjoyed the honor and privilege of accompanying President Smith and his party to Canada, and the Big Horn. In the Big Horn Stake of Zion I had occasion to stop all night in various places, and I believe that, at every place where I stayed, before they had prayer at night, the family was called together and sat down and sang a hymn, one of our sacred songs, and they were attended by the influence of the Holy Spirit. A chapter was read from the Book of Mormon or the Bible, and, if time permitted, some remarks were made upon it for the benefit of the children. The father, mother, and children, each in turn, from time to time offered the family prayer. Now, this is a very simple thing. I enquired of the President of the Stake if that was the practice of every family in the Stake, and he said he believed it was; it had been counseled. I wish to say that this is a very good practice. It has been recommended to us time and

time again, by the Presidency and other brethren of the Church. It simply means this, my brethren and sisters: That it is establishing the Church of God in our homes; it is establishing the worship of God around the family altar, and I believe if we try it we will find that good results from it. I desire to carry it out myself, in order that I may consistently recommend the same to others. I believe that the great cause, possibly in about nine cases out of ten, of the transgression of our children, and the cause of skepticism in some instances, is not that they naturally drift away, but because they have been neglected; we have not sat down and talked to them. We have got to establish the order of heaven in our families, in the spirit of prayer and supplication, and must teach our children the principles of divine truth.

I want to say another thing to the Latter-day Saints: If you have any grievances against any of your neighbors or against the servants of God who stand in authority in this Church, do not talk about those grievances before your children. I give that out as the word of the Lord. If you do, you will poison the minds of your children, and the day will come when you will regret it, when you would like to fill their souls with interest in the work of God and with the spirit of this Gospel, and then you will remember you have poisoned them. I give this counsel because I feel impressed with it.

Now, just one more item occurs to my mind. I suggest to the brethren and sisters, and especially the Presidents of Stakes and Bishops of wards, that when they attend conference in Salt Lake City they should take advantage of every opportunity afforded at the meetings for informing their minds in regard to the work of God. I do not mean by this our attendance alone at the general assemblages, but also at the other meetings we are invited to attend. (The speaker here invited the Saints, especially those in authority, to attend the Religion Class meeting to be held at the close of this service.) God has established these auxiliary organizations in the Church for the ed-

ucation and training of our children, and no man is justified in depreciating them, in casting any reflection upon them, nor in saying they are not necessary in the work of God. Every sound Latter-day Saint will welcome every institution in this Church as a help in the education of our children in the principles of the Gospel.

I bear my testimony to the truth of this work, that Joseph Smith was a Prophet of God. This testimony comes to us by the Spirit of God; and, outside of this, they of the world are proving he was a Prophet of God. Brother McMurrin, in speaking of the Presbyterian Church dogma regarding infant damnation, which they have taught for the last 250 years, might have added that the Methodist Church is adopting the law of tithing. The Epworth League also has made a covenant to give one-tenth of its income to the service of the Lord. The sectarians are now adopting what the Prophet Joseph Smith taught over seventy years ago. They are not doing it to sustain the Prophet, but it proves he was a Prophet, for he said the Gospel would revolutionize the world. God bless you. Amen.

The choir sang: ,  
"Now we'll sing with one accord,  
For a Prophet of the Lord," etc.

The benediction was offered by Elder Stephen L. Chipman.

#### OPEN AIR MEETING.

At 2 o'clock in the afternoon an open-air meeting was held near the bureau of information building on the Temple block. The meeting was called to order by President Jos. E. Taylor and opened with the hymn: "High on the Mountain Top." Prayer was offered by Elder D. H. Grow, of Huntsville.

Singing, "Praise to the Man." President Taylor then introduced Elder Ben E. Rich, president of the Southern States mission, who gave an interesting and spirited address, touching upon the divine mission of Jos. Smith and the wonderful spread of his teachings throughout the world.

Elder J. G. Duffin, president of the

Southwestern States mission, next spoke. He referred to the ancestry of the Prophet Joseph and said that his every act proved him to be a prophet of the living God.

President Joseph E. Robinson, of the California mission, was then introduced. He showed from the Bible that prophets from the earliest days were perse-

cuted, and believed in by but few, hence the treatment received by Joseph Smith and the rejection of his teachings by so many, is but a repetition of sacred history.

The meeting was attended by fully 1,000 people, and closed with the singing of "The Doxology," and benediction by Elder James Sharp.

## SECOND DAY.

Monday, Oct. 5, 10 a. m.

The choir and congregation sang:

Our God, we raise to Thee  
Thanks for Thy blessings free  
We here enjoy.

The opening prayer was offered by Elder Jonathan G. Kimball.

The choir sang the hymn which begins:

High on the mountain top  
A banner is unfurled;  
Ye nations, now look up,  
It waves to all the world.

**ELDER JOHN W. TAYLOR.**

References to Christian Science and hypnotism—Clergymen seeking to rectify defects in their religions—The revealed Gospel of Christ the only pathway to salvation.

My dear brethren and sisters, I humbly pray that the Spirit of the Lord which is the spirit of truth and righteousness, may prompt me in all that I shall say this morning, and I trust you will pray unto our Father for me, that He will enable me to talk in such a way as shall be pleasing in His sight. I am a firm believer in inspiration. I believe the statement in the Scriptures that the word of God "came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost."

On my way to this meeting I met a neighbor of mine, and he said, "Brother Taylor, have you noticed any blight in your pear orchard?" I told him I had not noticed it particularly, and asked him what it was. "Why," said he, "if you will notice carefully, there will be a few limbs toward the top of the tree where the wood begins to with-

er a little bit, and the leaves then wither and dry up." I asked him what the effect of this blight was upon the tree, for he seemed to be well posted on the subject. He replied that it had the effect, if the evil is not corrected in its incipiency, to kill out not only the tree affected, but the entire orchard. What is the remedy? said I. He answered promptly, "The remedy is to cut off the blighted part about one foot below where it is dead, and be careful to gather all the leaves and branches, take them out of the orchard, and burn them up." I have since been thinking about the trees in my orchard, and I remember that several of them have some dead limbs, and are evidently blighted a little. It would be well for us all to look after our orchards carefully.

Now, my brethren and sisters, I have imagined I can see a blight, not only upon our orchards, but in some of the families of the Latter-day Saints, and that is much more serious than having our orchards blighted. Christ said: "Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell." If the families in Salt Lake City were an orchard, and each one represented a tree, I can imagine there are a few dead branches that may be likened unto the blighted trees referred to in my conversation this morning. The Apostle John, in writing to the Saints in his day, used this expression:

"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doc-

trine of Christ, he hath both the Father and the Son.

"If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God-speed:

"For he that biddeth him God-speed is partaker of his evil deeds."—II John, 9-11.

This is one of the best guides we have received from inspired men of olden times. "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." We are also told:

"And this is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent."—John, 17:3.

"No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him."—Matthew, 11:27.

"No man can say that Jesus is the Lord, but by the Holy Ghost."—I Corinthians, 12:3.

We learn, then, that if we abide in the doctrines of Christ we have both the Father and the Son, and being in fellowship with them and with the Holy Ghost, which constitute the God-head, we are heirs of glory, immortality and eternal life.

Various doctrines are being promulgated among the Latter-day Saints at the present time that I would like to refer to briefly. One of these is Christian Science, which has spread to some extent in this city, and to my mind it is like the blight upon the orchard. If it is not "cut off about one foot below the dead branches," it may kill the tree and affect the whole orchard. Let us reason together a few moments upon this. In olden times, certain gifts and blessings were promised the Saints. One was the gift of prophecy, another the gift of healing, another the gift of tongues, another the interpretation of tongues, another the gift of wisdom, another the gift of knowledge, etc. Now, I say to you there is not one of these gifts that is a principle of salvation in and of itself. Though they were promised by the Savior, and exercised by His Apostles, and always exist in the true Church of Christ, there is

not one of them that, of itself, will save and exalt the children of men in the kingdom of God; for they are not principles of salvation when segregated from the doctrines of Christ.

Take Christian Science, as it is called, and it rests largely upon what they term "being happy," and the healing of their bodies when afflicted. I testify to you, as a servant of the Lord, that you may lay hands on the dead and raise them to life again, as Christ did the widow's son, or you may heal the afflicted by the power of God, and the fact that they are healed or brought to life again will not save them in the kingdom of God; for they may afterwards go into transgression, and wander from the straight and narrow path which leadeth to the lives eternal. Therefore, I say it is not a principle of salvation apart from the Gospel. Another thing: Is the fact that we may be temporarily happy going to save us in the kingdom of God? Have we not got to abide in the doctrines of Christ, or we have not the Father and the Son? What are the doctrines of Christ? Look at His example; He was the Redeemer of the world. He said, "I am the life and the light of the world," and he invited all to follow Him. What did He do? He went unto John and requested baptism of him. At first, John forbade Him, saying, "I have need to be baptized of Thee, and comest Thou to me?" But the Redeemer of the world was not satisfied with that expression of John's humility, for He knew that if He did not yield obedience to that principle of righteousness—one of His own doctrines—He could not fulfill the law of all righteousness and be the Redeemer of the world, to which He was ordained before He came into this world. Therefore, He said unto John: "Suffer it to be so now: for thus it becometh us to fulfill all righteousness." Then John suffered Him, and He went down into the water and was baptized. He came up out of the water, and the Holy Ghost descended upon Him in the form of a dove; "and lo a voice from heaven, saying. 'This is My beloved Son, in whom I am well pleased.' I would say to all the Chris-

tian Scientists in the world, to all men—the kings and queens upon their thrones, and those who are in the humbler walks of life—to all nations, kindreds, tongues and people: Except you are born of the water and of the Spirit, you cannot enter the kingdom of heaven. Except you abide in this doctrine which Christ taught and practised, you can never enter into His kingdom, worlds without end. You must abide in the doctrines of Christ. You may say, "I am happy in this religion." Bless your soul, is not the Mongolian happy when he is lying upon his couch smoking the deadly fumes of opium? In the hallucination of his mind, does he not imagine that he is having pleasure and joy? I tell you there is no true happiness except that which comes from a faithful performance of duty, under the gift and power of the Holy Ghost. The Lord hath said:

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."—I Corinthians, 2:9.

But they say, "we are so happy;" and one woman will go to another, and together they will go from house to house teaching these doctrines. What is the result? The result is, the blight begins to show upon another tree. Men and women who have been faithful in the Church of Christ begin to neglect their duty, forget their prayers, speak against the Holy Priesthood, and wander into by and forbidden paths which leadeth to destruction. Show me a man or woman who has adopted this single principle of faith, and has neglected the weightier things of the kingdom; show me any member of the Church who has joined any of these Christian Science associations, and I will show you a man or woman who has been finding fault with the authorities of the Church, neglecting to pay tithing, and not praying unto God for light and wisdom. I ask how the Lord could ever have built up His Church in ancient days by somebody simply saying they felt happy? People with such ideas may be enjoying the happy hallu-

cinations of dreamland, but they are sleeping the sleep of death. The Prophet Moroni spoke of the good gifts that God had placed in the Church of Christ, and then said, "Touch not the evil gift, nor the unclean thing." What is the evil gift and the unclean thing? It is any gift, or inspiration or inclination that will lead men from the straight and narrow path, and from serving the true and living God—the God of Abraham, Isaac and Jacob. Could Solomon have satisfied the Lord, when He commanded him to build a temple, by saying, "Lord, I am happy all day long; I am not sick, I am not in distress, and I do not need to build a temple?" Certainly not... The Lord would undoubtedly have said to him that He wanted him to build a temple unto God, no matter whether he was happy or sad, and He would have reproved him sharply. He does not expect us merely to satisfy our own desires. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Suppose Noah, when he was called upon to build an ark to save a few of the sons and daughters of God, that the human race might be perpetuated, had said, "I am happy, I am never afflicted, and I enjoy myself;" would that have saved anybody from the flood? The Lord our God wants the children of men to do something. He wanted Noah to build an ark, and Noah built it. You cannot build arks and temples, you cannot gather Israel and establish the kingdom of God, on one principle of the Gospel alone. You cannot make a watch or clock go with only one of its wheels. You cannot make the human body active by separating the head or the feet from it. The body as created is perfect, in beautiful symmetry, and it cannot be complete if we take one part of it and reject the rest; it takes the whole to make the perfect man. It is so with the kingdom of God.

Another thing that we have in our midst is what is called hypnotism. There is a sprinkling of Latter-day Saints tainted a little with this. You can see the blight and the wither of

hypnotism "on the tops of the trees." Men are being carried away with it, and are beginning to exercise unrighteous dominion over the children of men, because they have stronger wills than others. They try to charm others, and make them do as they please. Don't you know that, in the days of Moses and the prophets, charmers were put to death? The Lord so despised the idea of one man exercising unrighteous dominion and influence over another that he gave a law, commanding that charmers should be put to death. And He has opened His mouth in this day and said:

"The rights of the Priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.

"That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control, or dominion, or compulsion, upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the Priesthood or the authority of that man."

This hypnotic power is not of God. It is an evil gift. A short time ago I was in the Malad stake of Zion, where a man had been studying this art of hypnotism, and he proposed to the Bishop of the ward that he take lessons so that he could hypnotize the people to make them do as he pleased. My brethren and sisters, that is the doctrine the devil proposed in heaven, when the Lord our God was preparing to people this earth. He proposed to take away the agency of men, and to exercise unrighteous dominion over them. But the Lord rejected his plan, and chose His Son Jesus Christ to come into the world with the plan of life and salvation that we now teach. The doctrines of Christ are plain and simple, and they do not sanction the use of unrighteous dominion upon the souls of the children of men. Therefore, I say unto you, hypnotism is not of God.

Women go from house to house, and

say they were healed, or their children were healed, by Christian Science; or they had been hypnotized and got such great relief from it, and "it would astonish you how happy I've been ever since." I say to you, my friends, we should not seek in this life to become happy by exercising evil gifts among the children of men. You can read of the magicians in ancient times casting down their rods, and, through the exercise of the evil gift, their rods became serpents, as did the rods of Moses and Aaron. But, when it came to slaying the firstborn, the Lord said in effect, Thus far shalt thou go, and no further. The first born of the children of Israel were saved, while the first-born of the children of Pharaoh and the other Egyptians were destroyed. I speak of this to show you that the wisdom of the Lord is greater than the cunning of the devil, and the power of the Priesthood is pre-eminent over every other power on the earth.

There are Latter-day Saints who apparently place their whole faith upon one of the gifts of the Gospel. Some may place their faith upon the gift of healing, others upon the gift of prophecy, others upon the gift of tongues or the interpretation of tongues. I say again that these gifts, in and of themselves, are not principles of salvation. They are given for the temporary comfort of the Saints. But the Holy Priesthood is without beginning of days or end of years; it will remain with the Saints throughout the eternal ages to come.

The Apostle Paul says:

"Whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

"For we know in part, and we prophesy in part.

"But when that which is perfect is come, then that which is in part shall be done away."—I Corinthians, 13: 810.

That is perfectly natural; for when that which is perfect is come, we shall see as we are seen, and know as we are known. There will be no need for men to prophesy what shall take place, for we shall all see and understand it. In that day it will not be necessary for

one to say to another, Know ye the Lord; for all shall know Him. Perfect knowledge will be enjoyed by all. We shall see eye to eye, and be of one heart and mind in the kingdom of God. It will not be necessary for any to speak in an unknown tongue; for the original Adamic language will be restored, and all shall speak in the one tongue. Hence how consistent it is to say, "When that which is perfect is come, then that which is in part shall be done away." These gifts are now given to us as a lamp to lighten our pathway, to encourage us when our spirits are drooping, to heal our bodies when we are afflicted, and to give us knowledge of things to come, that we may be buoyed up and go on to perfection.

My brethren and sisters, this doctrine of Christian Science is not of God. Hypnotism is displeasing in the sight of the Lord, and those who practise it may be likened unto the charmers, soothsayers, sorcerers, and idolaters of ancient times. They were so repugnant in the sight of the Lord that He gave special laws to Israel in relation to them. Now, shall we, who have come out of darkness into light, turn away as the sow to wallow in the mire, or like the dog to his vomit? Shall we go back to the beggarly elements of the world? I say unto you, as said the old prophet, Let those who bear the vessels of the Lord be clean. Jesus said, "No man having put his hand to the plow, and looking back, is fit for the kingdom of God."

I testify unto you, my friends, that the Lord our God has raised up Joseph Smith the Prophet in this our day. He has delivered unto the world the Book of Mormon, which is a history of the ancient inhabitants of this continent. It is the word of God to the people of the earth. It is the writings of prophets who have lived upon this land, just as the Bible is the writings of prophets in the land of Palestine, and a history of the dealings of God with ancient Israel. The heavens have been opened in our day. The Father and the Son appeared unto Joseph Smith, and the Gospel has been restored. This Gospel is being preached ac-

cording to the commandment of the Savior. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." How can we keep the commands of God? By listening to His voice and doing His will. There are those in the world who are blighted with the idea that if they only believe on the Lord Jesus Christ they can be saved. This is a convenient and very popular doctrine. But Jesus said:

"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

"And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."—Matthew 7: 22, 23.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."—Matthew 7: 21.

This is the true doctrine of Christ. The world today are adopting some of the principles revealed to the Prophet Joseph Smith. A short time ago a great conclave of ministers met at Los Angeles for the purpose of remodeling their creed. Did you ever hear of the prophets of God in any age meeting to remodel the revelations of God, the Eternal Father, or His Son Jesus Christ? He is the same yesterday, today and forever. The word of God never changes. The Lord our God revealed unto His Prophet in this day the principle of infant salvation. What about infants? Why, it has been preached by sectarians for generations, that little infants who died without being baptized would be damned. Is there any man under the sound of my voice who can deny that this doctrine has been taught? You cannot deny it, because it is in the sectarian writings. Yet Joseph Smith proclaimed the doctrine that little children come into the world pure and innocent, and they are not responsible for sin until they arrive at the years of accountability. I am very glad to see these ministers beginning to receive a little light. I believe there are no men so reluctant to get light into their heads as minis-

ters. That is why they have received so little during the last sixty years. But, they are gradually beginning to observe the light; and I am glad they have, in a measure, adopted in their creed the revelation of God to Joseph Smith concerning infants. Another thing: Joseph Smith, under the command of God, taught the principle of tithing, and now some of our Christian friends are beginning to recommend the payment of tithing in their churches. I tell you the time will come when every principle that was revealed to Joseph Smith, the Prophet, in this last dispensation, will be adopted, one by one, until every knee shall bow and every tongue confess that Jesus is the Christ, and that Joseph Smith is a prophet of the living God. I have just had handed to me written evidence of what I have said regarding tithing. It is a card published by one of the churches, and reads as follows:

#### GOD'S FINANCIAL PLAN.

Believing that all Christians should systematically and sacredly set aside a certain proportion of their income for the cause of Christ; and furthermore, that it is the plain teaching of God's Word, and His Financial Plan, that one-tenth of our income belongs to Him;

Therefore, we hereby covenant with God and one another, that we will set aside one-tenth of our income, hold it as a sacred trust and give it for the cause of Christ;

That we, who make this covenant, by attaching our names hereto shall be known as members of the Tithing Band of the Epworth League, First Methodist Episcopal Church of Los Angeles.

Date ..... Name .....

If I had been printing it, I would have had it like this:

"We hereby pledge ourselves, and sign our names, as members of Joseph Smith the Prophet Tithing League." Another thing: If I was going to do away with that wicked and corrupt doctrine of infant damnation, I would not get together a lot of ministers and learned men to make a fuss about it, as if they had made some wonderful discovery; but I would get up like a straightforward, honest man, and say, Joseph Smith the Prophet taught this years ago, I know it is true; therefore, let us adopt it. I say once more, my brethren and sisters,

every principle which has been revealed to Joseph Smith the Prophet will have to be acknowledged by every man, woman and child who desire to enter into the kingdom of our God, or they will never get there. This is my testimony unto you; for the Lord has spoken. This is not the work of man. It is not the work of these men who sit upon this stand. It is the work of the great Jehovah. And that day is at hand which was spoken of by the ancient prophets, and emphasized by our Lord and Savior Jesus Christ, who said:

"Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill.

"For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."—Matthew 5: 17, 18.

There are some portions of the law, and some prophecies, that have not yet been fulfilled, while others are being fulfilled; and the day is at hand when these words of the Savior will be fully verified. Jeremiah the Prophet, after speaking of the scattering of Israel, and the curse of David for the sin which he committed in the matter of the wife of Uriah the Hittite, writes these words of the Lord:

"And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase.

"And I will set up shepherds over them which shall feed them; and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord.

"Behold, the days come, saith the Lord, that I will raise unto David, a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth.

"In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, the Lord our Righteousness.

"Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt;

"But, The Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own lands."—Jeremiah 23: 3-8.

"Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many

hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks."—Jeremiah 16: 16.

"I will take you one of a city, and two of a family, and I will bring you to Zion:

"And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding."—Jeremiah 3: 14, 15.

My friends, this is the destiny God has in store for His people.

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

"And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob: and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."—Isaiah 2: 2, 3.

This is the word of God, and the gathering is now taking place. Jesus would have gathered the people in His day, but they would not receive Him: He said:

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"—Matthew 23: 37.

The day, my friends, has arrived when Israel is being gathered from the four corners of the earth, and when Zion is arising and will shine, and will become the light and brightness of the whole earth. This is the work spoken of by the Prophet Daniel. He saw that "a stone was cut out of the mountain without hands," which "became a great mountain, and filled the whole earth." The proclamation of this work will go from nation to nation, until every soul that lives upon the earth will have the privilege of hearing the sound thereof, and every honest man and woman will have the privilege of embracing it and becoming heirs of God and joint heirs with Jesus Christ. The blood of our Lord and Savior was split, that He might redeem mankind, and it is only through His name we can be saved.

My brethren and sisters, the work is growing. We have still a great work to perform, and we should not waste our time on hypnotism, or Christian Science, or evolution, and such things. We have believers in evolution in our midst, and there is a little "blight upon the top of the trees" in this regard. As a servant of God I tell you mankind can not be redeemed, worlds without end; can not evolve, or crystalize, or get into the condition entitling them to become heirs of God and joint heirs with Jesus Christ, and to partake of the fulness of His glory; can not go on to perfection, and sit down in the councils of heaven with Abraham, Isaac and Jacob, and those bright intelligences who created this world and others, only through the Gospel of the Lord Jesus Christ. All the evolution in the world will not save a single soul; neither will all the Christian Science, neither will spiritualism, nor hypnotism, nor any other ism that is not of God. The Gospel of Christ is so plain that a wayfaring man, though a fool, need not err therein. Do you think the Lord was mistaken when He said light had come into the world, and that the children of sin might be known by their rejection of the light? Some of them acknowledge the principle of infant salvation, and some will receive the principle of tithing; but what is the effect of it? Just like the Savior said—they put a new patch on an old garment, and it only makes it the more unsightly. When they begin to accept the principle of tithing, the question arises, Where is your Prophet, the mouthpiece of the Lord, to guide and direct the people in the use of tithing? Some of them, I suppose, will have to go to the Pope or someone else to get instructions. Let me say to you, these are matters which should be considered seriously. If you allow any man or woman to come into your house and teach false doctrine, you are responsible. I do not want anyone to come into my house and teach doctrines that are not of God. Just as soon as I hear of them coming I lift up my voice against them. The idea of peo-

ple assuming to teach the Latter-day Saints principles of salvation is to me the very height of absurdity. We are commanded to live by every word that proceedeth from the mouth of God. Then if I want the word of God concerning His kingdom, to whom shall I go? To His mouthpiece. I will go to President Joseph F. Smith and say, What is the word of the Lord concerning this matter? That is my duty, for he is the mouthpiece of the Lord, and it is his right to direct me, to bless me when I keep the commandments of God, and to admonish and correct me when I do not.

My brethren and sisters, let us walk in the light of the everlasting Gospel, and not be cherishing a dead faith. Let us not be haggling and talking about other religions, but be active members in the Church of Christ, doing our duty in all things, and setting examples before the children of men that shall be worthy of their imitation. If we are called to go and build up a Stake of Zion, let us do it. If we are called to build a temple, let us be on hand to fulfill the requirement. If we are called upon to build a sugar factory, let us willingly respond. If we are called upon to build a city, town or village, let us do that. That is the Spirit of the Gospel, as I understand it. Joseph Smith the Prophet said: Show me a man or woman who has the spirit of the Gospel within them, and I will show you a man or woman whose greatest desire is to build up the kingdom of God upon the earth. Jesus admonished His disciples not to seek after houses and lands, gold and silver, but to "seek first the kingdom of God, and His righteousness, and all these things shall be added unto you." Do we want anything more than that?

There are some people among the Latter-day Saints who have a little blight upon them in another way. When Lehi, in his vision, saw those who partook of the fruit of the tree of life, he beheld that the great multitude pointed the finger of scorn at them, insomuch that some turned their faces away and felt ashamed. I say, never let the blush of shame come upon your

countenance on account of having kept the commandments of God. He will sustain you, and give you strength according to your day.

I feel well in my labors in the Church of Christ. I am thankful I am considered worthy to be numbered amongst you; and I hope to be humble and diligent in the performance of my duty as an Apostle of the Lord. Jesus Christ. I trust there will be no duty required of me that I will not be able to respond to. We all should feel alike in regard to these things. The Lord is no respecter of persons. He thinks just as much of you as He does of me. Which of you having children can justly say, I love this one, and hate the other? Neither is it so with our Father in heaven. He loves all His sons and daughters, and is willing to open the windows of heaven and pour out blessings upon our heads that we shall not have room to receive. But no blessing will come unto the children of men, except by obedience to law. "Blessed are they that hunger and thirst after righteousness; for they shall be filled with the Holy Ghost." "Blessed are the peacemakers; for they shall be called the children of God." etc. Let us not attempt take any part of the Church of Christ away, nor add anything thereto. Let us accept it in all its beautiful symmetry; and then work in harmony with the authorities whom God has placed in His Church. Who are they? There need be no question about that, the Apostle said: "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers," etc. What for? "For the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ." Our Lord and Savior Jesus Christ laid His hands upon Peter and said unto him:

"And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

"And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."

The other day I heard of a young man—an exemplary young man as far as I can understand—who was about to marry a wife, and he was so busy with his labors (he is a school teacher, I think) that he had not time to go to the temple—which was only half a days journey—to be sealed with an eternal union and bond that never should be broken; but he intended to pass by the temple, go to the court house, get out a license, and there be married for time. Do you not know that people married for time are among those spoken of by Isaiah the Prophet when he said, "They have broken the everlasting covenant"—the everlasting covenant of marriage; for in ancient times they were married for time and eternity. God bless you. Amen.

Elder Willard Christophersen sang the favorite hymn "Shepherds of Israel."

#### ELDER WILLIAM H. LEWIS.

(President of Benson Stake.)

I take pleasure in reporting the Benson Stake in this Conference, and I trust that my remarks may be dictated by the Spirit of Almighty God.

The Benson stake of Zion is situated near the north boundary line of the state; and there are seven wards in it, which formerly belonged to Cache Stake. The population of the Stake is about six thousand. This season we have been blessed with a reasonably good harvest on the east side and in the center of the valley; but on the west side of the valley, which is an arid district without water, the crops have not been so good. We are endeavoring to keep pace with the other Stakes of Zion, in observing the instructions that are given by the servants of God. At Richmond we have in course of erection, and nearing completion, a condensed milk factory, which we anticipate will furnish employment for a large number of people, so that the young people need not have to go far to find work. We are mainly an agricultural community; farming and dairying constitute our chief occupations. From a financial standpoint, the

people are fairly prosperous. On the west side of the valley, we have in course of construction a canal, upon which has been expended \$120,000, and we are still bending our efforts in that direction, that we may increase facilities to make successful and pleasant homes for the Latter-day Saints. There is a great deal of good farming country that has not been brought to the state of high cultivation we hope to see it attain in the near future. We feel it our mission to do all the good we can for the people of whom we are a part; our united efforts are to build up Zion. In the north part of the valley, lands have been purchased with a view to the erection of a sugar factory. The project has not taken practical shape at the present time, but it is progressing in a fair way. We believe it is an enterprise that would help to develop the resources of the country.

The people as a rule, have paid a good proportion of tithing; we cannot say yet what it will amount to this year.

The presidency of the Stake meet together once a week, on Thursday evenings, and discuss matters pertaining to the spiritual and temporal interests of the people. The presiding authorities are united, and our efforts are to benefit the people over whom we preside. The High Counselors are good men, and we meet with them once a month. The members of the High Council visit among the people as home missionaries, and we aim to have return missionaries who come home filled with the spirit of their calling, act in this capacity also. We release them at the end of six months, and appoint others. The quorums and auxiliary organizations are in good working order, and the officers of the various societies visit the settlements every week or two, in the interest of their respective organizations. They are endeavoring to carry out the instructions given by the general boards. There has been and is a disposition on the part of some of the people, I have thought, to incur debt beyond their financial ability to make payment. We have warned them earnestly in regard to the bondage of debt, and advised them to extricate themselves. Where

their homes are mortgaged, they are urged to raise the mortgages as quickly as possible; and not get anything they cannot pay for, so that they may be free to go and preach the Gospel when called upon, either at home or abroad. We have a generally good people in the Benson Stake. The presidency, the missionaries, and others who have to labor among the people, can go to the farthest settlement, hold two meetings, and return the same day, the distance being only about 18 miles. We think it not a great task to go that far. Before Cache Stake was divided, some of us had to go 20 miles to Logan. Whatever is necessary to do in the interest of our Stake, we hope to be able to do it.

I bear my testimony that this is the work of Almighty God, and that it has come to stay. There is nothing of value to me outside of His kingdom. I know that Joseph Smith was truly a Prophet, and that Brigham Young, John Taylor, Wilford Woodruff, Lorenzo Snow and Joseph F. Smith are his lawful successors. I pray that God may bless those who are endeavoring to roll on His work and to establish His purposes in the earth, and give them wisdom and power to do so to their entire satisfaction, and to the approval of the Master. That this may be our happy lot, I ask in the name of Jesus Christ our Lord. Amen.

ELDER DAVID CAMERON,  
(President of Panguitch Stake.)

My brethren and sisters, it is a little surprise to me to be called today to report the Panguitch stake, as I reported it at the last conference; but I am pleased and willing to do so again. In meeting with the people in general conference, and receiving the Spirit of the Lord, I always feel an increased determination to do better in the future than I have in the past.

The Panguitch stake is located in the southern part of Utah, adjoining Arizona. We have ten wards and one branch, and a little over 3,600 souls. The ward closest to the town of Panguitch is about 20 miles distant, the farthest one is about 70. It is a journey

of about 200 miles to go around the Panguitch stake. We do not calculate on visiting all the wards on one trip; for we try to arrange to visit the people, as much as possible, on Sundays, consequently, it takes from two to four days to visit each ward. We have, in a general sense, a good people in Panguitch stake; nevertheless, there are some who are not living up to the requirements of the Gospel. There are individuals on the records of the Church who take no interest whatever in the work; they pay no tithing, and do none of the works pertaining to the Gospel. The teachers visit them, but I have heard some of the teachers remark they were about tired visiting certain families or individuals. We are required to visit every non-tithepayer in the stake. Some who are visited give reasons for not paying, and they are reported to the Presiding Bishop; others state they do not believe in the principle. I have wondered if such individuals should be allowed to remain as members of the Church; apparently they cannot be converted. The stake report goes to the Presiding Bishop's office, with a record of tithepayers, part tithepayers, and non-tithepayers, and not only is every individual judged according to his works, but the stake is judged also. I have said to such people that if they do not propose to keep the laws of God, they should ask to be separated from the Church, because it is a detriment for them to remain members and do nothing. We have in our stake about 60 missionaries; they visit the various wards once a month. Every ward in the stake is visited on the same Sabbath; if any of the missionaries are unable to visit on the appointed Sabbath, they notify the Bishop of the ward, and inform him when they will visit. As far as our tithing is concerned, we cannot tell anything about this year's payments. Last year's was a little less than usual. There were various reasons for this shortage, the principal one being the drouth.

I remember many years ago, when I was a boy, hearing President Young state in Provo, where I lived, something like this: "Some people may think

I am not leading the Church aright. Now, I will tell you how you may know when I do not lead the Church aright. The Lord will just nip my wind; for He will never allow any man to lead this Church astray." I have had a great deal of confidence in that saying, and I have not been the least alarmed in regard to the leading of this Church. I know it is the Church of Christ; I know that Joseph Smith was a prophet; and I know, if we live according to the requirements of the Gospel, we will be saved and exalted. That God may bless us and give us His Spirit, that we may observe His laws and keep His commandments, is my prayer in the name of Jesus. Amen.

#### ELDER GEORGE TEASDALE.

Should be in harmony with divine teachings—Promises to the faithful—A marvelous work—Obedient entitled to a testimony of the truth—Training in the family circle.

While listening to the instructions given, especially this morning, with regard to the false influences that are in the world, it brought to my mind a revelation that was given in 1831. You will find it in the 46th section of the Book of Doctrine and Covenants; I will commence reading at the 7th verse:

"But ye are commanded in all things to ask of God, who giveth liberally; and that which the Spirit testifies unto you, even so I would that ye should do in all holiness of heart, walking uprightly before me, considering the end of your salvation, doing all things with prayer and thanksgiving, that we may not be seduced by evil spirits, or doctrines of devils, or the commandments of men for some are of men, and others of devils.

"Wherefore, beware lest ye be deceived; and that ye may not be deceived seek ye earnestly the best gifts, always remembering for what they are given."

When the Lord commenced this "marvelous work and a wonder," He gave some instruction to all who became members of His Church. You will find in the fourth section of the Book of Doctrine and Covenants, commencing at the 2nd verse, these words:

"Therefore, O ye that embark in the service of God, see that ye serve Him with all your heart, might, mind and

strength, that ye may stand blameless before God at the last day.

"Therefore if ye have desires to serve God, ye are called to the work."

What work? Why, this "marvelous work and a wonder" that the Lord said He was going to usher in among the children of men. This revelation was given in 1829, and the Lord said, "Now, behold, a marvelous work is about to come forth among the children of men." The revelation continues:

"And faith hope, charity and love, with an eye single to the glory of God, qualify him for the work.

"Remember faith, virtue, knowledge, temperance patience brotherly kindness, godliness, charity, humility, diligence.

"Ask and ye shall receive knock and it shall be opened unto you."

I regard these as precious instructions that have come unto the members of the Church of Christ, in order that by their observance they may make their calling and election sure. I fear we do not sufficiently value the blessing that has been bestowed upon us in having the privilege of living upon the earth in the dispensation of the fulness of times; nor fully realize the need of being in harmony with these choice principles that the Lord has revealed; nor appreciate as we should the precious promises made to those who love Him and keep His commandments. In connection with this, I want to refer to the benefits resulting to us individually from keeping the commandments of God. I will now read from the 93rd section of the Doctrine and Covenants:

"Verily, thus saith the Lord, it shall come to pass that every soul who forsaketh their sins and cometh unto me, and calleth on my name, and obeyeth my voice and keepeth my commandments, shall see my face and know that I am."

I consider this is a most precious promise. Of course, in the service of God we have something to do. We who have been warned, and have a living testimony, the Lord requires us to be faithful in bearing that testimony, so that the nations may be left without excuse. We need not say much more than state the results of our experience. We who were raised in the world, were subject to priesthood, and false doc-

trine, and evil influences, but the Lord, in His loving kindness and tender mercy, and in the wonderful dispensations of His providence, brought us into His Church. He drew us into the fold. Very few of us would have had the moral courage to accept the unpopular doctrine of Christ, under the circumstances in which we were placed, had we not been sustained by the power of God; for we are human, and it is natural to shrink from being on the unpopular side. We like to enjoy the good feeling and affection of our relatives and friends; but when we accepted the unpopular doctrine of Jesus Christ, they looked upon us as being deluded, deceived, and subject to priesthood and false doctrine. Well, if we had been deceived, would it not have been better for them to have tried to lead us from the error of our ways, instead of condemning us so severely? But, we were convinced we had embraced the everlasting Gospel, which the Lord had restored to the earth. We enquired of the Lord, and He heard and answered our prayers.

We believe the revelations Joseph Smith received from the Almighty, and know they did not emanate from ignorance and superstition. I have read some of them to you; surely they can not impress anybody that they are false doctrines. God is the same yesterday, today and forever. Whenever He has had a people upon the earth He has communicated with them. That is the object of the gospel. How could we seek the Lord if we did not believe that He lives, and that He is a rewarder of those who diligently seek Him? How could we ask of him if we did not believe He is our loving Father, our Creator; that we are in His likeness, and are His children, eternal as He Himself is? The thought of having the privilege to communicate with our Creator should be an inspiration to any man or woman who desires to be kind to himself or to herself.

There is no misrepresentation about this; simple facts are what we deal with. When we declare to the inhabitants of the earth that the Lord has

spoken again from the heavens, has revealed Himself, and has restored to the earth His Church, as He promised, with apostles, prophets, evangelists, pastors and teachers, we simply speak the truth. In this restoration the Lord gave to all the opportunity of obtaining redemption from death and hell, and of being associated with the "marvelous work and a wonder" spoken of by the Prophet Isaiah. The Lord said through that Prophet:

"Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me, is taught by the precept of men:

"Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."—Isaiah, 29: 13, 14.

The Apostle Paul said "the things of God knoweth no man, but the Spirit of God," showing that it is necessary for us to be taught of God by His Spirit. Jesus promised that whoso would do the will of the Father should know of the doctrine. He also said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." The Latter-day Saints have received, and are continually receiving testimonies. During the past 50 years I have heard many individuals testify that they knew Joseph Smith was a true Prophet sent of God, they knew Jesus was the Christ, and they knew that God the Eternal Father lived, by the evidences they have had in their individual experiences. Now, God is no respecter of persons. We are all His children, and the Gospel is being preached in all the world for a witness, that all who desire eternal life may have the privilege of receiving it. Those who are in darkness, in idolatry, and under false impressions, may have the privilege of beholding the light that shines forth. They may obtain this living testimony by seeking to the Lord for it. Ask of God the Eternal Father, in the name of Jesus Christ, for light and truth, and

a knowledge as to whether this wonderful work is of God. He has promised to draw nigh unto those who will draw nigh unto Him. God has chosen the weak things of the earth "and things which are nought, to bring to naught things which are."

We are not a people gifted in the wisdom of the world; in fact, it is said that the children of this world are wiser in their generation than the children of light. But we know what we are doing; we know that we have the truth. We know that we can have communion with the Almighty; we know that He hears and answers prayer. In every well-regulated family, prayer is offered at least twice a day—morning and evening. In the morning, when we are entering upon the duties of the day, if we have wisdom, and understand the value of the fellowship of the Spirit of God, we naturally ask for what we need, and, of course, we go down on our knees to do so. If we believe we are the children of God, that He hears and answers prayer: and that He can protect us from all evil, naturally we will pray to Him, because we want His blessing for ourselves, and for our wives and children. We should also pray for those upon whom rests the responsibility of guiding and directing the affairs of the Church of Christ on the earth. Then, if we acknowledge the hand of God in all things, we will naturally ask a blessing on our food, believing that the Lord is able to make it nourishing and strengthening to us, and impart to us the principle of life. He has given unto us the Word of Wisdom for our temporal salvation—not by commandment or constraint, but teaching us how to live that we may enjoy health, and have nerve power to live out our full time, and not be guilty of partaking of anything that will bring distress and pain upon us. That shows how kind and loving a Father we have, He even teaches His children what to eat and drink, and what to avoid.

Because of the way many of us have been educated, it was difficult to think it possible for us to hold communion

with the Great Creator of the heavens, the earth and the fountains of water. But we now know that this is possible. We must remember, however, that we cannot do anything without His Spirit. We must have the fellowship of the Holy Ghost, and we can obtain it by righteous conduct, and by asking with an honest heart. The Lord knows our hearts; He knows our secret lives; He understands everything concerning us. He hath said to the sinner, "When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive." This is a precious promise to the erring children of the Father. Our message to the sinner is that if he will repent, cease to do evil and learn to do well, he shall receive a remission of his sins, through obedience to the Gospel and dedicating the rest of his life to the service of God. What a bright and glorious outlook, to be redeemed from sin and to have the privilege of walking in the light, receiving salvation, and obtaining a glorious resurrection! The Creator hath given us these glad tidings of great joy to carry to the people. Our testimonies are true. We know we shall have to meet the people to whom we have borne testimony, and then they will know most assuredly that we taught them the truth. All the faithful advocates of the Church of Christ have a living testimony concerning this work. The Lord desires to establish His righteousness upon the earth, and to make us better individually. We have an individuality, and I suppose each of us is pretty well satisfied with it: I don't know that any of us ever wanted to be anybody else. The object of the Gospel is to improve that individuality.

I say to this congregation there is but one Lord, one faith, one baptism, one God and Father of us all, we all have to submit to the same conditions. The Lord Jesus Christ said, when John objected to baptizing Him, "Suffer it to be so now; for thus it becometh us to fulfill all righteousness." Well, we must fulfill "all righteousness." We

must have faith in the living and true God, and in the atonement of Jesus Christ, and worship God in His name. These conditions are common to all the world, and must be complied with by those who desire to be redeemed. It is also essential that we repent, and offer unto the Lord a broken heart and a contrite spirit. It is necessary that we be baptized by immersion, for the remission of sins, that we be born of the water, and thus be fitted and prepared for sanctification by the blood of Christ. Then, we must receive the gift of the Holy Ghost. It is the only way by which mankind can be redeemed, and obtain a glorious resurrection. Then we will be in harmony with the eternal principles of the Gospel.

The family altar should be in every man's house; he is the patriarch of the family, and everything should be done under his direction. He should offer prayer; his wife and children also should offer prayer in turn around the family altar. You cannot be a Saint without the fellowship of the Spirit of God; and you should train your children that they also may know the benefit of having its fellowship. We have embarked in the service of God, and He desires us to obey Him and keep His commandments. He hath said, "Ye are commanded in all things to ask of God, who giveth liberally, and upbraideth not." Now, you know whether you do this or not, and whether you train your children to do it. You know if the voice of prayer, thanksgiving and praise is heard in your habitations. I say that is the way to train up our children. They have their individuality, and we cannot give unto them the testimony we possess; they have to receive the light in the same way we received it. They have to receive revelation from the source from which we obtained it. The only way we can help them in this matter is to manifest unto them that we believe in God, and in the worship of God; and tell them what they should ask for. If we train our children properly, they won't go far astray. It is the duty of the wife when

the husband is away, to continue prayers and the worship of God in the household, and to see that the children are properly trained, and are taught the law of tithing, and the other essential principles of the Gospel.

The law of tithing is a divine law. The Lord does not require more of one than of another. One-tenth is required of all, no matter what our circumstances may be. A man is no friend to himself if he rejects the laws of God. He is unkind to himself when he ignores principles that lead to everlasting life. I would not for the world be without the living testimony that God has given to me; the voice of thanksgiving and praise is heard from me, because I am grateful for that testimony. When I think of what I might have been, if I had been left in the beggarly elements of the world; and when I think that God, in His loving kindness, brought me out of the world, and gave me the moral courage to endure contumely, and to be evil spoken of, I feel to praise and glorify His holy name.

I pray God that the spirit of this conference may be and abide with us. I pray that we may remain converted, and that we may serve the Lord with full purpose of heart, doing His will and keeping His commandments, that His name may be glorified, through Jesus Christ. Amen.

The choir sang the hymn :

All hail the glorious day,  
By Prophets long foretold.

Benediction by Elder Seymour B. Young.

#### AFTERNOON SESSION.

The choir sang the hymn:

How are Thy servants blessed; O Lord,  
How sure is their defense!  
Eternal wisdom is their guide,  
Their help, Omnipotence.

Opening prayer by Bishop William B. Preston.

Singing by the choir:

We're not ashamed to own our Lord,  
And worship Him on earth;  
We love to learn his holy word,  
And know what souls are worth.

## ELDER M. F. COWLEY.

The Saints responsible to God—How we are regarded by the world—United order versus socialism—Necessity of exact compliance with law of tithing—Development of natural resources—Important general duties.

My beloved brethren and sisters, I rejoice with you in the privilege of attending this conference, and, feeling my weakness in standing before you, I am anxious that you will sustain me by your prayers of faith, that the Holy Spirit may suggest, as He has done to the other brethren, what ought to be said.

Many good things are said to us, and the benefit that we shall derive from them will depend upon the use we make of them. We should not be hearers of the word alone; we should be doers of it. It is the doing of the word of God, the keeping of His commandments in all things, that will count to our credit, to our salvation from the evils of this life, and to our complete redemption from the effects of sin and the fall, in the life which is to come.

This is a practical work. It is a work in which every individual should feel a personal responsibility—a responsibility that awakens a consciousness in our souls that God expects something of us, and that we are accountable to Him for the light which we have received. We are indebted to the Lord, and not to man, for the light that we have, and for the situation that we occupy before the world in a religious sense. I claim that every favorable condition surrounding the Latter-day Saints and every blessing we enjoy, whether it be spiritual or temporal, is due to the Gospel and the great work God has established. Our situation in these mountains is not the result of the wisdom of man. A gentleman said to me the other day, as we were coming through Echo, "When Brigham Young established himself and his people in these mountain valleys he made no mistake. He understood that it was the best spot of earth between the Missouri river and the Pacific coast, and was the place for the people." Of course, he told the truth, but he did not wish to acknowledge that President Brigham Young was

guided in the selection of this land by the spirit of revelation from God. He did not feel to acknowledge that God had His hand in it at all. It is the same in regard to every other feature of this work. We had pointed out to us this morning very clearly, through the inspiration of the Holy Ghost upon Elder Taylor, how that the Gospel, restored through the Prophet Joseph Smith, is affecting the religious world. This is true, and they are proving that Joseph Smith was a Prophet of God, whether they believe it or not. But they are not adopting our ideas for the purpose of drawing interest to this work, or of establishing any disposition in the hearts of the people to investigate what they call "Mormonism." They have no such purpose in view. And in this connection I want to say to the Latter-day Saints that understanding as we do that these truths have emanated from God, and have been presented to us in His revelations to the Prophet Joseph Smith, we ought not to be so blind as to go off after some kind of a side issue.

I met a brother some time ago who was quite prominent in the community where he lived, and he had organized a little socialistic party, which, I suppose, from a political standpoint, he had a right to do; but he told me that all the people ought to be socialists, for the reason that socialism, he said, is the United Order, and the more we can get to join the Socialist party the easier it will be to establish the United Order when the time comes. I had to ask him if he was so blind as to believe that after God has revealed the principles of the United Order, and the people are not prepared to carry them out, you can go to some institution of the world and find those principles and exemplify them for the benefit of mankind. I told him that no matter how near the world come to the theories of the Gospel, no matter how much they try to establish them, without the Spirit of the Gospel and the authority of the Holy Priesthood they never can carry them out, worlds without end. Humanity is too selfish to

carry out these great laws of God. The disposition of the world to accept some of the theories and doctrines of the Gospel as enunciated by the Prophet Joseph Smith over 70 years ago, is designed by the adversary as a delusion more than anything else. I remember trying to show a preacher that these doctrines, some of which he claimed to believe, had been advanced by the Prophet Joseph Smith over 70 years ago. He wanted to deny it, but could not bring the proof to sustain his denial. He said that the principle of the redemption of the dead was intimated by some theologians before the days of Joseph Smith. In this way they are trying to keep the people from the fountain of truth. In effect they say to the people: We have the law of tithing, we have the doctrine of the atonement of Christ, and we believe in infant salvation, and you need not join the Latter-day Saints for these doctrines. They are commencing to say that they have the doctrine of the redemption of the dead, and that the spirits are preached to in the spirit world, and it is not necessary to go to the Latter-day Saints to find out those things. By this means they are seeking to keep the people in the dark and away from the authority of God where the ordinances of eternal life are to be found.

With the testimony that we have of the divine mission of the Prophet Joseph Smith, I say that no Latter-day Saint is justified in going after these spirits and following after these institutions in the world, whether they be of a spiritual or of a temporal nature. God has established His work, and within it is found every element that is essential for the salvation of the people, temporally and spiritually. The Lord has revealed unto us a plan of temporal salvation. He has given us the law of tithing. He has said that if we abide by that law this land shall be a land of Zion unto us, and by this law it shall be consecrated. This is the word of the Lord to the Latter-day Saints, and in connection with it He has promised that the seed of the

righteous shall never be found begging for bread. Have we faith, my brethren and sisters, to carry out the laws of God, that we may enjoy the blessings which come from obedience thereto? As has been stated, men of the world have discernment enough to see that there is some power in this work which they do not comprehend. One of our leading senators, who is now deceased, made the statement in California that the "Mormon" Church was the only religious institution on earth that contemplated the temporal salvation of its members. He stated that in the city of San Francisco were people reveling in wealth, while side by side with them were others in the dregs of poverty; but the "Mormon" Church, he said, looked after the poor. By their law of tithing they see that no one suffers, they build their temples and their sacred houses; and after awhile, by their law of consecration and stewardship they claim to have a union in spiritual and temporal things that will bind the people together completely.

My brethren and sisters, it is our duty to keep these glorious principles in view. I do not know of any path of safety for the Latter-day Saints, only that which finds us in the discharge of every duty. When our tithing is due, we should pay it, and not put it off to the end of the year. If we use that which belongs to the Lord, when we come to settle our tithing it will not be on hand, and in all probability we shall find ourselves unable to pay an honest tithe. Those who have indulged in this practise ought to repent of it. We should pay our tithes when our substance comes to us. And we should pay in kind, and not substitute something that is inferior to that which we ought to pay. In ancient times the Lord forbade this. I recall that the Lord actually pronounced a curse upon anyone who would offer as a sacrifice anything that had a blemish, or that was old and useless. It was designed that the offering should be clean and pure and without blemish, that it might symbolize in the best possible manner the offering of the Son of

God. The law of tithing is similar. God does not demand of us the very best, and yet He would not be displeased if we were disposed to offer the best; but He is not pleased when we select from our substance that which is the poorest and bring it into His storehouse. You perhaps remember the law in ancient Israel regarding the selection of animals that were to be consecrated as tithing. The Lord said that every one that passed under the rod should be holy to the Lord. As I understand this, they had what we would call a corral, and as the animals passed out one at the time, every tenth one was marked by a rod in the hands of the man who stood at the entrance, and that one was holy unto the Lord. He did not demand the best, nor did He justify the selection of the poorest; but He dealt fairly with the people. Yet He has dealt with us far more generously than He did with ancient Israel. When we think of how He has blessed us in this glorious land—how the people are extended from Canada on the north to Mexico on the south—Fifty-one stakes of Zion—and how we have increased and prospered, surely He has blessed us exceedingly.

I almost shudder sometimes when I hear men say they have made great sacrifices for the Gospel's sake. Have we made any sacrifice for the Gospel's sake? Is it a sacrifice for a man to lay aside his sins? Is it a sacrifice for a man who is addicted to tobacco, to lay it aside? or addicted to liquor, to repent of that evil? or addicted to profanity, to lay that aside and honor the name of Deity? or a violator of the Sabbath day, or guilty of any vice, to lay that aside and purify himself by obedience to the laws of God? Why, it is no more of a sacrifice to the immortal spirit of man than it is to wash our bodies when they are unclean. Now, I have never been across the ocean, and I have not personally witnessed the temporal condition of the Saints of God in Europe; but I have been in the United States, and I have mingled with the Saints in various parts of the

Union, and I have found scores and scores of families that did not own one foot of land, did not own the house that covered them, and did not own a horse or a cow. They were simply tenants. What has brought a change to these families and made them prosperous in these mountain valleys? Has it not been the Gospel of Jesus Christ? Has it not been the principle of gathering? I see the Salvation Army has adopted the principle of gathering now. They are gathering and colonizing. But it is the great work of God that has brought us here. Where in all these Stakes of Zion are the families that have no home of their own? What percentage of those living in rural districts do not possess their own homes, with teams and cows, and other resources of employment? How many are there in such a destitute condition as they were in the world? I will venture to say that there are very few indeed. And let me say further, if the Latter-day Saints were prepared to carry out the counsel of the servants of God there would be a still better condition among us than there is today, speaking from a temporal standpoint.

You heard what Brother Heber J. Grant said yesterday in regard to the effort that had to be made to establish and maintain one little sugar factory in the community. Men feared to invest for the benefit of the people, and the Lord came to the assistance of His servants. He inspired President Woodruff to say that it was the will of the Lord that that should not be a failure. Nevertheless we had to send outside and borrow money of the Gentiles, in order to establish that industry; but they have been paid back, and the enterprise is a great success. So I say we have not sacrificed very much temporally for the Gospel's sake. When it comes to religious matters, what kind of houses of worship had we in the world? It is only recently that we had any of our own at all. Down in the Southern States they used to burn them up almost as soon as they were built. I believe the last one they built was in

Kentucky, and in order that it might not be burned down they insured it; but the mob took axes and cattle and tore it down, and pulled the logs apart with their oxen, in order to beat around the protection our people had placed upon it. No matter about that; as I was saying, our people had very few nice houses of worship to meet in before they gathered to Zion. What do we find here? In almost every ward we find a suitable place of worship, and we are improving in this direction all the time. We have a most beautiful house in Pocatello—just as good as any in Salt Lake City, I believe. They are building another one at Wellsville. Then, we have not sacrificed anything in that direction, have we? And when you talk about forsaking father and mother, sister and brother for the Gospel's sake, how much of a sacrifice have we made? What did Jesus say to His disciples when they asked, "Behold, we have forsaken all, and followed thee; what shall we have therefore?" He said unto them, "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life." Maybe you forsook your father and mother; maybe they turned their backs upon you. What if they did? You have come to this land and found fathers and mothers, brothers and sisters, just as the Son of God said to His disciples. One came unto him and said, "Behold, thy mother and thy brethren stand without, desiring to speak with thee;" and He asked, "Who is my mother? and who are my brethren?" Answering the question himself, He pointed to His disciples and said, "Behold my mother and my brethren! For whosoever shall do the will of My Father which is in heaven, the same is my brother, and sister, and mother." And have you not found it thus? What else can we say? Why this: that the man who forsakes his father and mother for the Gospel's sake has accepted something in the Gospel that will bring his father and mother, his sister and brother to him, and they will fulfill the words of

the Prophet Obadiah that "saviors shall come up on mount Zion."

I might say more in this line if there were time, but let me say to the Latter-day Saints that we ought not to talk about sacrificing for the Gospel's sake. We ought not to forget the obligations we are under to God for the great blessings that He has bestowed upon us. We ought not to be unmindful of the fact that it is through the Gospel that all these blessings have come unto us. Now, it does not matter what the world do—whether they are friendly to us or not—so far as the work of God is concerned. It matters to them materially, however, whether they treat the work of God properly or not. If they do not treat it right, if they persecute the people of God, woe unto them! for thus saith the Lord, I will fight against those who fight against Zion. That is the word of the Lord to the inhabitants of the earth. But whether they oppose it or not, the work of God is onward and upward, and the principles of the Gospel are spreading abroad among the nations of the earth. I am happy to say that our Elders bring good reports, as a rule. The more they put their trust in God and travel without money and without price, the better report they bring, the stronger testimonies they come back with in regard to the Gospel of Jesus Christ and the power connected with it.

I rejoice in this work, and in the opportunity of mingling my testimony with that of my brethren. I know that this is the work of God. I know that Joseph Smith was a prophet of God. I know that the men who have succeeded him in the Church of Jesus Christ of Latter-day Saints have been men of God, and that our President today is a man of God, a man of righteousness and justice, a man of example in the Gospel that is worthy of our following in every sense of the word. I say to the brethren and sisters, do not only sustain the presidency of the Church, but also sustain your Bishops, sustain your stake presidents, sustain your ward teachers, and sustain the hum-

blest in the holy Priesthood whom God has appointed unto the work of the ministry. In the fourth chapter of Ephesians Paul names the purpose of apostles, prophets, etc. He said they were for the work of the ministry, for the perfecting of the Saints, and for the edifying of the body of Christ, till we all come to a unity of the faith. But he mentions another purpose—a very distinct purpose, and I thought, in listening to the remarks of Elder Taylor, that it was a very important purpose among the Latter-day Saints. The purpose is, "that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." My brethren and sisters, if you will bear in mind that purpose, and follow the ordained ministry that God has established in your midst, you will not go astray. Follow their counsel, pay your tithes and offerings, and sustain the work of God temporally and spiritually, and I am willing to promise you, in the name of the Lord, that you will not be led astray by the winds of doctrine that are going forth in the land. If you do not do this, you will be led away. We want men and women who accept the Gospel in its fulness; good, substantial Latter-day Saints; not those who, like the world, make a hobby of one principle and neglect all others, but Latter-day Saints who, if they go on missions and are greatly blessed by the outpouring of the Holy Spirit, are willing on their return to be ward teachers, or Sunday school teachers, or Deacons in the house of the Lord, and not expect to occupy all their time in standing before the people and preaching big sermons. Some of the best Latter-day Saints we have do not say much, but they do a great deal. The thing for us to do is to go to work, and we need not talk about it either. When we pay our tithing, we need not sound a trumpet before us. When we pay our fast offerings we need not publish it in the papers. But do our duty, honor God and keep His commandments, and

say nothing about it. The Lord will see us, and He will bless us. The Son of God pointed out the hypocrisy of the world in this direction. He said, "They love to pray standing in the synagogues and on the corners of the streets, that they may be seen of men. Verily I say unto you. They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly." Remember that, my brethren and sisters, and seek God in secret prayer. And when I say this to you, I say it to myself also.

Before I close, I want to ask the Latter-day Saints to sustain the religion classes of this Church. I say that we need them. There is no family in the Church so perfect in its family government, no man and no woman has such unbounded influence over their families, but what these auxiliary institutions will be of some benefit unto them.

I want to say another thing. I said it yesterday in the Assembly Hall, and the Lord revealed it to me while I was upon my feet. If any of you have any grievances with your brethren or your sisters; if any of you stand adverse to the authorities of your Ward or Stake, or have anything against them, I ask you not to talk about it before your children. If you do, you will poison the minds of your children against the work of God, and the day will come when you will wish that you could draw it back. You will have cause to be sorry for their condition, and you will have a consciousness that you have helped to poison their minds against the servants of God and against the principles of divine truth. Remember this. It is the simple things that will secure our safety. It is the little foxes that spoil the vines, Solomon and Bishop Reuben Miller used to say. It is the performance of the little duties that will establish us in the work of God.

God bless you, my brethren and sisters. May you return to your homes renewed in your determination to serve God. Sustain the religion class work, and all

the institutions that the Lord has established in the work of God, and God Himself will sustain you by His power in time and in all eternity. Amen.

## ELDER RUDGER CLAWSON.

**The sin of idleness—Arduous duties of the First Presidency, the Twelve, Seven Presidents or Seventies, Presiding Bishopric and other quorums of the Priesthood.**

Brethren and sisters, I trust that I shall be able to make you hear. I have rejoiced exceedingly in the spirit and teachings of this conference. We have had a rich outpouring of the Holy Spirit, and we are indeed a blessed people.

While sitting here, the thought occurred to me that the system and order of the Priesthood in this Church is so perfect, there is no need for any of us to waste time; and it would be a shame for a man in this Church, holding any portion of the holy Priesthood, to say he had nothing to do. It is a mistaken idea for any man to entertain, for there is plenty to do. I remember, reading in one of the revelations, a passage that bears upon this point. You will find it in Section 107 of the Book of Doctrine and Covenants, and these are the closing words of the revelation:

"Wherefore now let every man learn his duty, and to act in the office in which he is appointed, in all diligence.

"He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved, shall not be counted worthy to stand."

In another revelation—Section 68—these words occur:

"And the inhabitants of Zion, also, shall remember their labors, inasmuch as they are appointed to labor, in all faithfulness; for the idler shall be had in remembrance before the Lord."

Again, in Section 75:

"Let every man be diligent in all things. And the idler shall not have place in the Church, except he repents and mends his ways."

From these passages, we can see that idleness is a positive sin, and that those who indulge in this spirit, to the neg-

lect of their duties, shall be found unworthy of fellowship in the Church.

Brethren and sisters, if I can have the freedom of the Spirit, I would like to make a brief report concerning some of the general authorities of the Church. I think the Saints are justified in looking to the general authorities for an example. If the head is sick, the body will also be sick; but if the head is wideawake, the body will be full of light. This is true of the Church in all ages of the world.

First, I would like to say a word about the First Presidency of the Church. We have them with us today. They are in good health and form. We have heard their voices. I think I can truthfully say there are no three men in the Church who are busier, more industrious or whose time is more occupied, than the Presidency. There is a great weight of responsibility resting upon them. They are called to stand at the head of the Church, and direct matters pertaining to fifty-one stakes of Zion and fourteen missions. These brethren have to consider matters of moment that are submitted to them from the stakes of Zion. Many written communications of great importance are received by them, which require the most thoughtful consideration. They are in session almost daily, giving their attention to these matters. In addition to the very large correspondence which they have to answer, many of the officers of the stakes come in person and seek interviews with the Presidency of the Church. They must be seen; it is their right to be seen; they come for counsel on matters of moment and interest to the Latter-day Saints. Furthermore, many strangers call at the president's office, anxious to meet the president and his counselors, and to shake hands with them. The reputation of this people has gone abroad to the world, and many eminent people, in passing through, stop in Zion, being anxious to see those who preside over this peculiar people. And let me say to you, brethren and sisters, the stranger within our gates who desires an interview is never denied. The

Presidency are very happy to see them, talk with them, and bear testimony to them. In addition to these arduous and strenuous labors, the President of the Church presides over some very important auxiliary organizations. He is the head of the great Sunday school organization in the Church. We had some evidence of its magnitude last night, when this Tabernacle was crowded, every seat occupied and people standing up, all interested in the Sunday schools. He is also general superintendent of the Young Men's Mutual Improvement Associations, which embrace about 28,000 young men of Israel—a whole army; and they acknowledge him as their special leader, counselor and director. He is also editor of the "Improvement Era" and the "Juvenile Instructor." In addition to all this, the President has been called—and very fittingly—to stand at the head of some of the great temporal institutions of Zion. Does it not seem right to you that he has been called to represent the great co-operative movement that was instituted by President Brigham Young, and that has accomplished so much good for Zion? I refer now to Z. C. M. I. We all know about this institution, and what it has done for the people. To use a common expression, it has "set the pace" in business. It has a wonderful influence in the business affairs of this and other states, in adjusting prices, and conducting business in a right and proper manner. If you do not always trade there, brethren and sisters, you want to remember this: when you go to other places and get low prices, Z. C. M. I. has helped to establish those prices, by its powerful influence. The President has also been called to stand at the head of two or three sugar factories, which are great and prosperous industries, benefitting the people of Zion. Therefore, he is not only our spiritual leader, but also our temporal leader in some important directions. In our Church the spiritual and temporal, it may be said, go hand in hand, the dividing line cannot be drawn. In addition to all these duties, which I have but briefly mentioned, the

Presidency of the Church often go into the different Stakes of Zion to visit among the people. I cannot understand how they get the time to do it. First, you hear of the Presidency being down in Arizona, or in Mexico; and next you hear of them in Canada, or in the Big Horn country, or in Oregon. So far as I understand, they are very happy indeed to go and mingle with the Latter-day Saints, and lift their voices in counsel or warning. I have sometimes wondered if the Presidency realize, to the fullest extent, the amount of good accomplished through their visits to the Stakes of Zion. The Apostles who follow them understand it. I reiterate my former statement, that there are no three men in all Israel who are busier and more active than the Presidency of the Church. I rejoice in the truth of this testimony.

Now we come to consider the labors of the quorum of the Twelve Apostles. Let me speak briefly in relation to the quorum, which stands next to the Presidency. The quorum of the Twelve Apostles meets regularly once a week with the Presidency. They meet as a quorum every quarter, for three days. To the members of the quorum, these meetings are of the very highest importance. The brethren come together in order to pray, bear testimony and take into consideration such matters as may be brought before them. Whenever duty calls, the Twelve must go. They are willing and anxious to visit the Saints in Stake conferences, or to go into the world. They hold themselves in readiness to respond at a moment's notice to the calls of the Presidency of the Church. When they return from such visits, they must render an account of their stewardship. The labors of each week must be reported to the Presidency. In this way the Presidency of the Church are made familiar with conditions in Zion. Let me say, there is not a stake in all Zion that escapes notice. There is not a president of a Stake nor a counselor and, in a general way, I may say, there is not a Bishop but who comes under the notice of the

Presidency of the Church, through these reports. We want the brethren in the various stakes to understand that their labors are appreciated, and that their faithfulness is known. And when things are all right, oh how grand and beautiful it is! How pleased the Twelve are to report favorable conditions in the stakes of Zion! When anything is wrong, when there is a lack of faithfulness upon the part of any holding the Priesthood in the stakes of Zion, it is known; and known only to be corrected. We would like the people to understand that the Priesthood is mindful of them. We know your faithfulness; and where there is indifference, we are aware of it. Although existing evils may not be corrected at once, let me say to you that generally they are known and discussed in the councils of the Holy Priesthood. The Twelve esteem it as binding upon them, when in the city, to be present at their meetings. They regard it as one of their highest duties; they feel they must be there, unless perchance there is sickness or death in the family, or they are sent elsewhere by the Presidency. That is how they feel in relation to their quorum meetings. That is how we want the brethren of the Priesthood throughout the Church to feel, in relation to their respective quorum meetings. We rejoice in our labors. I testify that there is a spirit of oneness, and of love, in the quorum of the Twelve, and existing also between them and the Presidency of the Church, such as you will hardly find among any other men upon earth. A love for one another that almost exceeds the love of a man for his wife. It is the love of the Priesthood—the love of God.

Next to the Twelve Apostles are the First Seven Presidents of the Seventies. Oh, what a heavy weight of responsibility rests upon these seven men! They are called to preside over 143 quorums of Seventy—ten thousand men! Suppose they were lined up in the Tabernacle yard in one body, what an army of the Lord it would be! These seven presidents are called to look after the interests of this great body of Seventies, to counsel, to direct, to warn them

against the spirit of neglect and indifference, or command them for their good works. Have they any time for idleness? Have they any time to waste? No, indeed! These men meet together regularly once a week, that they may counsel concerning the affairs of the quorums of Seventy, which are scattered throughout the Church, from Canada in the north to Mexico in the south. Then, they are constantly visiting the quorums, organizing and re-organizing. They have some serious difficulties to meet in this work, because, when, in some instances, they get a right good man to fill an office and do the work, he is called to another position in the Church, and then they must select some other man in the quorum to meet the requirements. It needs constant watchfulness upon their part to keep the members active in their quorum duties. In addition to this, the seven presidents of Seventies labor under the direction of the Twelve Apostles, and hold themselves in constant readiness to respond to every call. They are always on hand; we know where to find them. They go with the Twelve into the stakes of Zion, or wherever duty calls, in a spirit of cheerfulness and willingness. These brethren are faithful to their duty.

Then, we have the Presiding Bishopric of the Church. They are called to a great and heavy responsibility. Three men who look after the temporal interests of Zion and supervise the tithing donated by the people. The principle of tithing is an important one. One of the speakers said today, if the members in some of the other Christian denominations pay tithing, who will take care of it? Where is the prophet to direct how the tithing shall be used and handled for the Lord? It belongs to the Lord, and not to the people; it must go into the storehouse of the Lord, and where is the servant of God authorized to direct its proper use? Here are the Bishopric called to this sacred duty, under the Presidency of the Church, and who are held to strict accountability for their stewardship. As the 600, and more, Bishops of the Church must report to

them, so they must report to the Presidency of the Church. It is a heavy duty that rests upon these brethren, and they are in session—I was going to say day and night; but every day they consult together, and many important questions come up before them. They have many things to look after, which necessitates their going into the different stakes and correcting errors that may arise. I bear testimony that never in the history of the Church, so far as I know, has the tithing of the people been so carefully looked after and accounted for, cent for cent, as it is today. **The Latter-day Saints need have no anxiety upon this point.** The tithing is taken care of scrupulously, under the direction of the First Presidency, and this according to the revelation and commandment. It entails great anxiety and labor upon these three men, and they cannot escape it, in fact, they cheerfully sustain the responsibility. Through the blessing of the Lord, they successfully perform this duty. If it were not for His blessing, they could not bear up under the pressure.

Some people have said to me, "Oh, what a lovely time you Apostles have! You are traveling here and there, and enjoy yourselves and have a delightful time." Yes, yes, a very delightful time. (?) If the Apostles have the spirit of their calling resting upon them, it is delightful, it is happiness and joy to them; but if the spirit of the Apostleship did not rest upon them, it would be a very strenuous duty. The Apostles are away from their families about two-thirds of the time, and are seldom at home on the Sabbath day. Others can go to the house of worship with wives and children, and have the children under their supervision; it is not so with the Apostles, they are usually absent in the stakes of Zion. With them it is a constant change—change of diet, change of lodging, change of surroundings; which would make it a very disagreeable and strenuous life to lead, were it not for the sustaining power of the spirit of their calling. So it is with the Seven Presidents of Seventies; and so, I apprehend, it is with the Bishopric. Doubtless the pre-

siding Bishopric have a great deal of joy and satisfaction in their labors, because the spirit and power of the Bishopric is upon them; but if they were without that spirit, their position would be very undesirable. And so it is with all the Bishops, and all the presiding authorities.

In conclusion, I wish to say that the presidents of stakes are desired to meet regularly every week, to counsel, and devise plans for the benefit of those over whom they preside. We expect them to hold these weekly meetings without fail, and to give attention to the purposes of them. We also desire the Bishops of wards and their counselors to meet regularly once a week, with the same faithfulness as is shown by the presiding authorities. No Bishopric should let a week pass without coming together, to enquire into the conditions that prevail in the ward, and to correct any evils that may exist. These meetings also bring them into greater harmony, and they become better acquainted with one another. It is necessary that the Bishop and his counselors should understand each other thoroughly, that they may labor unitedly for the benefit and blessing of their people. So with the High Council; and so with the presidency of quorums. We want the leaders to be alive and wideawake, and faithful to duty in all things.

May God bless you and all Israel; and, above all things, may He bless the priesthood, is my prayer in the name of Jesus. Amen.

#### ELDER REED SMOOTH.

Relating to colonization—Religious education commended—A plea for righteousness—Training of children—Importance of scholastic education.

I am very thankful, my brothers and sisters, for the privilege I have had of listening to the remarks that have been made during this conference. I have enjoyed the testimonies that have been borne, and the Spirit of God that has been present. I am thankful for the prayers that have been offered. Each prayer in itself has been a sermon. I am thankful for the statements of principles that have been given during this conference, and that I am in harmony

with the same. I am thankful that the world is growing in knowledge pertaining to some of the revelations that God has given His children. I am thankful that the Presbyterian ministers have seen the error of their position in advocating the detestable doctrine of infant damnation, and have announced to the world that they no more will preach that false theory. I am thankful that some of the Methodist ministers have seen the light, and are advocating the observance of the law of tithing. I am thankful that General Booth-Tucker, of the Salvation Army, is preaching to the world the great principle of colonization. At the National Irrigation Congress, held recently at Ogden, Utah, the gentleman named read a paper on the subject that was indeed praiseworthy. I listened with rapt attention to every idea he expressed upon that important theme. The mode of colonization adopted by the Salvation Army, compared with that established and followed by the Church of Jesus Christ of Latter-day Saints, shows to me, and must ultimately prove to the world, that there is always a difference between the ways of God and the ways of man. The general told us that the Salvation Army people believe in colonization, and that the body of religious people he represented were spending money, time, and influence in gathering their people from this and other countries, placing them upon farms, and making homes for them. But they are doing it, my brethren and sisters, by the help of the great money powers of the world. They are borrowing money by the hundreds of thousands of dollars, and making the land on which they colonize their people, together with the labor of the colonists, become security for the money advanced. With them it is simply a business proposition. I have thought to myself, however, what would they do if they were in the same condition as the Latter-day Saints were when the great principle of gathering and colonizing was revealed and established, with no friends anywhere upon the face of the earth, no credit with the money powers of the world, and hard-

ly a dollar to buy lands for the people to go to. I thought of the perpetual emigration fund that was started with a small sum of money, through which a few souls here and there were brought to the valleys of the mountains; and, as soon as God blessed them with sufficient means, they paid it back to the Presidency of the Church, who controlled that fund, and it in turn brought others here. It was slower; it was a great deal more of a sacrifice and required a great deal more faith, but it brought many an honest soul here, and they learned what colonization was in its truest sense. They learned also what gathering meant, and believed the revelations that God had given concerning it; and they learned through hardships, trials and troubles that it was God's will they should gather, and that they were here for the purpose of living their religion and serving God more fully.

I am thankful, too, that many of the leading men in great institutions of learning in the United States, are at the present time deplored the lack of church training shown by the average student attending these great universities. Not later than last Wednesday, September 30, Chancellor McCracken of New York University, in his address to the student body, made the following statement:

"I wish we could require from every freshman a Sunday school diploma that would certify that he knew by heart the ten commandments, the sermon on the mount, a church catechism of some kind, a score of scripture psalms and best classic hymns. This university will join any association of universities and colleges that will demand this as an entrance requirement. So much as in us lies, we will make the college a place for preserving and strengthening reverence for things divine."

President Brigham Young, when establishing the Brigham Young Academy at Provo, and the Brigham Young College at Logan, told the people, and required of those who had these institutions in charge, that nothing should be taught therein, not even the simplest studies in arithmetic, reading, or grammar, or a lesson on any subject, without the Spirit of God being with the

teacher and in his instructions. I see in Chancellor McCracken's remark that they are beginning to see the light, and I care not whether the world gives us credit as the original teachers of these truths or not. The honest people of the world, those who read and think, those who are watching the events of life as they pass, will learn ere long who were the first teachers of these great truths; and ascertain what Church first taught the law of tithing in this dispensation, and that it was the Lord's revealed plan for raising means to carry on His work. The world will have to acknowledge sooner or later that it was no other than the Latter-day Saints; that it was the Prophet Joseph Smith who received that revelation in this dispensation. The truths revealed to the Prophet Joseph Smith, that we are presenting to the world, will demonstrate that he was a Prophet of God, and not a man with false ideas or vicious doctrines, as our enemies declare. I feel that every step forward, every advance we have made is towards the goal of success, and the firm establishment of the Church of Jesus Christ, representing the little stone cut out of the mountain that will roll forth and fill the whole earth.

I thought yesterday, when President Lund was pleading with the people, asking them to keep the commandments of God, also when President Joseph F. Smith referred to the proper training of our children, calling particular attention of the people to these two important items, how natural it sounds. Have not these admonitions been given by every inspired man of God from the day of father Adam down to the present time—men whom God recognized as His mouthpieces upon earth? I thought of the words recorded in Deuteronomy, chapter 11, commencing at the 13th verse:

"And it shall come to pass, if ye shall hearken diligently to my commandments which I command you this day, to love the Lord your God, and to serve Him with all your heart and with all your soul,

"That I will give you the rain of your land in due season, the first rain and the latter rain, that thou mayest gather

in thy corn, and thy wine, and thine oil.

"And I will send grass in thy fields for thy cattle, that thou mayest eat and be full.

"Take heed to yourselves that your heart be not deceived, and ye turn aside, and serve other gods, and worship them;

"And then the Lord's wrath will be kindled against you, and he shut up the heavens, that there be no rain, and that the land yield not her fruit; and lest ye perish quickly from off the good land which the Lord giveth you.

"Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes.

"And ye shall teach them unto your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down and when thou risest up.

"And thou shalt write them upon the door posts of thine house, and upon thy gates.

"That your days may be multiplied, and the days of your children in the land which the Lord sware unto your fathers to give them, as the days of heaven upon the earth."

Away back in the beginning of the history of this world we find these teachings, and they are repeated to the Latter-day Saints. I call to mind a revelation given through Joseph Smith the Prophet teaching the same subject. It is in section 68:

"And, again, inasmuch as parents have children in Zion or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of hands when eight years old, the sin be upon the heads of the parents;

"For this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized;

"And their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of hands,

"And they shall also teach their children to pray and to walk uprightly before the Lord.

"And the inhabitants of Zion shall also observe the Sabbath day to keep it holy.

"And the inhabitants of Zion shall also remember their labors inasmuch as they are appointed to labor, in all faithfulness; for the idler shall be had in remembrance before the Lord."

I believe every word of this revela-

tion, and I believe that one of the most important things that rests upon every Latter-day Saint, father and mother, is the training of their children, teaching them the laws and commandments of God. Do we teach our children to pray? If there is a home in all Zion; if there is a father or mother in the Church of Jesus Christ of Latter-day Saints, who do not teach their children to pray they will live to see the day when they will repent of that neglect. I believe with all my heart that God revealed those words to the prophet Joseph Smith, and that parents should follow them strictly.

I believe it was two years ago that Elder A.O.Woodruff in conference referred to the duty of praying in the family, not only praying, but before prayers, reading some part of the scriptures, and advised all to do so. I accepted that advice. We should designate a certain time, just before supper, or breakfast, or just after as the case may be, to get all the family together, and then take 10 or 15 minutes for the purpose of reading to them the word of God, and offering devotion to Him. I promise the father and mother who adopt this as a family rule that they will be blessed in so doing. Their children will bless them in years to come, and they will feel blessed in doing it as long as they live. I have heard others say they have adopted this plan for family devotion in their homes, and through it they have become better acquainted with the scriptures; that they have been better able to teach the Gospel of the Lord Jesus Christ than ever they were before. I earnestly ask every Latter-day Saint family to adopt this plan. I see in the audience Brother E. J. Wood of Cardston, Canada. I stopped at his home on a recent visit to Canada. Every morning there was a chapter read from the Bible, the Book of Mormon, or some other book containing the principles of the Gospel; a hymn was sung, and prayers were offered. He took his turn as mouth, his wife took her turn; his wife's sister was there, and she took her turn; the children took their turn, and the spirit of prayer and peace was in his home, as it

will be in every home where that is done. Not only that, it makes people better, and has an influence for good on all who visit the home. In my home we have prayers night and morning, and my children pray in turn. No matter who comes to visit us, we pray as usual, and they can not help but feel the spirit of prayer. I have had individuals who are strangers to this people and to the Gospel we believe in, come to my home, and they have heard my children ask a blessing upon the food; they have seen them kneel with the family and heard them offer their simple but earnest prayers to God, and I tell you it has had an influence upon them, and it has been an influence for good. Afterwards I have heard of it, outside of the state, while in conversation with men and women who said that the person who visited me reported to them what they had seen and heard.

This is one way of living the Gospel of Jesus Christ, and teaching it to strangers. Everything we do in this life that leads people to understand that we love Jesus, that we love His Gospel, and that we are trying to serve him and keep his commandments, is preaching, by action at least, the Gospel of Jesus Christ. It will have its influence upon every soul. The fruits of the Gospel should be shown in the lives of the members of the Church. I have heard it said that missionaries have been called, set apart, and gone to their fields of labor, never having prayed in public or in the family circle. Thank the Lord there are not many of these, but as long as there is one such there is one too many. I hope and trust that no father, claiming to be a Latter-day Saint, will ever raise a boy or girl in the Church of Jesus Christ to manhood or womanhood and not teach them how to pray.

Last night, Brother Joseph J. Jackson, superintendent of the Alpine Sunday schools, paid a tribute to the results of teaching in our Church schools. He said the Saints in that stake are favored by living close to the Brigham Young Academy, and the teachers in their Sunday schools were nearly all

educated in that grand institution. They had received special training that fitted them for teachers, and had also a testimony that God lives and that Jesus is the Christ; consequently the Sunday schools of the Alpine stake are in a flourishing condition, being blessed with such teachers. I am an advocate of church school education, they are doing valuable work among the Latter-day Saints. I also call attention to the fact that the district schools are doing a good work in this state; and, fathers and mothers, you should let your younger children go to the district schools. Do not take them out when they reach the sixth grade. Let them remain long enough to complete the eighth grade in the district school. Why do I say this? Because, if you take your child out as soon as it reaches the sixth grade, in years to come it will become dissatisfied with the limited education received. There are hundreds of young men, many of them married and too old to attend the district schools, who decide that they must have a better education, after learning the necessity of it, and they are now attending our Church schools. This would not have been necessary if they had not been taken from school so soon. God bless them for the energy that they display in this regard. Many of them, if they had been left in the district school a couple of years longer, would have completed a course in the two higher grades, and, more than likely, would have been satisfied, and received education enough to have fit-

ted them for the occupation they had to follow. Therefore, I hope and trust that the fathers and mothers will see that the boys and girls are educated sufficiently. The world can not deplore the lack of religious training, or devotion to religion, any more than the Latter-day Saints do. We have been taught the need of it from the first, and the benefits have been shown to us in our Church schools, and in our lives here in the Rocky Mountains.

I ask the blessings of God upon all the people, and upon His Church. I am proud indeed to belong to the Church that has all of the principles in it that Jesus Christ taught. I want to emphasize the statement made here by Brother John W. Taylor this morning, that no one principle will ever save a soul in the kingdom of heaven. One good act will never save a person, but one bad act may be the means of his downfall and damnation. We, as Latter-day Saints, know what the teachings of Jesus Christ are. We know what the revelations are that have been given to us through the Prophet Joseph Smith, and all of the prophets of God in this dispensation, and we should try to honor every one of them. In order to receive the exaltation we all so much desire, I know we must obey them all. God give us strength to do it, is my prayer in the name of Jesus Christ. Amen.

The choir sang. "We thank Thee, O God for a Prophet," and benediction was pronounced by Elder David H. Cannon

## THIRD DAY

Tuesday, Oct. 6, 10 a. m.

The choir and congregation sang the hymn :

Redeemer of Israel,  
Our only delight,  
On whom for a blessing we call;  
Our shadow by day,  
And our pillar by night,  
Our King, our Deliverer, our all.

The opening prayer was offered by Elder Joseph W. McMurrin.

Singing by the choir and congregation:

O ye mountains high,  
Where the clear blue sky.  
Arches over the vales of the free,  
Where the pure breezes blow,  
And the clear streamlets flow,  
How I've longed to thy bosom to flee.

**PRESIDENT JORN R. WINDER.**

Processes of going into debt—How to keep clear of it.

My brethren and sisters, I have almost lost my voice through a cold, and I scarcely feel able to occupy this position; but I do desire to say to you that I heartily endorse, and am in full accord with, the remarks made by President Smith on Sunday morning. Many things were mentioned that I would like to speak of if I were able to do so, but one in particular, I think, is important for the Latter-day Saints to observe, and that is in relation to going into debt. Evidences come before us frequently that many of our brethren are still contracting debts which they are hardly able to meet. If you ask a man how he first got into debt, sometimes the reply will be after this manner: "Well, I had a piece of land, on which I wanted to build me a house. I had at my command about \$1,000, but I wanted a house that would cost at least \$3,000. A \$1,000 house in these days is not sufficient and I felt that the land was worth \$1,000, and I would lay out \$1,000 on it, and then I could borrow at least \$1,000 more and mortgage the place." What is the re-

sult? The man had his land, and he had \$1,000. He borrows \$1,000 or \$1,500 on what he has, and places the whole under a mortgage. He perhaps has to pay exorbitant interest. The first thing he knows his circumstances may change. He may lose his situation, or he may have sickness, and his pay stops; but the interest continues on, and by and by he finds himself unable to meet it. His obligation becomes due, his property is foreclosed, it is probably sold at a discount, and he loses his home and all he had. Now, I know some in our community today that are just in this condition. Hence I want to sustain what President Smith said, and to warn our brethren, especially our young brethren, not to go in debt. If you have \$1,000, and that is all you do have, be satisfied and content with a \$1,000 house, until you have more means to enable you to add to it and avoid paying interest, which, it is said, never sleeps; it is always going on.

The report made here by Brother Pond president of Bannock stake, showed how easy it is for us to launch out beyond our means. He said that some of the brethren who had gone up to Snake river valley would take up 160 acres of land, spend means on it and improve it, and then when the payments for the land became due they could not meet them. In this emergency they would borrow, and mortgage the land with all they had put on it and the first thing they knew the note became due, they could not meet it, and they were sold out. It seems to me that it would be far more judicious for a man to take up 40 acres that he could pay for than to take up 160 acres that he could not pay for. Let him cultivate the smaller piece carefully, and probably he would find it sufficient. At all events, he would be secure against obligations.

I would say, if you will pardon me for doing it, that from the day I came

into the valley I have proposed never to go in debt. I have always tried to live within my means. A person who has \$100 a month salary is on the safe side if he lives on \$90 a month; but if he spends \$110 or \$120, he is going down hill all the time, and this is too much the case among us at the present time.

There are other things that come to my mind. Sometimes we are extravagant. For instance, a farmer has a vehicle, and it is growing old. It perhaps needs a new spoke or two, or the tires need setting, and \$10 would repair it sufficiently to last him another year; but along comes an agent and offers him a new carriage for \$100, and the farmer thinks he might just as well have the new one as to fix up the old one. So he gives his note for the \$100, drawing 10 per cent interest probably. At the end of the year the \$10 it would have cost him to fix up the old carriage has gone for interest, and he owes the \$100, and perhaps in a worse condition to meet it than he was when he incurred the debt.

I might go on and enumerate many things of this kind, and I feel, as President Smith said, that the time has come when we should carefully look into these matters. We may not always have sunshine; we may not always have prosperous times, and now is the time for us to trim our sails and keep as close to shore as possible.

I do not feel able to say more, but I repeat what I said in the beginning: I am in full accord and harmony with my president and with Brother Lund. The three of us work in unison together. God bless you all, brethren and sisters, in all your labors, is my prayer in the name of Jesus. Amen.

#### ELDER WILLIS E. ROBINSON.

(President of Wayne Stake.)

My brethren and sisters, I appreciate the privilege of attending this conference and of listening to the good instructions we have received. If I shall be blessed with a portion of the Spirit that has been poured out upon other speakers, I will endeavor to represent the Wayne stake of Zion.

The Wayne stake of Zion, geographically speaking, is situated in the southeastern portion of this state, with the Sevier stake upon the west (from which it was detached), the Panguitch stake upon the south, the San Juan stake on the east, and the Emery stake on the north. It is located partially upon what we would call the rim of the basin. The western portion is high, and it is somewhat difficult to mature crops there; while in the eastern portion we have a semi-tropical climate similar to that of southern Utah, where the people can raise almost anything they are inclined to plant and cultivate. So that we have a variety of products in the Wayne stake of Zion. We are isolated from the railroads, and we have no corporate properties to aid us in taxation, but are compelled to rely upon our own resources in this respect. Generally speaking, the people own their own homes. While the subject of mortgages has been discussed here, I have been reflecting on the condition of the people in our stake, and I believe that a conservative estimate would show that there are not a score of mortgaged homes in the Wayne stake of Zion. I am very well conversant with the situation, as I live near the recorder's office, and know pretty well what homes are mortgaged, and I am thankful for this condition. The people in our stake are not wealthy. While they own their own homes, they are upon the frontiers. They have been struggling to maintain their foothold, and have succeeded in making themselves somewhat comfortable; yet the outflow of emigration to the north, during the past two or three years, has been of such a nature that we are barely holding our own, so far as numbers are concerned. I can speak of the people of Wayne stake as a good people. We have eight organized wards, and five branches. The country is so situated that branches are almost as numerous as wards. From one end of the stake to the other it is about 80 miles in almost a direct line, and it includes all of Wayne county and a small portion of Garfield county. I believe that all our wards are fully organized, excepting

one ward, which is lacking a Bishop's counselor. The people are trying to live their religion. Our High Councilors are good men, our home missionaries are active, and the people, as a rule, are feeling as well in the principles of the Gospel as I have known them to be for many years. In fact, I think we are trying to keep pace with Zion. In looking abroad in other stakes of Zion, where I occasionally am called on business or otherwise, and making inquiries in relation to existing conditions, I have come to the conclusion that the Latter-day Saints are about equal in point of religious devotion. There may be instances where they are more mixed up with an outside element than we are in the Wayne stake, and this, of course, must be taken into consideration. We have been fortunate in this regard, and we have only one saloon in our stake, and that has such a lonesome appearance that I am inclined to think it will soon die a natural death. We teach the people not to sustain it, and let it go its own way—and I was going to say, then we pray for its early demise.

We have many opportunities there that are yet undeveloped. We have a well watered county, and the people are engaged in taking out canals and making reservoirs, and we hope in the near future that we may be able to present at the State Fair some of our products which, we feel, are equal in merit to many that are on exhibition at the fair.

I feel well in this work. I am pleased to say that the presidency of the stake stand as they did when it was organized, and I trust so long as I may be permitted to remain in that presidency this condition of affairs may continue. There has never yet been a time when we have had to say that the majority rules in the presidency. We have reached unanimous conclusion on every occasion before taking action upon anything. We are in harmony with our High Council, and with the various wards and organizations.

I can testify to you of the truthfulness of this great work. If our friends in the world should come here and see

the devotion that is manifested by this people, they would be forced to the conclusion that there is something more in "Mormonism" than they have given it credit for. I ask the blessings of the Lord upon our efforts to serve Him and keep His commandments, that we may be in harmony with one another and with our Father in heaven; that what we hear during this conference may not fall idly upon our ears, but that we may take it to our homes and put it into practise, so that when we come to another conference we may be able to say that good has resulted from our teachings, and thus keep pace with the onward progress of this great work. That the Lord may grant these blessings, I ask in the name of Jesus Christ. Amen.

#### ELDER HYRUM M. SMITH

Gospel truth being recognized in the world—Vision of the Prophets Lehi and Nephi—Fulfillment of their predictions—Charity toward those who know not the truth.

I pray that the words which I may speak may be guided by the inspiration of the Spirit of the Lord, that they may follow appropriately that which has already been spoken, and be of benefit to the Latter-day Saints who have gathered here. I have rejoiced greatly in the conference, and I have been very glad in my heart to be permitted to meet with you in these great memorial meetings, which have been held, by commandment of the Lord, annually and semi-annually since the Church was established in the year 1830. I feel in my heart to praise the Lord for the advancement and progress that has been made by His people; that His hand has been and is over His Saints; that He is leading them, and that they are not being led by men. We are often inclined to speak of the brethren whom the Lord has placed at the head of His Church, as the leaders of the Church; but they themselves rejoice that they have not the full responsibility of leading this people, but that the Lord himself is leading us, and that He is inspiring those whom He has chosen to stand at our head on the earth.

I have been impressed by the many

testimonies that have been borne by the brethren who have spoken, and the great stress that has been laid upon the fact that the Gospel has been restored in this day; that Joseph Smith was raised up of God and was indeed an inspired prophet, and that he was the instrument in the hands of the Lord to establish the Church which has convened this great conference. The hand of man has not been in it, only so far as that hand has been guided by the inspiration of God Almighty.

We have also listened to some comparisons made between the true Church and the other churches of the world, and some very sharp contrasts have been defined. We have been given to understand that some of the principles of the Gospel of Christ revealed in this dispensation are finding their way into the systems of men. What do we see in this? So far as I am concerned, I do not see that those who are incorporating the principles of Christ in their systems are doing it with the view of getting nearer to the Church of God, because they already believe that they have the Church of Christ. They have believed it for many years. I see in this the fulfillment of the prophecies of God made in times gone by, and repeated to the Prophet Joseph Smith by the angel Moroni and other angelic ministers who came to him during his boyhood. I see in it the beginning of the fulfillment of the prophecy of the Prophet Joel, through whom the Lord said:

"And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions;

"And also upon the servants and upon the handmaids in those days will I pour out my spirit."

I do not believe that these principles are being incorporated into the systems of the world because the man-appointed leaders of the systems have particularly desired it. I am of the opinion that they have had to yield to the public sentiment that is growing in the breasts of mankind, demanding that

these truths be adopted. And this is the Spirit of God working among the children of men; and it will continue to work among them. This prophecy will be fulfilled, and mankind shall desire to know the truth. Many of them will seek it, and they will go to their leaders and enquire of them concerning the restoration of the Gospel and the principles of the Gospel of Christ as now promulgated in the world by the Elders of this Church. If satisfaction cannot be given them, then the sentiment will become so strong and so universal that the leaders of the systems of men will have to yield to the demands of the people as they shall be influenced by this unseen power, which is nothing more nor less than the Spirit of God being poured out in measure upon the children of men.

It is no source of rejoicing to the Latter-day Saints that so many millions are ignorant of the truth. It is no great reason for boasting on our part, that changes are being made in the systems of men, and that revealed principles are being adopted by them. While it may show forth their vulnerable parts, and give an opening against which the atheist may direct his shafts of sarcasm, yet the Latter-day Saints will not raise their voices in derision concerning them. Rather will we rejoice that mankind will receive principles of truth, incorporate them in their systems, and live them in their lives. The Gospel has been restored in our day for the benefit of the world, and we deplore the fact that the world to such a great extent are without a knowledge of it. And I am not inclined to believe that they are in this condition of ignorance because they prefer it. The Book of Mormon does not lead one to that conclusion. Read the great vision that was given to the Prophet Nephi, after it had been shown to his father Lehi. Lehi had related the vision to his sons, and Nephi had been filled with a desire to see it himself. The Lord granted him his desire, according to his faith; and a vision of the world, from the beginning to the end of it, was

shown unto Nephi, and he was permitted to write much of it. This was six hundred years before the time of Christ. In the vision, Nephi beheld the Virgin Mary, and he saw an infant in her arms, who was the Redeemer of the world. He saw the ministry of the Savior; saw Him heal the sick, perform mighty miracles, and declare righteousness and redemption to the world; saw Him lifted upon the cross by evil men, and suffer ignominy and death. He saw the labors and ministry of the Twelve Apostles of the Lamb of God, and afterwards saw the people rise up against them, persecute them, put them to death, and almost exterminate the Saints of God. Nephi saw all this, and wrote of it. Furthermore, he tells us, in the 13th chapter of I Nephi :

"And it came to pass that I saw among the nations of the Gentiles the foundation of a great church.

"And the angel said unto me, Behold the foundation of a church, which is most abominable above all other churches, which slayeth the Saints of God, yea, and tortureth them, and bindeth them down, and yoketh them with a yoke of iron, and bringeth them down into captivity.

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"And after they (the Jewish scriptures) go forth by the hand of the twelve apostles of the Lamb from the Jews unto the Gentiles, thou seest the foundation of a great and abominable church, which is most abominable above all other churches; for behold, they have taken away from the Gospel of the Lamb, many parts which are plain and most precious; and also many covenants of the Lord have they taken away.

"And all this have they done, that they might pervert the right ways of the Lord that they might blind the eyes and harden the hearts of the children of men.

"Wherefore, thou seest that after the book hath gone forth through the hands of the great and abominable church, that there are many plain and precious things taken away from the book, which is the book of the Lamb of God.

And after these plain and precious things were taken away, it goeth forth unto all the nations of the Gentiles; and after it goeth forth unto all the nations of the Gentiles, yea, even across the many waters which thou hast seen with the Gentiles which have gone forth out of captivity; thou seest be-

cause of the many plain and precious things which have been taken out of the book, which were plain unto the understanding of the children of men, according to the plainness which is in the Lamb of God; because of these things which are taken away out of the Gospel of the Lamb, an exceeding great many do stumble, yea, insomuch that Satan hath great power over them."

From this you may gather some idea as to why the world is in ignorance of the Gospel.

Nephi saw that when the seed of his father had dwindled in unbelief and most of them had been destroyed because of their wickedness, people came to this land out of captivity, where they might be secure in the worship of God. The blessings of the Lord, he says, were with them, and in due time, when the mother nation came to make war upon them and were arrayed in battle against them, God was with them. They had left the nations of the Gentiles and had come to this land of promise, where they might worship God according to the dictates of their own consciences, and the Lord preserved them from their enemies. He saw these people going forth among the seed of his brethren (who are now as we know, the Lamanites), taking with them the Bible, the book which had proceeded from the mouth of the Jews, and from which had been taken, by the great and abominable church, many great and glorious principles of the Gospel of Christ, and he beheld that many people did stumble because of the most plain and precious parts of the Gospel which had been taken from the book. But he goes on to say that the Lord would give unto the people who dwelt upon this continent the Gospel in its purity.

"For behold, saith the Lamb, I will manifest myself unto thy seed, that they shall write many things which I shall minister unto them, which shall be plain and precious; and after thy seed shall be destroyed, and dwindle in unbelief, and also the seed of thy brethren; behold, these things shall be hid up, to come forth unto the Gentiles, by the gift and power of the Lamb;

"And in them shall be written my gospel, saith the Lamb."

Brethren and sisters, we see the fulfillment of this great prophecy in the coming forth of the Book of Mormon. That is the book which Nephi saw come forth unto the Gentiles, containing those plain and precious principles which had been taken from the other book, by reason of which mankind were in doubt and without a knowledge of the pure Gospel. Therefore, I say I do not believe the people are in this condition of unbelief, indifference and contention because they prefer to be in that condition, but because for centuries they have been led by men who had not themselves a knowledge of the truth. Their eyes have been blinded to the truth, while they have been led to believe that what they received was the truth. By reading this glorious revelation that has come forth in our day, in the Book of Mormon, we shall find these great principles of truth revealed anew. Furthermore, the Lord pronounced a woe upon those who will stand up and declare, "We have a Bible, and we want no more Bible." He has denounced such; for who is the Lord that He cannot give more to His children? He has made other promises in addition to this. He has declared that there are many other records still to come forth, containing His word to men who have lived upon this earth, and they will come forth in due time to corroborate the words of the Bible and the Book of Mormon, and to establish the fact that all the children of the world are the sons and daughters of God; that He is mindful of them all, and that to all of them will He reveal His word. He spoke thus to the Nephites:

"For behold, I shall speak unto the Jews, and they shall write it; and I shall speak unto the Nephites, and they shall write it; and I shall also speak unto the other tribes of the house of Israel, which I have led away, and they shall write it; and I shall also speak unto all nations of the earth, and they shall write it."

These records shall come forth, my brethren and sisters, and it ill becomes any man to stand up and attempt to limit God in the exercise of His di-

vine right to speak when and to whom He pleases. We have an evidence of the truth of this in connection with the Book of Mormon itself. A portion of the plates from which the Book of Mormon was translated was sealed, and has not yet been translated, but under the promise of God shall be made known to the people. When these things shall come forth, they will furnish additional and incontrovertible proof that the Book of Mormon is indeed from God. And why should it not be? Have you read the book? Does it not contain revelations and visions similar to the Bible? Does it not contain the same glorious Gospel, and the same mighty exhortations to men to serve God and to turn from their evil ways? Yes. And furthermore, it is a book that has never been contaminated or tampered with by man; and none of the words written in that book have ever been changed by any man or church. They are the pure words of God, as they were given through the inspiration of the Spirit to the prophets who wrote them anciently. Thank and praise God, that in His mercy He has revealed these things to the earth in these days, in fulfillment of prophecy, and that the truth is spreading abroad, and this spirit is being poured out upon the world. Because of the teaching of these additional precious principles of the truth, which have been lost for centuries, the world is enquiring after the truth, and the denominations are being compelled, little by little, to yield to this demand and sentiment of the people through the workings of the Spirit. That is the way I view it. May the Spirit of God continue to be poured out upon the people, that they may desire the truth, aim to do right, strive to know God, and never rest satisfied until they receive the pure Gospel of Christ and enjoy its privileges and blessings, even to the extent that it shall come to them in power, in majesty, and with much assurance, leaving no room whatever for doubt. In this way has the Gospel come to you. So is it being carried to the nations of the world. So is it

being accepted by thousands. And so shall this great and mighty power which has been revealed in our day—the Holy Ghost—come to man, and the authority of Almighty God be spread abroad, until all mankind shall be redeemed from their sins, when it shall be a pleasure for men to adopt the truth in their religions.

You Latter-day Saints ought to praise God; but in your thankfulness for the greater blessings which you enjoy, you ought not to denounce others because they have not so much good as you have. No; our whole souls should be filled with pity because of their condition, and we should sympathize with them because of their ignorance and blindness because they are being led by blind guides. We should go forth among them with the sole desire in our hearts to manifest unto them that which God has revealed unto us, and carry to them that which has made us free and happy, and which has made us in very deed the Church and people of God. That should be the feeling of the Latter-day Saints. I feel so at this present time, my brothers and sisters. Sometimes I feel otherwise, because the spirit of humanity and the weakness of the flesh overcome me and cause me to do and say things which are not in accord with the Gospel of Jesus Christ. May the Lord forgive it, and help me to become so strong that I may overcome it, so that I may see in all men the children of God, and that I may understand that it is the desire of our Father in heaven that all shall be saved in His kingdom. May I feel a great pleasure and joy in doing my part, and a greater pleasure and joy in seeing all the Latter-day Saints doing their part towards carrying this grand Gospel to all the nations of the earth, that they may hear and, if it please God, yield obedience to the truth. May the Lord bless the Latter-day Saints. May He bless the people of the world. May His Spirit be poured out in more abundance than it has heretofore been. May the people of the world seek after truth to a greater extent than they have already done. May they desire to serve God. May the spirit of good, and

not of evil, of love, and not of hatred, of philanthropy, and not of envy, be poured out upon the people, to the consummation of all the righteous purposes of the Lord, and may we live long to see the accomplishment of much of it, is my prayer in the name of Jesus. Amen.

Elder Thomas Ashworth sang a sacred song, of which Sister Mary Kelly is the author. The music is the composition of Brother Joseph J. Daynes.

#### ELDER B. H. ROBERTS.

**Testimony**—Prophetic character of Elder Pratt's hymn—Recent literature on Mormonism—Philosophical attempt to account for it—Accounting for Mormonism tested—The Church the witness of its own divinity—Home ministry of the Church—Concluding reflections.

My brethren and sisters, I desire to bear you my testimony that during this conference there has been a rich outpouring of the Spirit of God upon His servants; my heart has been made glad, and I have rejoiced in the truths we have received. I do not bear this testimony to you because I think it is necessary to confirm the words that have been spoken, nor in the hope of adding emphasis to what has been said, nor to convince you that you have listened to the truth. The Spirit of the Lord, I am confident, has borne record to your souls already as it has to mine, that what we have heard in this conference is true, is precious, and is the word of the Lord unto the people. I merely bear you my testimony that you may know that in my heart also the Spirit has given witness of the good things we have received from God, and that I am one with you in the enjoyment of these blessings.

I am now called upon to address you for a short time, and I desire to be under the same influence that my brethren have enjoyed while speaking. Yet when I come to view my own life, I confess that it is with some degree of fear and trembling that I ask God in my heart for this blessing; for the reason that I cannot feel altogether that I merit it, but am under the necessity of trusting in the mercy and grace of God. Such is the weakness of human nature that I presume—at least I speak

for myself—if it were not for God's goodness and grace and for His willingness to help those who are striving to overcome and to be His servant's, it would be almost beyond man's power to approach God with sufficient confidence to obtain the outpouring of His Spirit and power. It is in this spirit, my brethren and sisters, that I approach the Lord on this occasion—with fear and trembling, acknowledging my own weakness and imperfections before you all; and if God in His mercy will pour out His Spirit and grant us a blessing through the words I may speak, then shall the honor and the praise and the glory be accorded unto Him. Moreover, we desire, in this way, that is, through His Spirit, to be taught of God, and not of man, nor by the spirit of man.

Many beautiful thoughts were awakened in my mind by the singing of that splendid hymn composed by the late Elder Parley P. Pratt, and sung by his grandsons in this conference. The hymn was originally published upon the cover of the first number of the "Millennial Star," in the month of April, 1840; and if I were going to take a text on this occasion it would be the first verse of that hymn:

The morning breaks the shadows flee;  
Lo! Zion's standard is unfurled,  
The dawning of a brighter day  
Majestic rises on the world.

Sixty-three years of experience has demonstrated the inspiration of God in that utterance. If in thought you will go back to that time—1840—and take account of the progress made by the nations of the earth since then, you will find that there has been more advancement in arts, in sciences, in mechanics, in scientific and religious thought, than in any five hundred years previous to that time. Truly the dawning of a brighter day has arisen majestically on the world! The dawn of that day began when God once more renewed divine communication with men. When He graciously revealed Himself and His Son Jesus Christ to a Prophet and announced the incoming of the Dispensation of the

Fullness of Times, in which should be gathered together all things in one, even in Christ, whether they were things in heaven, or things on earth. That was the beginning of the dawn of that brighter day. Since that event flood upon flood of light has come to the earth, making it radiant with intelligence. The direct result of the dawning of that brighter day has been the restoration of the holy Priesthood of God—the power of God given to man, by which man may co-operate with Gods and angels in bringing to pass the purposes of Jehovah. Also with the restoration of the Priesthood has come a profounder knowledge of the things of God; a better understanding of the character and being of God; of the relationship which man sustains to Him; the establishment of the Church of Christ; together with broader views of the plan of man's salvation and the redemption of the earth. I believe also that with this flood of knowledge concerning these highly spiritual things, there has come into the world, almost imperceptibly, a more generally diffused and brighter spirit of intelligence than was known before; like collateral rays shooting off to right and left from the more direct light of God's revelations which ushered in the great work of the last days. By those collateral rays of light men have been led to those great discoveries in the arts and sciences and in mechanics, which make our age so wonderful as an age of progress and enlightenment. If I am right in this conjecture respecting this diffusion of a more general spirit of intelligence in the world as a result of the renewed direct communication between heaven and earth, then we should not be surprised, and I am sure that none of us are envious in the matter—we should not be surprised, that the sects and parties in the world, outside of the organization known as the Church of Jesus Christ of Latter-day Saints, should partake of some of the rays of light emanating from this central spiritual sun. Why, in olden times, even the beggars and strangers were welcome to the crumbs that fell

from the Master's table and so the inhabitants of the earth, now if they cannot accept the fullness of the Gospel, are welcome to such fragments of that truth as may penetrate their understandings. I rejoice that they are partaking in a measure of these things; and while I believe with Elder Cowley that perhaps they are not designedly accepting them in order to honor God, still I am of the opinion that such is the wisdom of our Father that He will overrule their partial acceptance of the truth to His glory, and ultimately to a more rapid moving forward of the great work that He has in hand. After awhile, those who are now taking up fragments of the truth into their creeds will be under the necessity of comparing notes and tracing things to their source, and when they do that they will learn that these great religious truths are not man's discovery, but God's revelation unto the inhabitants of the earth, and that they were revealed through His chosen instrument, the Prophet Joseph Smith.

It is not, however, in this direction that I would lead your thoughts on this occasion. I want to speak, if I shall enjoy the liberty of God's Spirit, upon another subject. Some of you perhaps are aware of the fact that I have been giving some attention of late to the literature on "Mormonism;" not only that which we ourselves publish, but that also which is published by others. The publications on "Mormonism" during the last five years, I believe, are more numerous than in any 20 years previous to that time. The last five years have witnessed an awakening of thought upon our religion. More, and ever more attention is being given to it. More newspaper articles, more magazine articles, more volumes—some of them quite pretentious—have been written on "Mormonism" than ever before, and indicate the universal interest taken in the subject. The books and magazine articles have been written from various standpoints; some of them in the old spirit of bitterness, and some of them are intended to be written in a spirit of fairness. Yet I marvel at their

ideas of fairness. One work, written by a noted professor, pretending to be an impartial history, and issued by one of the first publishing houses in the United States, with the view evidently of establishing a standard history of "Mormonism," gives full credence to everything that has been said against us, but the author invariably cautions his readers against every quotation he makes from our own works—and yet that book is put forth as an impartial history of "Mormonism!" Some have attempted to write from a philosophical standpoint, but with the result that they plainly manifest that they have not yet reached foundation principles upon which they can satisfactorily account for Joseph Smith the Prophet, and the great work that he accomplished. Whenever I see my enemy shifting his ground; whenever I see that his eye is not steady, but shifts to the right or to the left, or looks behind, that evidence of uncertainty, of indecision, tells me that I am his master. So, too, with reference to the great work of God. When I see men shifting their grounds, and advancing first one theory and then another to account for "Mormonism," and there is confusion among them, uncertainty, indecision—I know that the citadel of our mighty faith is secure from harm from their attacks; that "Mormonism" cannot fall a victim to their philosophies or their arguments.

Let me, for a little while, draw your attention to at least one of the so-called philosophical solutions of "Mormonism;" a scientific accounting for Joseph Smith. The work I allude to was offered to Yale University as a thesis upon which the author hoped to secure, and I think he did secure, the degree of Bachelor of Philosophy. He candidly confesses that it is an effort to account for Joseph Smith upon some other hypothesis than that he was a conscious fraud, bent on deceiving mankind. When an intelligent man makes such an announcement as that, I know, and you know, that the theories heretofore advanced to account for Joseph Smith are unsatisfactory, that they

have failed. The theory that Joseph Smith was a conscious fraud has fallen to the ground. The charges frequently made and persistently urged that "Mormonism" had its origin in deception and conscious fraud have failed of their purpose. The floods of falsehood with which some men have sought to overwhelm "Mormonism" have not accomplished the end proposed. The Latter-day Saints, after about three-quarters of a century of existence, stand above all the floods of falsehood that have been belched out against them. The work of God has not broken down, it has survived; and the Saints smilingly pity those who would make use of such contemptible means with which to combat the truth of Almighty God. Now, however, we are to be treated philosophically. And the philosophy that is advanced is, unconscious hallucination in the mind of Joseph Smith; partly unconscious and partly conscious possession of hypnotic power, by which the minds of those around him were dominated and made to see things which in reality had no existence; and while the witnesses to the Book of Mormon, and others testify of visions and voices from God honestly enough, still as a matter of fact those revelations had really no objective existence, but were mental hallucinations. And as for Joseph Smith, he was deceived by epileptic conditions. The author I am considering is at great pains to trace the ancestry of the Prophet, pointing out their mental peculiarities and supposed defects, leading up to the conclusion that these defects of mind in his ancestors culminated in epilepsy in Joseph Smith. And hence, we have as the explanation of "Mormonism," epileptic fits in its Prophet, whose hallucinations are honestly mistaken for inspired visions, with partly conscious and partly unconscious hypnotic powers over others! And this theory is presented seriously to one of the first institutions of learning in America as a rational explanation of how "Mormonism" came into existence!

Ernest Renan, the French philoso-

pher, when considering a similar hypothesis to account for the Lord Jesus Christ, overthrew all that kind of sophistry with this simple statement: "It has never been given to the mere aberrations of the human mind to result in the establishment of permanent institutions that influence any considerable number of people." In other words, the dreams and hallucinations of the epileptic end in mere dreams and hallucinations; they never crystallize into great systems of philosophy or into rational religious institutions. They never crystallize into great organizations capable of perpetuating that philosophy and that religion in the world. No matter how nearly genius may be allied to madness, it must remain genius and not degenerate to madness if it exercises any permanent influence over the minds of men.

There is much glamor of sophistry, which may be taken for profound reason and argument, in the work to which I call your attention. But one word answers this philosophical accounting for our Prophet. The work accomplished by him, the institutions he founded, destroy the whole fabric of premises and argument on which this theory is based. Great as was the Prophet Joseph Smith—and he was great; to him more than to any other man of modern times was it given to look deep into the things that are; to comprehend the heavens and the laws that obtain there; to understand the earth, its history, and its mission. He looked into the deep things of God—always, be it remembered, by the inspiration of God—and out of the rich treasure of divine knowledge he brought forth things both new and old for the instruction of our race, the like of which, in some respects, had not been known in previous dispensations. Hence I repeat that Joseph Smith was great; but great as he was, rising up and towering far above him is the work that he accomplished through divine guidance; that work is infinitely greater than the prophet—greater than all the prophets connected with it. Its consistency, its permanency, its pow-

er, its institutions, contradict the hallucination theory advanced to account for its origin.

Let us look at this work for a moment. If one could but draw it clearly in outline, and present it in its originality and greatness, it would be its own witness of its divinity; for in all things it transcends the mere wit of man. Take the Church organization for illustration; and look at it with reference to its being and assemblage of means to the accomplishment of an end. As I understand the Church of Christ its mission is two-fold: first, it is to proclaim the truth; second, it is to perfect those who receive the truth. I think these two things cover, in a general way, the entire mission of the Church. Is its organization competent to attain those two mighty ends? Let us see; and first as to the proclamation of the truth—the work really of the foreign ministry. What provision has God made for that? He has in His Church, first of all Twelve Special Witnesses, the Twelve Apostles, who were chosen in the first instance, by the Three Special Witnesses to the Book of Mormon. I remark in passing that there is a peculiar fitness in the Twelve Apostles—the Twelve Special Witnesses being chosen by those who had been made Witnesses for God by the great vision and revelation He had given them concerning the absolute truth and correctness of the Book of Mormon. Upon these Twelve Apostles rests the responsibility of being witnesses for the Lord Jesus Christ in all the world. That is their special, peculiar calling. You can see, however, if you take into account the extent of their field of labor—for it encompasses the whole round world—that twelve men would not be adequate to meet all the requirements of the foreign ministry. God knew this, and hence He called into existence other special witnesses, to labor under the direction of these twelve, they holding the keys to open the door of the Gospel to all the nations of the earth; for all must hear it, from the greatest to the least. The Twelve, I say, hold the

keys of this foreign ministry; and hence whenever there has been an opening of the door of the Gospel to a foreign nation, one or more of these men holding the keys have been sent to do it. It was for this reason that Heber C. Kimball, one of the Twelve Apostles, was sent to Great Britain in 1837, to open the door of the Gospel in that land; why Elder John Taylor was sent to France and Germany; why Elder Lorenzo Snow was sent to Italy and Switzerland; why Erastus Snow was sent to the Scandinavian countries; why Parley P. Pratt went to Chili and opened the door of the Gospel to the South American Republics; why, more recently, Elder Heber J. Grant was sent to Japan to open a mission. Whether he has accomplished, in his own estimation much or little, it was for the reason that he held the keys of this ministry that he was sent to the great empire of Japan, to open the door of the Gospel in that land; and to open the door of the Gospel to so great an empire is of itself a very great work; and will be accounted as one of the chief items in Elder Grant's career as an Apostle. The Twelve then hold the keys of this ministry, and upon them devolves this responsibility of opening the door of salvation to the nations. But after them, other witnesses are chosen. These are the seventy apostles, or special witnesses, the assistants of the Twelve; under whose directions they labor. At first, two quorums of Seventy only were organized; but with the promise of the Prophet that as the work should expand other quorums would be organized, not only till seven times seven quorums should be brought into existence, but until seventy times seven; "aye," said he, "until there shall be a hundred and forty and four thousand seventies chosen, if the work of the ministry shall require it." So we have continued organizing quorums of Seventy, to labor in the foreign ministry, until now we have one hundred and forty-three quorums in the Church—a body of nearly ten thousand men. They are special witnesses of the name of Christ in all the world, and when their

numbers are considered, together with the privilege we have of increasing them, you can see that ample provision is made, in this respect, for the work of the foreign ministry.

But now let us consider their organization for a moment. Sixty-three members with seven presidents, when the quorum is complete, constitute a quorum. Suppose you were to send an entire quorum of Seventy bodily into the world—I hope that will be done some day—you could break that quorum into groups of ten. You could send with each group a President. It should be remembered here that these Presidents are equal in authority. The council of a quorum of Seventy is made up of seven Presidents, not one President and six Counselors—but of seven Presidents equal in authority. For the sake of order in administration, however, the right of initiative and presidency in the council is recognized as being vested in the senior member by ordination, not of age. And this principle is observed not only in the case of the first or senior president, but all down the line in the First Council, and in all quorum councils of the Seventies. By this simple arrangement all confusion as to the right of presidency is obviated; for no sooner does the Council of a quorum, or any part thereof, meet, in any part of the world, than each President knows at once upon whom the responsibility of initiative, of presidency, rests. But to return to the groups of ten into which the quorum can be divided, with a President for each group. You could break each group of ten into five pairs, and scatter them out among the people, to bear effectual witness of the truth of the Gospel under the provision of the law of the Gospel; for it is the law of the Gospel that the Elders should travel two and two, mainly for the reason, I suppose, that God has declared that He would establish his word in the mouth of two or three witnesses; and it is good when bearing testimony to the world that there should be the legal number of witnesses provided for in the law of God. Moreover, there is a very much needed companionship

and sympathy provided for when the Elders travel two and two; and they are a protection one to the other. You could scatter these groups of ten in one or more states or countries; and they could occasionally meet in group conferences, exchange experiences, give advice and counsel; after which refreshing they could again divide into pairs, scatter and so continue their ministry. Occasionally the seven groups of the quorum could be brought together in general quorum conference, to take counsel for making their ministry more and ever more effectual: to readjust methods; to plan new campaigns; to strengthen each other by a mutual exchange of experiences and sympathy; and do whatever else their combined wisdom, helped by the inspiration of the Lord, would suggest as right and proper to do in the furtherance of their high aim in bringing to pass the salvation of men. Such are the possibilities of a quorum of Seventy. It may become a veritable flying column of **witnesses for God**, sweeping the earth with the testimony of Jesus, and calling the inhabitants of the earth unto repentance! Can you think of this beautiful arrangement for the foreign ministry as having its origin in the alleged epileptic hallucinations of man? Such a conception is palpably absurd, and utterly revolting to reason.

Turn now for a moment to the home ministry of the Church, and what have you? You have your stake organization, with its Presidency of three presiding High Priests, aided in their counsels and labors by the High Council of the stake, consisting of twelve High Priests. This council also constitutes a judicial body for the settlement of difficulties that may not be satisfactorily adjusted in the Bishop's courts. It is, however, an ecclesiastical court of original as well as of appellate jurisdiction. You have a Bishopric in the respective wards of the Church, constituting the local presidency of the Aaronic Priesthood, with quorums of Priests, Teachers and Deacons to aid them in the work of their ministry. The Deacons take care of

the house of the Lord, and are to be assistants to the Teachers when occasion requires. The Teachers are the watchmen upon the towers of Zion, and it is their business to see that there is no iniquity in the Church—no backbiting, no faultfinding, and that the members attend to their religious duties. The Priests' duty is to visit the homes of the people and instruct them in the Gospel. Parenthetically I might say that I marvel sometimes that the Saints do not avail themselves of this help in the management of their households. Where they have sons or daughters who will not be amenable to the instructions of parents, the priests with very great propriety could be invited to meet with them and teach the sublime truths of the Gospel. In addition to these officers of the wards and the stakes, there is in each stake a quorum of High Priests, and one or more quorums of Elders. These constitute the standing ministry in the stakes of Zion, and are authorized to teach the Gospel, to warn all men against evil, and to invite and persuade all men to come unto Christ. These are the provisions made for the home ministry, in the Church organization proper. Time will not admit reference to the auxiliary organizations—the Sabbath schools, Improvement associations, Relief societies, Primary societies, and Religion classes. But from the fireside of the people to the public assembly of worship; from the cradle to the grave, every provision is made for carrying on the work of the ministry, at home, instructing the Saints in the things of God, inviting all to come unto Christ; the object of the Church being to lift to higher, and still higher levels the lives of the Saints of God, until they shall become perfect men and women in Christ Jesus the Lord. Such are the arrangements, in brief, for the home ministry.

Notwithstanding the clear distinctions between the foreign ministry and the home ministry, the lines that separate them may be crossed on occasion. You remember how Paul compares the Church of Christ to the body of a man, and insists that every mem-

ber and every organ is necessary to the perfect working of that organism; that the head cannot say to the feet, I have no need of thee; neither can the feet say to the head, I have no need of thee; nor the hand to the eye, I have no need of thee; all the members of the body, he argues, are necessary. Now, what would you think of a body that possessed a right hand and left hand, yet the right hand would not at need come to the help of the left hand; or the left hand refuse to come to the aid of the right hand? You expect the two hands and arms of a man's body to help each other, under the direction of the intelligence of the mind. And so in the Church of Christ. The home ministry and the foreign ministry cross the line of separation as occasion requires, and come to the assistance of one another in accomplishing the purposes of God. Sometimes the officers who are particularly charged with the foreign ministry help at home; the home ministry sometimes help in the foreign ministry; but all work harmoniously together.

Rising above both these great divisions of the Priesthood stands, as the keystone in the arch, the Presidency of the Church, having control over both departments, and directing the work of God in all the world. Their jurisdiction extends to every corner of the earth. No branch of the Church, however remote, is beyond their oversight. No Elder, let him be traveling where he will, is outside the pale of their authority. Talk of catholicity being one of the marks of the true Church of Christ, as our Catholic friends sometimes do, they shall find here in the Church of Christ a catholicity such as they have never dreamed of. The Church is the church universal; and the President of the Church holds universal jurisdiction. Moreover, as Prophet, Seer and Revelator of the Church he is the source through which God speaks, not only to this people, not only to the Church of Christ, but to all the inhabitants of the earth, and God will hold them accountable for the use they make of the words

He shall speak through His appointed mouthpiece. Do not think that this man's authority is limited to this Church alone. All the inhabitants of the earth are children of God, and He will deliver His word unto them through His prophet. I rather like the idea that all the inhabitants of the earth belong to us—they are God's children, though some of them are in rebellion and will not heed the commandments of their Father just now. But here in the Church of Christ is the center of ecclesiastical government. Here shine forth those rays of light that will grow brighter and brighter until all the inhabitants of the earth are enlightened by them.

Now, what do you think of this effort of philosophy to account for "Mormonism?" How insipid, how foolish, how contemptible, how inadequate are the theories of men to account for even the organization of this Church! The Church is its own witness! As the stars, "singing ever as they shine, proclaim the hand that made them is divine," so, too, this work, the restored Gospel—the Church of Christ—proclaims that it has a divine origin, and that there is in it a divine power working out the purposes of God. Then let the imitators go on. Let them choose Apostles, if they want to—and some of them have them; let them have Seventies, if they want to, and some of them have them; let them accept this doctrine and that doctrine until they shall have the complete organization and the complete doctrine in form, if they want to; but there is one thing they never can get, worlds without end, and that is the spirit of this work, which gives it life and power. This work will always be distinguished from the works of men, in that there will be imminent in it the Spirit of God working His sovereign will. And that is something they cannot imitate.

My brethren and sisters I rejoice in the truth. I rejoice in the Gospel of Jesus Christ. It satisfies me completely. It responds to the hungering of my spirit. It meets the demands also of my intellectual nature. And as I see the growth of intelligence among men,

an increase of scientific knowledge, a broader understanding of the universe, a comprehension of the extent and grandeur of the works of God, I see in "Mormonism" that which rises up to meet this enlarged knowledge of man. "Mormonism" teaches man that he is a child of God; it tells him that he has in him divine elements that partake of the nature of God; that he may live forever, and that he may go on from one degree of excellence unto another until he shall attain unto something that is truly grand, truly great, worthy of a God to give, and worthy of a Son of God to receive.

I rejoice in these truths. They cannot be accounted for by any theory that refers their origin to hallucinations of an epileptic's mind. They are too substantial, too grand, too rational, too sublime, too soul inspiring, to have any such contemptible origin. Their own intrinsic value—their own self evident truth—the institution to which they are committed as to a sacred depository for the benefit of mankind—The Church—all this proclaims their divine origin.

May God seal the truths of the Gospel upon our hearts, and make them precious to us, is my humble prayer in the name of Jesus. Amen.

#### PRESIDENT JOSEPH F. SMITH.

While I realize, as you all do doubtless, that it may be wholly unnecessary for me to say what I am going to say, yet I feel prompted to say it, and let it go for what it is worth. I have been delighted with the most excellent discourse that we have listened to; but I desire to say that it is a wonderful revelation to the Latter-day Saints, and especially to those who were familiar with the Prophet Joseph Smith, to learn in these latter days that he was an epileptic! I will simply remark, God be praised, that there are so many still living who knew the Prophet Joseph well; and who are in a position to bear testimony to the truth that no such condition ever existed in the man. He was never troubled with epilepsy. Of course, this may be unnecessary to say,

after the magnificent arraignment made by Brother Roberts of this fallacious, foolish, nonsensical theory—this “fried froth”—gotten up by vain philosophers to account for something they would like to destroy from off the face of the earth, but are impotent to do it.

The choir and congregation sang the hymn which begins:

Guide us, O Thou great Jehovah.

Benediction was pronounced by Elder Joseph M. Tanner.

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#### CLOSING SESSION.

Tuesday, Oct. 6, 2 p. m.

The choir and congregation sang:

How firm a foundation, ye Saints of the Lord,  
Is laid for your faith in His excellent word!  
What more can He say than to you He hath said,  
You who unto Jesus for refuge hath fled.

Opening prayer was offered by Elder Joseph E. Taylor.

The choir and congregation sang:

Now let us rejoice in the day of salvation,  
No longer as strangers on earth need we roam;  
Good tidings are sounding to us and each nation,  
And shortly the hour of redemption will come.

#### PRESIDENT JOHN R. WINDER.

Distinction between gathering of the Saints and Salvation Army colonization—Law of tithing—Acceptance of principles of the Gospel would benefit the world—Sacredness of Temple work.

I am very glad, brethren and sisters, to have another opportunity of meeting with you in this conference, and I pray that the Spirit of the Lord may be abundantly poured out upon us this afternoon, as it has been thus far.

Two or three things were mentioned yesterday that I have thought about today. One was in relation to gather-

ing. A comparison was made between the gathering of the Latter-day Saints and the colonization or gathering of the Salvation Army. It struck me very forcibly that there was no proper comparison between them. The gathering of the Latter-day Saints was inaugurated by revelation, through Joseph Smith the Prophet. It is part and parcel of the Gospel of this last dispensation, and it was preached in a very early day. I remember distinctly that when I first heard the Gospel there was little said about the gathering; but, it was very remarkable that every person who received the Gospel began to prepare to gather with the Saints. When they received the Gospel they received the spirit of gathering with it. As I understand it, the Salvation Army is simply colonizing. Consequently, I think there is considerable difference between the gathering of the Latter-day Saints and the colonization of the Salvation Army.

Another matter mentioned was in relation to tithing. It was stated that some of the Christian denominations are commencing to pay tithing. Now, I remember that as long ago as when I was a member of the Church of England, the principle of tithing was taught in that church. But, there was one difference between the tithing collected there and the tithing of the Latter-day Saints: one was collected by law, the other is a voluntary contribution. I have known a person to send his team into the grain field and take the tenth shock of grain out of the field, if the man did not pay the money. I have seen this done myself. So it is nothing particularly new to them, though it may be to the Methodists. I look upon the tithing of the Latter-day Saints as entirely different to that practised by other denominations. The principle of tithing came to us by revelation, the same as did all the ordinances of the Church.

Again, while the brethren were speaking of these organizations accepting some of the principles of the Gospel, it occurred to me that it would not be a bad thing if they accepted every one of the principles of the Gospel, provided they practised them, because it would

have the effect to better the condition of all the people in the world. I have the same opinion regarding that as I have in relation to the ordinances in the temples. It has been said that things are taught in the temples which cannot be spoken of outside. I want to tell you—and you who have been there know what I say is the truth—that every principle taught there is of a holy and sacred character. They are all calculated to make people better, to make better fathers, better mothers, and better citizens of the United States. This statement could be verified by thousands in this congregation. So true is this that one president of a stake has commenced to organize the people in his stake to go to the temple and work for the dead; and one reason he assigns for doing this is that the people who attend to ordinance work in the temple make better members of a ward, better fathers and mothers, and better citizens; consequently he wants all the people in his stake to go to the temple, and partake of the blessings and spirit of that holy house. I think this is an example that might well be followed by other stakes of Zion, where they are so situated that they can do it. The Prophet Joseph Smith said shortly before his death, that the one thing that was exercising his mind more than any other was in relation to the ordinances for the dead. It is true, a considerable work has been and is being done in our temples. About 2,490,000 ordinances have been performed in all the temples, and about 78,000 have been performed during the past year in the Salt Lake Temple. But we can do more. If this is as important as the Prophet Joseph said it was surely it is our duty to attend to it, and not put it off when we have the opportunity. This is a matter worthy the consideration of all the presidents of stakes. Let them encourage their people to go to the house of the Lord, and redeem the dead.

May the Lord bless us in all our labors, and may we so live before the Lord that we may always have a claim upon His promised blessings, is my prayer in the name of Jesus. Amen.

#### PRESIDENT ANTHON H. LUND.

Comprehensive redemption—Salvation includes dead as well as living—Sacredness of work done in temples.

The subject Brother Winder alluded to—work for the dead—is a very interesting one. It is a principle peculiar to the Gospel as preached by us. There are churches whose members believe in praying for the dead; but we believe in working for the dead. It was a new thing when the Prophet Joseph laid this principle before the world. The Christian world had been taught for hundreds of years that death ends all with man; that if he did not believe in Christ at his death there was no hope for him. When you consider the small number of the inhabitants of the world who have heard of the name of Christ, and then think of all the rest being damned because they did not obey that which they had never heard, the inconsistency and injustice of such a doctrine as that is very apparent. The Gospel of Christ was formulated in love. God is love. He loved His children so much that He sent His Only Begotten Son, who gave Himself a sacrifice for the sins of all. Jesus came and filled His mission. His name has been preached to the nations for centuries. Yet the Christian world today does not constitute a third of the whole population of the globe. The other two-thirds do not believe in Christ, and when they die, according to some, their chance of salvation is gone. We believe that the Gospel is much broader than this. We believe that the plan of salvation, formulated before this earth rolled into existence, was framed by heavenly beings who could see the future, and who understood what would take place, and were able to provide for the salvation of all who should inhabit this earth. They did so. We have learned, through the Prophet Joseph, that there is a possibility for those who have departed, to hear the truth, to believe in God and in His Son, to repent, and to have the ordinances of the Gospel performed for them. I know that many have held that these doctrines are blasphemous; but they are

not. They are principles that give hope unto men. You have heard perhaps of the Dutch chief who was converted by the Christians, and, as he was going to step into the waters of baptism, he asked what had become of his father and his forefathers. The priest who was to baptize him, being a little more zealous than wise perchance, told him they had all gone to hell. He stepped back and said, "Then I want to go where they have gone." Now, those who hear the Gospel today may ask where their forefathers have gone, and it can be said to them, "They all shall hear the name of Christ, for the Gospel will be preached unto them. If they have not heard it here, they will hear it yonder; and every knee shall bow, and every tongue shall confess His name." Remember, it is the spirit in man that hears, and understands, and wills. This tabernacle of clay is not capable of these functions. The spirit uses the different senses to obtain perceptions from the outer world. And when the spirit, after leaving the body, goes into the spirit world, it can still think, and will, and reason. The intelligent part of man does not die. At some time or other, those authorized to preach the Gospel will minister unto the spirits in the spirit world and lay before them the glorious principles of truth. When the thief on the cross asked the Savior to remember him when He came into His kingdom, Jesus saw that the man was penitent, that he had a broken heart and a contrite spirit, and he comforted him with the promise that "today shalt thou be with me in paradise." I do not think He held out a fallacious hope to this man when He said that he should be with Him in paradise that day. I believe that when the Savior's spirit left His body hanging upon the tree, it went into paradise, and He gladdened the hearts of the spirits there with the glorious tidings that He had conquered, that He had given His life for their redemption, and that everything they had done in their worship pointing forward to His great sacrifice had been

fulfilled, thereby giving validity to their acts.

What joy must have filled them when they heard this! But He did not visit them alone. He went further into the spirit world. He visited the spirits in prison who had once heard and rejected the Gospel. He preached the Gospel unto them, so Peter tells us. Peter also gives us to understand who they were. They were the antediluvians who rejected the message of salvation as preached by the Gospel-preacher Noah. These heard the voice of the Savior in the spirit world. No doubt they had ample time to consider and repent of their acts, and were longing for the time spoken of by Isaiah, when the prison doors should be opened and the captives should go free. Christ did this, according to Peter's testimony. Why did He preach to them? Some have held that He did so to tantalize them over what they had lost. Oh, no! That was not the mission of Jesus. He preached glad tidings unto them, and He opened their prison doors. An opportunity was given in the spirit world for them to receive and obey the Gospel. So with our forefathers, who died without a knowledge of the purposes of God. They will have a chance to hear and receive the Gospel.

Jesus, in His interview with Nicodemus, laid down the law which must be obeyed by all who shall enter the kingdom of heaven. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." In other words, the law was laid down in the eternal councils that baptism is necessary to salvation. But the spirits cannot be baptized. How, therefore, can they obey this law? It must be borne in mind that Jesus extended this law to all. Some have gone so far as to say that it includes little children also; but the Lord has revealed unto us that children, before they arrive at the years of accountability, are without sin, and therefore it is not necessary to baptize them, baptism being for the remission of sin. On one occasion Jesus held up a little child and

said unto His disciples, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." On another occasion, in speaking of children, He said, 'Of such is the kingdom of heaven.' But after they arrive at the years of accountability they must obey this law. This law applying to all men, how shall those who have died obey it? God, in His mercy, has provided that others may perform this ordinance for them in the flesh, and this vicarious work is attended to in temples. We thank the Lord for this glorious doctrine. It raises our hopes for those whom we love and who did not obey the requirements of the Gospel in life. We rejoice that they can have the opportunity in the other life. But those in this mortal life must be baptized for them.

This is not a new doctrine. Paul understood it, and used it in his day as a strong argument in favor of the resurrection. Of what use would it be to baptize anyone if there were no resurrection? Read the 29th verse of the 15th chapter of First Corinthians:

"Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?"

When in England I attended the funeral of a member of the English church and heard the officiating clergyman read the beautiful chapter containing this verse, I wondered what they thought of that verse. But they read it and never commented upon it. I see, though, that Dean Farrar in his book on "The Early Days of Christianity," says, "If Christ preached to dead men who were once disobedient then Scripture shows us that the moment of death does not necessarily involve a final and hopeless torment for every sinful soul." Now, we believe that the law laid down by Jesus to Nicodemus must be obeyed, and that men in the flesh can obey it by proxy for those who have departed. For this reason we have built temples. You may say we have only a small number of temples, that very few can enter there, and that the myriads of spirits in the spirit world cannot be

reached by the mere handful of people who are performing vicarious work here on the earth. In answer to this I will say we believe there will be ample time in the future. We do all that is in our power while God gives us days to live in, and we know there are many more going to join the ranks of the Saints. The Gospel will spread, this land will be the land of Zion, temples will be built in various localities, from one end of it to the other, and the Saints of God living in the Millennium will have this precious labor to perform. Then the veil, I believe, will be much thinner between the spirit world and this; and we will work for the dead, not only in faith that those for whom we labor will accept the Gospel, but with an actual knowledge that they are longing for the work to be done. I look upon the work for the dead as a most glorious principle.

While I am speaking about the Temples, I want to make a declaration here before you, my brethren and sisters. We have been accused of entering into covenants in those holy edifices which are unpatriotic and against our government. Now, I declare here solemnly before you that there is not a word of truth in it; that nobody is called upon to take oath or covenant that militates against our government in the least degree. On the other hand, I will say that those who obey the covenants they enter into there will be better citizens because of it. They cannot help it, because they make covenants there to serve the Lord, to do right unto their neighbors, to live pure lives; and when men do this they will be the best citizens. I suppose there are thousands before me in this Tabernacle who have gone into our temples, and they know it is true what I say. I would not dare to say this before you, if it were not so. I hear that sectarian organizations are going to bring up the alleged endowment oath against Senator Smoot, arguing that he is not capable of giving allegiance to the government on account of the oath he is said to have taken in the Temple. First, there is no oath given or taken; but sacred covenants are entered into; and

secondly, there is not one—I say it again—that is against the government or against a man being patriotic and sustaining the laws of his country.

Brethren and sisters, I feel well to be present with you. I have rejoiced in this conference. I hope the spirit of it will go with us to our different places of abode, and that the spirit of Zion may grow, and union and prosperity prevail amongst the Saints. I ask this in the name of Jesus. Amen.

#### Patriarch John Smith.

A reference to the past—Encouragement to faithfulness—The youth should prepare for the work of the ministry.

My brothers and sisters, it is with peculiar feelings that I stand before you on this occasion. For one thing, it is rather unexpected to me. I feel to ask for your faith and prayers, that something may be brought to my mind that shall edify you and myself. I have listened attentively to the remarks made by those who have addressed us during this conference, and I bear testimony that what has been said to us is true and profitable. Those who have talked to us have done so under the inspiration of the Spirit of the Lord. The counsels they have given to us are good, and should sink deep into our hearts, and cause us to profit by what we have heard.

In looking at this congregation, my mind reverts to early youth. In my association with the Church, from its early history up to the present, I have seen vast changes among the people. When I look around and try to discover those who were companions of my youth, I find they are getting very scarce. I met one man this morning who was a member of the Church in Kirtland, Ohio. He is the first one I have met for a long time. Very few remain of those who were my companions in Nauvoo, and I sometimes become lonesome, because the faces of those I was acquainted with then have faded away. In their stead, others have become prominent, and as has been predicted, we have become a great and mighty people in the valleys of the mountains.

I want to encourage the Saints to faithfulness, and diligence in the performance of duty. Realizing that our time in this probation is short, we should strive to perform the labors and duties enjoined upon us in that way and manner that shall meet the approval of our Father in heaven. I often hear people speak of a hobby. If I have one, it is to exhort my young brethren especially to faithfulness, to diligence in duty, to listen to and be guided by the whisperings of the Spirit, and to acquire learning and information that will prepare them for the duties of the future. The Gospel must be preached to all nations, kindred, tongues and people, and our boys must learn their duty and prepare their minds for that important work. We understand that the greater the harvest, the more harvest hands we need. I exhort the boys particularly to prepare themselves for the ministry; to attend Mutual Improvement associations and schools; get their lessons properly, and be ready when they are called to go on missions on this continent, or to the other nations of the earth, or upon the islands of the sea, that they may go with an understanding of what they are sent for, and be qualified to carry the message of life and salvation unto all those who will listen. In this Church every person has certain duties to perform. We understand that we should pay tithes and offerings, and attend to our prayers. We also understand the meaning of the old adage, Do unto others as we would they should do unto us. Let us act according to our understanding, that we may fill our mission upon the earth in honor before God.

May the blessings of our Heavenly Father attend all Israel. May He continue to guide us in the true path, and fit and prepare us for every event of His providence, and, when we have finished our course, may we be worthy of the blessings He has in store for His people, is my prayer in the name of Jesus. Amen.

Sister Lottie Owen sang sweetly the song entitled:

"Oh, Dry Those Tears."

## PRESIDENT JOSEPH F. SMITH.

Latter-day Saints a free people.

We will now present before the conference the names of the general authorities of the Church, with the earnest desire that all the members of the Church present, who by reason of their good standing before the Lord are entitled to the privilege, will express their will according to the God-given agency that every man in the world enjoys, and which is not lessened, but rather increased, in all those who have made covenant with God by sacrifice and through obedience to the principles of the Gospel. The freedom of the Latter-day Saints has never been curtailed or lessened one whit by their becoming members of the Church of Christ. Rather has it been enlarged. There are no freer people upon the face of the earth today than the Latter-day Saints. They are bound to the Church by no ties or strings, but their own conviction of the truth. And whenever a man makes up his mind that he has had enough of what is called "Mormonism," all he has to do is to make it known and we will sever the bond that unites him with the body, and let him go his own way, only bearing toward him the feeling of sympathy and of true brotherly kindness, and wishing him still the mercies of God. We will cry, Father, have mercy upon him, because he knows not what he is doing. For when a man denies the truth, when he departs from the right way, when he rejects the right of God to counsel in the affairs of men, he is either ignorant or wilfully wicked, and it only excites our pity for him. As the Savior cried upon the cross, so will we cry in the same spirit, Father, forgive him; have mercy upon him; for he knows not what he does. Therefore, we expect only those to vote at this time who are members of the Church in good standing; but all such we do expect to vote, according to their own free will, whether it be yea or nay. However, we wish it distinctly understood that no questions upon these mat-

ters will be discussed in this conference; for this is not the place to discuss questions of difference or of feeling that we may possess one towards another. Still we can manifest our approval or our disapproval by the uplifted hand; and if there are any disapprovals, we will have them heard and adjusted later on, but not here.

## THE GENERAL AUTHORITIES

of the Church were presented by President Joseph F. Smith to be voted upon by the conference, as follows:

Joseph F. Smith as Prophet, Seer and Revelator, and President of the Church of Jesus Christ of Latter-day Saints.

John R. Winder, as first counselor in the First Presidency.

Anthon H. Lund as second counselor in the First Presidency.

As President of the Council of the Twelve Apostles, Francis M. Lyman.

As members of the Council of Twelve Apostles, Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant, John W. Taylor, Marriner W. Merrill Matthias F. Cowley, Abraham O. Woodruff, Rudger Cawson, Reed Smoot, Hyrum M. Smith, and George A. Smith.

John Smith, as Presiding Patriarch of the Church.

The counselors in the First Presidency and the Twelve Apostles and the Presiding Patriarch as Prophets, Seers and Revelators.

First Seven Presidents of Seventies—Seymour B. Young, Christian D. Fjeldsted, Brigham H. Roberts, George Reynolds, Jonathan G. Kimball, Rulon S. Wells and Joseph W. McMurrin.

William B. Preston, as Presiding Bishop, with Robert T. Burton and Orrin P. Miller as his first and second counselors.

Joseph F. Smith, as trustee-in-trust for the body of religious worshipers known as the Church of Jesus Christ of Latter-day Saints.

As members of the General Church Board of Education, Joseph F. Smith, Willard Young, Anthon H. Lund, James Sharp, John Nicholson, George

H. Brimhall, Rudger Clawson, Joseph M. Tanner, and John R. Winder, with Arthur Winter, as secretary.

Anthon H. Lund, as Church historian and general Church recorder.

Andrew Jenson, O. F. Whitney, A. M. Musser and Brigham H. Roberts, assistant historians.

John Nicholson, as clerk of the conference.

Evan Stephens, as leader and conductor of the Tabernacle choir; Robert T. McEwan, as first counselor and secretary; George C. Smith, as second counselor and treasurer; John J. McClellan, as organist; and all the members of the choir.

#### RELIEF SOCIETY.

General Officers and General Board of the Relief Society, Bathsheba W. Smith, general president; Annie T. Hyde, first counselor; Ida S. Dusenberry, second counselor; Emmeline B. Wells, general secretary; Clarissa S. Williams, general treasurer.

Board—Jane S. Richards, Sarah J. Cannon, M. Isabella Horne, Romania B. Pratt, Susan Grant, Martha A. Cannon, Emma S. Woodruff, Julina L. Smith, Emily S. Richards, Ellis R. Shipp, Julia P. M. Farnsworth, Elizabeth J. Stevenson, Phebe Young Beatie, Carrie S. Thomas, Alice Merrill Horne, Annie Wells Cannon, Priscilla P. Jennings, Margaret A. Caine.

#### ADDITIONAL MISSIONARIES.

Harriet Ann Badger, Sophia T. Nuttall, Mary T. Smith, Mary A. C. Lambert, Rebecca E. Little, Elizabeth S. Wilcox, Leila Merrill Allen, Priscilla Smith, Hattie B. Harker.

#### RELIEF SOCIETY NURSES' CLASS.

Emma A. Empey, superintendent; Margaret C. Roberts, instructor; Phebe Young Beatie, corresponding secretary and treasurer.

#### OFFICERS OF THE DESERET SUNDAY SCHOOL UNION.

Joseph F. Smith, general superintendent; George Reynolds, first assistant general superintendent; Joseph M. Tan-

ner, second assistant general superintendent.

#### MEMBERS OF THE BOARD.

Joseph F. Smith, George Reynolds, Joseph M. Tanner, Joseph W. Summerhays, Levi W. Richards, Francis M. Lyman, Heber J. Grant, George Teasdale, Hugh J. Cannon, Andrew Kimball, John W. Taylor, L. John Nuttall, James W. Ure, John F. Bennett, John M. Mills, William D. Owen, Seymour B. Young, George D. Pyper, Henry Peterson, Anthon H. Lund, John R. Winder, James E. Talmage, George M. Cannon, Horace Cummings, Abraham O. Woodruff.

George D. Pyper, general secretary; George Reynolds, general treasurer; William A. Morton, business manager.

Joseph F. Smith, editor Juvenile Instructor; George Reynolds and Joseph M. Tanner, assistant editors; George D. Pyper, business manager.

#### Y. M. M. I. A.

Officers of the Young Men's Mutual Improvement associations: Joseph F. Smith, general superintendent; Heber J. Grant, Brigham H. Roberts, assistants; Thomas Hull, secretary and treasurer; Evan Stephens, music director.

Aids: Francis M. Lyman, John Henry Smith, Matthias F. Cowley, Abraham O. Woodruff, J. Golden Kimball, Junius F. Wells, Milton H. Hardy, Rodney C. Badger, George H. Brimhall, Edward H. Anderson, Douglas M. Todd, Thomas Hull, Nephi L. Morris, Willard Done, Le Roi C. Snow, Frank Y. Taylor, Rudger Clawson, Rulon S. Wells, Joseph W. McMurrin, Reed Smoot, Bryant S. Hinckley, Moses W. Taylor, Brigham F. Grant, Henry S. Tanner, Hyrum M. Smith, William B. Dougall, Joseph F. Smith, Jr., Ovando C. Beebe, Lewis T. Cannon.

#### Y. L. M. I. A.

Officers of Young Ladies' Mutual Improvement associations—Elmina S. Taylor, president; Maria Y. Dougall, first counselor; Martha H. Tingey, second counselor; Ann M. Cannon, secretary and treasurer; Mae T. Nystrom,

## GENERAL CONFERENCE.

corresponding secretary; Joan Campbell, recording secretary.

Aids—Adella W. Eardley, Sarah Edington, Agnes Campbell, Lillie T. Freeze, Susa Young Gates, Minnie J. Snow, May B. Talmage, Emma Goddard, Rose W. Bennett, Alice K. Smith, Elizabeth C. McCune, Ruth M. Fox, Julia M. Brixen, Helen W. Woodruff, Augusta W. Grant, Mary A. Freeze.

Alice C. Tuddenham, choir leader; Mattie Read, organist; Lizzie Thomas, assistant organist.

## PRIMARY BOARD.

Members of the general board of Primary associations—Louie B. Felt, president; Lillie T. Freeze, first counselor; Josephine R. West, second counselor; May Anderson, secretary and treasurer; Olive L. Derbridge, assistant secretary; Euphemia I. Burnham, recording secretary.

Aids—Aurelia S. Rogers, L. Lulu Greene Richards, Isabelle S. Ross, Camilla C. Cobb, Edna L. Smith, Eliza Slade Bennion, Fanny Woolley, Josephine G. Smith, Ida B. Smith.

## RELIGION CLASS BOARD.

Members of Religion Class Board—Anthon H. Lund, general superintendent; Rudger Clawson, first assistant general superintendent; Joseph M. Tanner, second assistant general superintendent; L. John Nuttall, general secretary; John M. Mills, Henry Peterson, Horace Cummings, Joseph W. Summerhays, Matthias F. Cowley, Hyrum M. Smith, Rulon S. Wells, Joseph W. McMurrin, Louis A. Kelsch, John H. Evans.

Board of Examiners of Church Schools—Jos. M. Tanner, Benj. Cluff, Jr., George H. Brimhall, Joshua H. Paul, James Linford, Jos. M. Tanner, general superintendent of Church schools.

## EUROPEAN MISSION.

Elder Heber J. Grant to succeed Elder Francis M. Lyman as president of the European mission.

All the voting was unanimously in the affirmative.

## PRESIDENT JOSEPH F. SMITH.

How the will of God can be known—All offices, callings and authority embraced in the holy Melchisedek Priesthood—Material affairs of the Church.

If I regret anything at all, it is that we have not time to hear the testimonies of many more of the brethren who are in attendance at this conference. Nothing would delight me more than to have the privilege of remaining here and listening to a score or two of presidents of stakes, presidents of missions, and other prominent men who are at this conference representing the different interests of the Church. I regret more than anything I can think of in connection with our conferences, that we do not have more time, and that we cannot hear from more of our brethren. But I think the time so far has been well employed, and I trust that all that has been said, all the counsel that has been given, the exhortations that have been offered and the admonitions that have been voiced, will be blessed and sanctified through the spirit of truth to the good and encouragement of all who have heard them.

The one thing now that I desire to impress upon the minds of my brethren of the Holy Priesthood is that we should live so near to the Lord, be so humble in our spirits, so tractable and pliable, under the influence of the Holy Spirit, that we will be able to know the mind and will of the Father concerning us as individuals and as officers in the Church of Christ under all circumstances. And when we live so that we can hear and understand the whisperings of the still small voice of the Spirit of God, let us do whatsoever that Spirit directs, without fear of the consequences. It does not make any difference whether it meet the minds of carpers or critics, or of the enemies of the kingdom of God, or not. Is it agreeable to the will of the Lord? Is it compatible with the spirit of the great latter-day work in which we are engaged? Is the end aimed at likely to advance the Church and to strengthen it in the earth? If its trend is in that direction, let us do it, no matter what men may say or think.

I know, as I know that I live, that this is the Church of Jesus Christ of Latter-day Saints. When I say this, I say it with a full understanding of the meaning of the term. It is the Church of Jesus Christ. It is not the church of man. The Lord laid the foundations of it. It was He who inspired the boy Prophet, Joseph Smith, and gave to him wisdom and understanding to organize the councils of the Priesthood and to establish His Church upon the foundation of prophets, apostles, evangelists, and inspired men. It was the Lord Jesus who restored the Holy Melchisedek Priesthood, through the instrumentality that He used; and all blessings, all offices, all callings, and all authority in this Church come under and are embraced in the holy Melchisedek Priesthood, which is after the order of the Son of God. There is no office growing out of this Priesthood that is or can be greater than the Priesthood itself. It is from the Priesthood that the office derives its authority and power. No office gives authority to the Priesthood. No office adds to the power of the Priesthood. But all offices in the Church derive their power, their virtue, their authority, from the Priesthood. If our brethren would get this principle thoroughly established in their minds, there would be less misunderstanding in relation to the functions of government in the Church than there is. Today the question is, which is the greater—the High Priest or the Seventy, the Seventy or the High Priest? I tell you that neither of them is the greater, and neither of them is the lesser. Their callings lie in different directions, but they are from the same Priesthood. If it were necessary, the Seventy, holding the Melchisedek Priesthood, as he does, I say IF IT WERE NECESSARY—he could ordain a High Priest; and if it were necessary for a High Priest to ordain a Seventy, he could do that. Why? Because both of them hold the Melchisedek Priesthood. Then again, if it were necessary—though I do not expect the necessity will ever arise—and there was no man left on earth holding the Melchisedek Priesthood,

except an Elder, that Elder, by the inspiration of the Spirit of God, and by the direction of the Almighty, could proceed, and should proceed, to organize the Church of Jesus Christ in all its perfection, because he holds the Melchisedek Priesthood. But the house of God is a house of order, and while the other offices remain in the Church, we must observe the order of the Priesthood, and we must perform ordinances and ordinations strictly in accordance with that order, as it has been established in the Church through the instrumentality of the Prophet Joseph Smith and his successors.

I am aware of the fact that there are those who in the past have held different views to this. They may still hold different views; and if they do, they will have to change them by and by, if they ever get a correct knowledge of the Priesthood. No office of an Apostle, no office of a President, no office of a High Priest, or a Seventy, or an Elder, is greater than the Melchisedek Priesthood. I hope you will understand that. If an Apostle has any authority at all, he derives it from the Melchisedek Priesthood, which is after God's order, and he cannot have it in any other way. There is no authority except it comes from that Priesthood. It holds the keys of the administering of blessings, ordinances and promises upon the heads of all the members of the Church. Out of the Melchisedek Priesthood grows the Lesser Priesthood, which is called the Priesthood after the order of Aaron. This is an appendage to the Melchisedek Priesthood. The office of an Elder, of a High Priest, of a Seventy—all the offices in the Church are simply appendages to the Melchisedek Priesthood, and grow out of it. You can read the revelations regarding this in the Book of Doctrine and Covenants, and you must see it just as I have told it.

Now, I think I can say, without any reservation, that the brethren who are placed in charge to look after the interests of the Church are doing their whole duty to the utmost of their ability. Brother Clawson, in his discourse, alluded to the condition of our books

and records of tithing. Never since the Church was organized were they in so perfect a condition as they are today. We can tell you the name of every man, woman and child in the Church who pays tithing, and we can tell you exactly what they pay. Not only so, but we have records by which we can show the names and the number of the members of the Church who are not tithe-payers. Furthermore, we can tell you that not one dollar of the tithings of the Church is used for any purpose except that which is legitimate and proper, according to the necessities of the Church. I say to you, too, that we are paying the debts of the Church, and the tithing is being used carefully and exclusively at present to meet all current expenses and to cancel our obligations, both bonded and note. I am happy to say to you, my brethren and sisters, that the people are doing as well in this direction, if not better than they have ever done before, with the exception, perhaps, of one year. There was one year wherein more tithing was paid than has been in any one year since; but we presume that was the result of unprecedented prosperity, and we are not disposed to measure subsequent years by that one, but rather to compare them year by year, on a consistent basis. It gives me pleasure to say to you that if you will continue to do your duty in this matter, it will not be long before the Church will owe nobody except God. So far as I am concerned, I have not cared particularly whether I shall live a long or short time; still I may say it would be pleasing to me if I could have the privilege of living until every dollar that the Church owes shall be paid, and a handsome surplus remain in the treasury. I want to see that day, if the Lord is willing. But if He is not willing for me to live till that day shall come. I intend at any rate to carry out that purpose to the best of my ability, and to work to that end so long as I do live and am permitted to occupy my present position. Moreover, I say to you that I have two strong, staunch, faithful counselors to assist and encourage

me in this endeavor—Presidents Winder and Lund. I think if there is one of the three of us more inclined to be liberal than the others, perhaps it is Brother Lund. His generous, large soul sometimes expands a little farther than Brother Winder's or mine. We do not disagree about it, but we try to be economical and prudent, and eke out that which we have. We are endeavoring to assist the widow and the fatherless, and, as far as our means will go, the different wards and stakes of Zion, in the erection of their meetinghouses. We are trying to do the best we can for the maintenance of our temples and for the continuance of the work that is going on in them. And this requires considerable means. According to our means and the obligations resting upon us, we are doing handsomely, I think, for our Church schools, of which we have a number and they are a credit to the people and to the cause of education. We have at last succeeded in completing the Deseret News building, the foundations of which were laid by President Lorenzo Snow. We have also completed the Deseret News annex. These buildings are truly a credit to our city, but they have been a source of great expense to the Church. They are both costly buildings, especially the main one, built solidly and in the most expensive way, and will stand as a monument to the city for many years to come. They are now paid for, and that obligation is off our hands. Now we have undertaken to assist—not to do it all—in the erection of a Latter-day Saints hospital in this city, where the sick and unfortunate of our people may be taken in an emergency. It will be conducted under the auspices of the Latter-day Saints, and we hope to be able to assist in completing that and still go on paying our debts. But if anybody possessing a surplus of means is generous enough to voluntarily contribute towards the erection of that hospital, we will be glad to receive it from him. Others do such things, but we have not many rich among us, and therefore we do not expect so much from our brethren; but where men have abundance of means and desire to put

some of it where it will do good, if they will offer it freely to this hospital, we will accept it with our blessing, and with the blessing of the sick and unfortunate that may be taken there in time to come. The blessing of all will be upon the generous giver. Still we expect to be able to go on with the building until it is completed—that is, the main part. By and by, doubtless, it will have to be enlarged to meet our necessities. Then again, we want the good sisters who have contributed means in the past for the erection of a woman's building in this city, for which a piece of land was designated, to understand that their efforts in this direction are not in vain. Inasmuch as you have contributed your means and have it in safe keeping, it will come in very nicely when we begin to lay the foundations of a memorial building to the name and honor of the Prophet Joseph Smith, and in that building the Relief society, the various quorums of the Priesthood and the general Authorities of the Church will have official habitation and offices. We will erect a building, I hope, that will be creditable to the Church—not, however, until we pay our debts. We do not want to begin to incur new debts until the old ones are wiped out, nor then if we can avoid it. But when we get the means and are otherwise in a position to do it, we hope to put up a building on the old Deseret News corner that will afford headquarters to the presidency of the Church, the Twelve Apostles, the presiding Bishopric, the Seven Presidents of Seventies, and the general and auxiliary organizations of the Church. So we do not want you sisters to be discouraged because you do not see the work going on just at present. We have not used your money; in fact, you control it, and it is where you have put it. It will be there, and perhaps bring you in a little interest, until we get ready to use it. When that time shall come, we will then call upon you to help build yourselves and us a home.

I feel happy in this work. I know it is good. I feel it in every fibre of my being. I am satisfied that the Lord's

hand is over His people for good, and that He is lengthening the cords of Zion and strengthening her stakes. I have not been able to travel as much as I would like, but I have had the pleasure of visiting, this summer, our settlements in Canada, in Oregon, and in the Big Horn Basin; and wherever I have gone I have seen unmistakeable evidences of God's blessing and approval upon the people. On all sides there are evidences of progress, of increase, of the development of the resources of the land, and of building up and strengthening the stakes of Zion. I feel in my heart that the Lord will continue to bless and prosper Zion. As an evidence that He is doing so, we see that the devil is not dead yet, and he won't die as long as the work of God is alive in the earth.

The Lord bless Zion. Peace be unto you, my brethren and my sisters, and in all your habitations. The peace and blessing of God be upon your families, upon your flocks and your herds, your substance, and all that He has made you stewards over, that these things may be sanctified unto the Lord and blessed of Him to your good and continued happiness in time and to your exaltation in eternity. God bless these faithful men who preside over the stakes of Zion, with their counselors and the members of the High Councils, and the Bishops and their counselors. God bless the presidents of Seventies, the Presiding Bishopric, the Twelve Apostles, and all those who are engaged in the labor of the ministry, until the Saints shall be brought to a knowledge of the truth unto the perfect stature of a man in Christ Jesus; that we may know as we are known, and not be tossed about by every wind of doctrine and by the cunning craftiness of men whereby they lie in wait to deceive. God deliver us from the snares of the adversary, and from the traps that are set for our feet and the pits that are dug for our destruction, and make us to prosper in the land now and forever, is my prayer in the name of Jesus. Amen.

The choir and congregation sang:

The Spirit of God like a fire is burning!  
The latter-day glory begins to come  
forth;  
The visions and blessings of old are  
returning,  
The angels are coming to visit the  
earth.

By request, President Smith pro-  
nounced the benediction.

The conference then adjourned for six  
months.

The stenographic work in taking an  
account of the proceedings was done  
by Arthur Winter.

JOHN NICHOLSON,  
Clerk of Conference.

# DESERET SUNDAY SCHOOL UNION

Its Semi-Annual Conference, Held in the Tabernacle,  
Sunday Evening, October 4, 1903.

The general semi-annual conference of the Sunday schools of the Church of Jesus Christ of Latter-day Saints was held in the Tabernacle, Salt Lake City, Sunday, Oct. 4, 1903, at 7:30 p. m., General Superintendent Joseph F. Smith presiding.

Present of the General Superintendency: President Joseph F. Smith, George Reynolds and Joseph M. Tanner; all the members of the Deseret Sunday School Union Board except President John R. Winder, and those members who are absent on foreign missions; and an immense audience of Sunday School workers and Saints.

The Tabernacle choir sang, "The Trumpeters."

Prayer was offered by Superintendent George M. Cannon.

The choir then sang "O, My Father."

Secretary George D. Pyper called the roll which showed a representation from 44 stakes.

The secretary also presented the officers of the Deseret Sunday School Union, who were unanimously sustained, as follows:

Joseph F. Smith, general superintendent; George Reynolds, first assistant general superintendent; Joseph M. Tanner, second assistant general superintendent.

Members of the Board—Joseph. F. Smith, George Reynolds, Joseph M. Tanner, Joseph W. Summerhays, Levi W. Richards, Francis M. Lyman, Heber J. Grant, George Teasdale, Hugh J. Cannon, Andrew Kimball, John W. Taylor, L. John Nuttall, James W. Ure, John F. Bennett, John M. Mills, William D. Owen, Seymour B. Young,

George D. Pyper, Henry Peterson, Anton H. Lund, John R. Winder, James E. Talmage, George M. Cannon, Horace Cummings, Abraham O. Woodruff.

George D. Pyper, general secretary; George Reynolds, treasurer; Wm. A. Morton, business manager.

Joseph F. Smith, editor Juvenile Instructor; George Reynolds, Joseph M. Tanner, assistant editors.

George D. Pyper, business manager. Second Assistant General Superin-

## SECOND ASSISTANT GENERAL SUPERINTENDENT JOSEPH M. TANNER

said: It is very gratifying to see so many present here tonight and I trust that we shall enjoy God's blessings, and that this may be an occasion which we shall long remember. You may have noticed in the presentation of the authorities, that there was one change. Since our last meeting, Elder Thomas C. Griggs has been called from our midst. For years he has acted as the business manager of our Union, and has been a most efficient laborer, and we greatly miss him today. Elder Griggs has for many years been devoted to the Sunday school cause. He has likewise been fond of music, and shown marked ability in composing tunes for some of our favorite hymns. But God, in His infinite wisdom, has seen fit to call him from us, and so you find a change tonight—Brother William A. Morton having been called to act in his place, as our business manager.

I am very pleased to report that there

has been a marked improvement in our Sunday school work during the past year. It has been one of some innovation. We have prepared a course of "Outlines," covering sixteen years; containing a sufficient amount of study to give our young people a liberal theological education, if they but have the ambition and the pride to learn the lessons every week as they come along. These lessons are so arranged as to give a testimony to our young people, to implant in their hearts a love for the scriptures to attach to their minds the importance of a knowledge of Holy Writ; and we are anxious that these "Outlines" should be adhered to; for no one can tonight say what great benefit they may be to our young people. They are upon trial, and so far as we can learn, they are received with satisfaction, and with assurances of good, by practically all the workers in the Sunday school course. Along with these "Outlines" there are given from time to time such instructions as are intended to help the Sunday School workers in the discharge of their duties. We are not only anxious that our young people should know the Scriptures, but also that they should put them into practice. We are anxious that they should observe the word of God. We are anxious that testimonies concerning the Gospel should be implanted in their hearts at an early period of their lives. God has made no distinction as to when a testimony of the truth may be received. A testimony may be as true and as beautiful in the life of a child as it is in matured persons. There may not be the experience in youth that there is in maturer years, but there may be a purity and a devotion and a fidelity in the hearts of the children that will cause the Holy Ghost to abide in them and make "Mormonism," or the work of God in this dispensation a permanent truth in their lives; and it is beautiful when young men and women can testify in all truth that they never knew a time in their lives that "Mormonism" was not to them a living truth. It is beautiful when their lives conform to every principle of the Gospel. Thousands of our young people

today are growing up without any knowledge or experience, in those things forbidden of God, never knowing the taste of tea or coffee, of tobacco or spirituous drinks. Their bodies are strong, their minds are pure, and they love the work, and there is a growing interest in it among them. We are enlisting many young men and women who heretofore have not taken much interest in this work. We are interesting men of ability, young men of energy. They are devoting their time and their talents to this work. There is one thing, however, to which I desire to call your attention. There is a growing disposition among some of the Latter-day Saints to leave the religious training of their children to the various auxiliary organizations of the Church, that is, their children are to be taught in the Sunday schools, in the Mutual Improvement associations, the Religion classes, etc., and they feel that these organizations are doing practically all that is necessary for them; I fear that in proportion to the extent to which we furnish means for educating our children that some of the parents look upon this work as something wholly within the sphere of these organizations, and that, therefore, they are not occupying their time in bearing their testimony to their children and giving them such instruction as they need from their parents. I desire to say that there is something in the testimony of a father and a mother; there is something in the word of life and light to the child that gives authority to them when it comes from the father and the mother; and no organization in the church can supersede the authority of the home, the authority of the father and the authority of the mother. And as our faith is based upon the authority of the Priesthood and upon the authority of the home, the instructions that should come from us or to us through the Priesthood must also be supplemented by the instruction and the authority of the home. And so a testimony is necessary from the parents, and if they neglect it, their children will feel the results of that neg-

lect, and they will realize a weakness in consequence. We therefore ask the parents to sit down in the home circle wherever and whenever they can, and read the Sunday school lessons with their children. They are carefully prepared, the references are given, and the work is such that it can be taken up advantageously in the home, and studied and read with the children. If the parents will co-operate with us, it will have a wonderful effect upon the lives of our young people.

This is a glorious work. It is growing. It is becoming more systematic, and I believe that there is more of the Spirit thrown into this work, and our young people are receiving the spirit of it, and praise be to God for the conditions of our Sunday schools. We thank Him and we thank you for the arduous labor that is devoted and dedicated to the cause of the youth of Zion. They are the real inheritance of God, and we can nowhere manifest our love for Him in any greater way than by thus manifesting our love for these children that He has given into our charge.

God grant that we may enjoy His blessings tonight, and that we may have, during the subsequent exercises of this meeting a rich outpouring of the Spirit of God. I know this is the work of God. I have known it from my infancy, and I don't remember the day when "Mormonism" to me was not a fundamental truth, and this is my testimony tonight. God bless you, and God bless our superintendent and all those who labor for the upbuilding of Zion, I ask it in the name of Jesus Christ. Amen.

A quartet composed of Brothers Thomas Ashworth, Fred Graham, Willard Christopherson and Willard Squires sang "Sweet Sabbath Eve."

#### PRESIDENT ANDREW KIMBALL

Of the St. Joseph stake, and a member of the general board, said:

It is a pleasure to me, my brethren and sisters, to participate in these meetings. I desire to say, as far as my understanding goes, that the people in Arizona are following the line of

the Sunday school work and they are equally progressive with those in the other stakes of Zion.

I have been very much impressed the last two or three weeks with the necessity of speaking upon the subject of punctuality. I believe that the parents can do much towards assisting the Sunday schools in this direction. I fear that we leave too much to be done on the Sabbath morning, and I would like to urge upon the mothers, that they do the washing of the babies on Saturday night and place their clothing in readiness, that the children may not be embarrassed on the Sunday morning in going to Sabbath school late.

I have listened with a great deal of pleasure to the remarks that have been made during this conference, and am reminded of a circumstance in line with what we have heard in reference to the training of our children. It was my pleasure to assist in the territorial legislature, some three years ago, in Arizona, in securing a company of the national guard to be under the auspices of our academy in Thatcher, Arizona. Brother Emil Maeser, who has been the principal of our academy for some five years, and has done a splendid work, succeeded, through the training he has had here, in training our boys so that they stood ahead of all the national guards in the territory. During the past summer, a strike broke out in a mining camp, some 45 miles from us. There were in the neighborhood of 1,200 miners broke away from the regulations of the camp, and would not submit to the requirements of their employers. The Legislature had passed an eight-hour law, the miners wanted 10 hours' pay for eight hours' work. The company made them an offer to give them nine hours' pay for eight hours' work, but they wouldn't accept that. The governor called out the territorial national guard, and our boys were mustered into service. They were green boys who had attended the academy; they were Sunday school boys who had been trained at home. When one of the lieutenants came to my door about 3 o'clock in the morning and told me of a telegram he

had received, and asked if I would meet the boys on the campus about six in the morning, and encourage them, for it was their first encounter; my feelings were wrought upon considerably. Then I thought for the first time of my labors in connection with the national guard, which had resulted in our boys being mustered in. Well, I thought the situation over, and I asked the Lord to bless and protect our boys, and when I thought of the training they had received in the Sabbath school, and in the academy, then the peace of the Lord rested upon me, and I was impressed to say, These boys will go in peace and return in safety, if they live up to the teachings that they have received at home and in these institutions. I asked the captain to line them up before me at the railroad station, and I said: "Boys, you are going away to where there is much danger. If you will live up to the instructions you have received from your mothers and your fathers and in the institutions of the Church, I promise you that you shall go in safety and return in peace, and you will not be called upon to shoot any person, and they will not be called upon to do you any harm." I am pleased to bear my testimony, that those boys came back full of happiness and joy in the testimony that they had received, for they said that a peace came over them, in the hour of their greatest danger, and my promise came to their minds. Then they said: "We will go and do our duty, and no harm will befall us." So it was; and they came home unmolested, and the word came back to us from the government officers and officers of the regular army that our boys conducted themselves better than any other of the national guard, and they were so trusted that the officers had them go into the saloons and other places and get out regular soldiers and bring them back to duty. They were blessed to go in safety and return in peace.

I am going to suggest to you a method that we have pursued in our little stake. We are of small consequence away down there, but it may be possible that we can suggest something that

will be for your good. The suggestion is that the presidencies of the stakes establish one regulation time. The time of this entire country, I believe, is the mountain time. Get the same time in all your settlements, so that when our brethren come and visit the Sabbath schools they will not come with one time and you have another time to start your schools. We have the time alike all over our stake, and at the same moment, at 10 o'clock in the morning, all of our Sabbath schools start up. I was thinking today, in the conference of our method, when the brethren, the presidents of stakes and others who have reserved seats, were coming in late, the large congregation waiting for them, to take the seats if they were not taken, by those for whom they were reserved. The way we do, is to reserve seats for the Priesthood, and we expect them to set an example to the people, and if they are not there "on the dot" the ushers let others have their seats. We urge upon the parents to send their children to Sunday school on time.

God bless you, my brethren and sisters, and bless the Sunday school workers. May the peace of heaven be upon them, and may they reap the reward of their untiring efforts to save the children of our Father, is my prayer, in the name of Jesus Christ. Amen.

Prof. John J. McClellan then rendered on the great organ an arrangement of "Kind Words are Sweet Tones of the Heart," played on the male voice pipes.

Elder Seymour B. Young recited "The Dream of Pilate's Wife."

SUPT. JOHN D. PETERS,

of the Box Elder stake, said:

Brethren and sisters, for me to say that I am surprised this evening is to express the matter very, very mildly.

We have in the Box Elder stake twenty-six Sabbath schools, twelve of these schools are within a radius of about ten miles; fourteen of them within a radius of seventy-five miles. We have a very energetic and active Sunday school board, whose members endeavor to visit all of the schools within a reasonable distance once a month.

The chief work of our board this past year has been to impress upon our teachers the necessity of preparing the work, in order that the "Outlines" (which we are very pleased with,) may be strictly carried out, that is, carried out in the true spirit of their intended meaning. We have found that quite a number of our teachers become somewhat bewildered, especially in the theological "Outlines," because of the numerous references that are given and we are endeavoring to impress upon them the necessity of only taking those that are most adapted to the capacity of the classes; in other words, to get the teachers to prepare themselves in their work, and not only review their classes but have a spirit of pre-view, if you will allow me to so call it, or at least to indicate to the students what will be the most important facts and truths in the lesson to be taken up, and thereby obviate the necessity of attempting to look up all the references. We hold, as a board, weekly meetings regularly, where we receive the reports of the condition of our schools. We feel that in a weak way we are doing our duty.

Our schools are in a fair condition. As far as the discipline of the schools is concerned, we feel very satisfied; more satisfied with the "Outlines" than we do with the actual teaching work in the school. We have no particular complaint regarding the "Outlines." We feel that they are the very thing to have, and also that it is an opportune time to give them to our schools. We are endeavoring as far as possible, to carry them out, and to carry out any instructions which the general board may give us.

We are holding regular monthly union meetings. These meetings we endeavor to carry out as a well regulated Sabbath school. We divide into our various departments, and the members of the union board take charge of the respective classes. Their special work is to prepare, or at least look over the most important truths in the lessons of the month following the day on which the meeting is held. We think that in this way we are doing some good. However, we find that because

of the scattered condition of our stake, that it will be necessary for us to hold a consecutive union session, that is, a sort of convention, where we can meet in three, four or five consecutive sessions, and thereby prepare the work, especially the work that will come in the winter months.

Brethren and sisters, we rejoice in the work of the Sabbath school. Though we are weak and in many ways fall short of our ideal, we feel, that God is blessing us. We think that we have a good school board, excellent superintendents and good teachers, and that the blessings of God are attending us. We desire to support and sustain the general board. We endeavor to uphold them, and we present their names to our Sabbath school children, as also those of the authorities of the Church, in order that they may know who are the leaders for them to follow.

May God bless you, my brethren and sisters, and bless all who are interested and actively engaged in Sabbath school work, is my desire, in the name of Jesus. Amen.

SUPT. JOSEPH J. JACKSON,  
of the Alpine stake, said:

My brethren and sisters, I can say that I am pleased to meet with you in this Sunday school conference tonight. If there is any meeting in the Church that gives me pleasure, it is Sunday school meeting.

We have in Alpine stake seventeen Sunday schools; all of which except one are in good running condition, and I am pleased to report to this body of workers that the Sunday schools in the Alpine stake of Zion are on the improve. We have now increased the average attendance from 50 per cent at the last conference to 67 per cent; and we expect to increase it before our next conference in May to at least 75 per cent or even 80 per cent. We feel that, with the direction of the president of the stake, we can do so; for I want to bear testimony here that the president of the Alpine stake and his counselors are deeply interested in the Sunday school work, and lately they have been visiting our meetings of the union board, and they appoint mission-

aries among the Sunday schools, and those missionaries go out, and one of their duties is to see whether or not the Sunday schools of the stake are carrying out the instructions that are given by our general superintendent, and his co-laborers.

I am pleased to state that we have in our stake a union board, that is not surpassed, I believe, in the Church. We have every school represented in our union meetings, and the board meetings have been for the last few months devoted, not so much to the consideration of what we can teach the children but how to teach them. We have had presented to us by the general union board sufficient subject matter to teach, but the question now is, how we can best teach it; and I am pleased to state that we find matters easier by reason of that beautiful academy that was established by President Brigham Young at Provo. From there we have some excellent teachers. We have young men and young ladies that are filled with the Spirit of God, that go there during the winter months, and when they come back during the summer months we put them in the Sunday school. I want to say that the Alpine stake board is composed of fifteen energetic workers. Many of them are young men and young women who have been educated in and who graduated from the Brigham Young academy.

We have now adopted a plan, that every Sunday school in the stake should send in a report to the board once a month, that we can know the condition of the school, that we may know whether or not the pupils are improving in attendance, whether or not they are improving in keeping the Word of Wisdom. We have had printed and we send out to the different schools a number of questions, and among these questions are: "Do you attend to your prayers at home?"

My brethren and sisters, it is our object in the Alpine stake to place no teachers to instruct the children of God, these choice spirits who have been sent down here to tabernacle upon the earth, unless they are men of God, un-

less they can hold up their hands in support of the authorities of the Church and of the stake. We ask them whether or not they are keepers of the Word of Wisdom; whether or not they are tithe payers; whether or not they are members of secret societies. And I tell you, my brethren and sisters, that we see the benefit of these questions. I can say, that our Sunday school corps of teachers are keeping the commandments of God, and that the Sunday schools are being benefited thereby, and I believe that it is just to the children that it should be so. Why shouldn't we educate the children to keep the commandments of God? I ask the teachers if there are any under the sound of my voice who are breakers of the Word of Wisdom, whether or not they can stand up before their Sunday school class and teach them to keep it?

My brethren and sisters, I am interested in the Sunday school work; and that the work in the stake in which I preside, I am pleased to state, is progressing nicely, and we hope that every Sunday school therein ere long can say that 98 per cent keep the Word of Wisdom. One of the Alpine stake Sunday schools reported that 98 per cent were keepers of the Word of Wisdom. My brethren and sisters, I tell you when the time comes that 98 per cent of the children who attend Sunday schools are keepers of the Word of Wisdom, that President Smith will receive more aid from the Church than he is receiving now. If they are keepers of the Word of Wisdom, they will pay an honest tithing unto God, our Eternal Father, the work of God will roll on, and His name will be glorified in the earth, and the hopes that are in the hearts of our leaders will be consummated and the glorious promises fulfilled. May God bless you, is my prayer, in the name of Jesus. Amen.

#### FIRST ASSISTANT SUPERINTENDENT GEORGE REYNOLDS.

I have a few items of business to present to this congregation. In the first place, I shall draw your attention to Nickel day,—the last Sunday in this month. The envelopes are now ready

for distribution; they will be in the hands of the superintendents in a few days. Distribute them, brethren of the superintendency, on the Sunday previous to the day of collection, and collect them the next Sunday, and as promptly have your Sunday school treasurer remit the amount to the stake treasurer, who, I hope, will remit as promptly to the general board. We ask you to be as liberal as you can this year with your donation, as the Sunday School Union board has had to meet several unexpected expenses, and consequently we are heavily in debt, and we hope, by means of a liberal contribution on Nickel day, to set ourselves on our feet again.

The offices of the Deseret Sunday School Union and of the Juvenile Instructor have been changed from the Templeton building to No. 46 east South Temple street, a new building lately erected, immediately west of the Historian's office. We shall be pleased to see you. There, as before, we have a room, where, my brethren and sisters who are members and workers in the Sunday school cause, we invite you to make your headquarters when you come to Salt Lake, and where we shall be pleased to see you at any time. This change of our office we trust will be very convenient to you.

You will also notice that by reason of the demise of our lamented Brother Thomas C. Griggs, that Elder William A. Morton, who has been acting as one of the canvassers for the Juvenile Instructor, is now manager of the business department of the Union.

I wish to say a word or two with regard to our theological department. The superintendent of the Box Elder stake drew attention to one point upon which there is a little misunderstanding.

We gave them many references, that they might select therefrom those passages and references that apply most directly to their lesson, in the manner in which they were pleased to treat it; but it is not expected that you will take up all the references that are given. Some of the brethren have so misunderstood, and have tried to use all the references given, Sunday by Sun-

day. The numerous references are given that you may select those that best suit your purpose.

I wish to draw your attention to the fact that we are publishing in the Juvenile Instructor a series of articles by Elder Osborne Wiütsoe on those portions of Jewish history that the lessons in the first year theological department now directly consider. There have been quite a number of complaints with regard to these lessons, from the fact that so many of our teachers are not well acquainted with the latter portions of the Old Testament. This will help them. This will make their lessons much easier, and give them that information that they do not possess, and which they have not books of reference to refer to. These lessons will be continued in the Juvenile until all are considered that appertain to the first year's course in the theological department.

One item more: That is in regard to the percentage of preparation. We are getting out forms, as promised in the late letter of the general superintendency, which will be sent out and put in your hands, on which you will tabulate the reports that you receive with regard to the percentage of preparation during four Sundays in November. By these reports we hope to be enabled to form some idea of the percentage of lesson preparation throughout the various schools in those departments for which this request has been made.

And now, before I sit down, I trust the example of the Alpine stake will stimulate you, my brethren and sisters, that none of you will be satisfied with having an average percentage of attendance of less than 75, and all of you will, as soon as possible, keep abreast of the Alpine stake and not be satisfied until you have reached the highest possible number. God bless you. Amen.

#### ASSISTANT SUPERINTENDENT JOSEPH M. TANNER.

In addition to the remarks of Brother Reynolds, I desire to call your attention tonight to the value of the present volume of the Juvenile Instructor to

all Sunday school teachers, and recommend that all of you get the volume for this year bound, as it will be of great help to you in your work.

Brother John Robinson then rendered a solo entitled "Stilling the Tempest."

PRESIDENT JOSEPH F. SMITH.

I think all have been delighted during this meeting with the remarks that have been made, the testimonies that have been borne, and the reports that have been given, and with the delightful music that has gratified our ears. I endorse all that has been said, and I commend it to all the Sunday School workers within the sound of my voice. I hope that we will struggle on and upward to attain the highest mark of excellence that it is possible for us to attain, by diligent effort, by study and preparation on the part of the teachers, that they may be able to assist their pupils in their labors and studies to attain a higher excellence.

I desire to commend to this congregation the Juvenile Instructor, for I think I may do so without any egotism on my part, for it is not the little that is said in the Juvenile Instructor, over my own signature that I commend particularly, but the articles that are written by our correspondents, such as have been named here this evening, by those who are cultured and who are studious and experienced.

I was startled a few days ago when a very prominent man in one of our stakes began to flatter me a little, over something that had been published in the Era, in relation to card playing. After he had given me a little taffy, I said to him, "But have you read my articles in the Juvenile?" "Oh, no, I quit taking the Juvenile." "Why so?" "Oh, it shoots over the mark." I began to wonder how long since he had been reading the "little letters" and the communications found in the Letter-box in the Juvenile. I came to the conclusion that my good brother had not been reading the Juvenile for some time past—for a long time past. I am afraid he quit reading it before he quit subscribing for it. Now I will say that the brethren associated with me who are more actively connected with the

publication of the Juvenile, because of the duties that otherwise devolve upon me, are doing their utmost, and are exerting themselves in great wisdom to publish matter that will be instructive, interesting and profitable to all who read. I desire to say at this time to this congregation that I have felt very strongly of late a desire, a responsibility, I may say, resting upon me, to admonish the Latter-day Saints everywhere to cease loitering away their precious time, to cease from all idleness. It is said in the revelations that the idler in Zion shall not eat the bread of the laborer, and there is vastly too much, in some parts—not universally; but there is far too much precious time wasted by the youth of Zion, and perhaps by some that are older and more experienced and who ought to know better, in the foolish, vain and unprofitable practice of card-playing. We hear of card parties here and card parties there, and entertainments where the playing of cards is the principal amusement; and the whole evening is thus wasted. The whole precious time of those that are gathered together on occasions of this kind, aggregating many hours, absolutely wasted. If there was nothing else to be said against this practice, that alone should be sufficient to induce Latter-day Saints not to indulge in this foolish and unprofitable pastime.

Read good books. Learn to sing and to recite, and to converse upon subjects that will be of interest to your associates, and at your social gatherings, instead of wasting the time in senseless practices that lead only to mischief and sometimes to serious evil and wrongdoing, instead of doing this, seek out of the best books knowledge and understanding. Read history. Read philosophy, if you wish. Read anything that is good, that will elevate the mind and will add to your stock of knowledge, that those who associate with you may feel an interest in your pursuit of knowledge and of wisdom.

I endorse most heartily the remarks that were made here tonight by Brother Jackson. How can a man or a woman as a teacher in the Sunday school or as

one occupied in any other ecclesiastical duty, who is in the habit of playing cards, say to the children, "You must not do it, because it is a waste of time and it may result in your ruin?" Who can give such advice who is in the habit of doing it himself? Who can say to the drunkard, the tippler, the frequenter of saloons, "You must not tipple; you must not frequent saloons you should not darken the doors of such places," if he is in the habit of doing those things himself? What good mother can say to her daughter, "You must keep the word of wisdom," when she does not do it herself? What good father can say to his son, "My son you must not gamble, you must not play games of chance, you must not venture upon unholy ground," when the father himself is guilty of the same practices? It cannot be done, or, if it is done, it will be without force and without effect, except, perhaps, to brand with hypocrisy any such parent who gives such advice to his children and it breeds contempt in the minds of the children when the parents undertake to teach them to be better than they are themselves, or not to do things which they themselves indulge in.

One of the essentials to a good Sunday school is to have good, pure-minded, intelligent, noble, true, and faithful teachers. If you will have a child develop to what he should be, he that teaches the child should be developed to what he ought to be; and until he is developed in intelligence, in faith, in works of righteousness, in purity of heart and mind and spirit, he is not in a very good position to elevate others to it.

Take the Juvenile. Remember the Nickel fund. The Lord is blessing Zion. It is but little that is necessary or needed from each when all will do their duty. Now regarding tithing, which is only a just claim upon us. If all the Latter-day Saints will pay an honest tithing of that which the Lord gives to them year by year, the trustee-in-trust, the presiding bishopric and others who are entrusted with the care of the funds of the Church, will have ample

means to meet every requirement that is made of them. We shall have plenty to pay all the debts that were incurred during the persecutions of the last few years, and we shall have means on hand, instead of being behind, and we shall have plenty, and the earth will teem with plenty, and the Lord will open the windows of heaven and bless His people. Let me tell you for your consolation, if it is any consolation to those that are reluctant in paying their tithing, that the sectarian preachers of the world are seeking to adopt, in their churches, the principle of tithe paying as the scriptural doctrine and as the most consistent and proper way of raising funds for the maintenance of their church work, instead of having to pass around the hat every time they have a meeting. Tithe paying is according to the law of God, and it will not be a great while, I will venture to say before almost all the sectarian churches that have any tendency towards progress will have adopted the principle of tithing. And I am happy to say that the Latter-day Saints, through the revelation of this principle to the Prophet Joseph Smith, set this example to the world. It is the proper thing to do.

I hope to see the time when we shall not have to ask you for assistance, save it be to pay your fast offerings and your free will offerings, that which you offer for the benefit of the poor or for the accomplishment of some special work in the ministry; that beyond that we shall not have to ask you for anything but your tithing, and that day will come, if we will only do our duty.

Now, my brethren and sisters, let us do our duty—I do not say, "Do your duty." I say, Let us do our duty, all the time, and God will bless us. Amen.

#### PRESIDENT ANTHON H. LUND.

I endorse with all my heart the good counsel that has been given us by our president. I hope that we will remember it.

I have enjoyed the evening very much, and have listened with pleasure to the singing and all that has taken place here. When the song was sung,

"Peace, be Still," it brought me back to a little sail which I took on the Lake Geneseret. I there opened my Testament, and I read to my brethren the chapter where it speaks of Jesus stilling the storm on that same lake. I imagined myself back to that time, when he was lying in the boat asleep, and his disciples were afraid that they would be swallowed by the mad waves. As we sailed along, I wanted to steer, but our Arab friends were afraid to go far from the shore. They said that we might have just such a storm any time, and hence they wanted to hug the shore. We sailed near enough to the shore to have the flowers, the beautiful olanders, drop into the boat. I think lessons of this kind should be instilled into the hearts of the children. We want them to have faith. We want them, when passion moves them, to be able to still the storm of passion, to control themselves, and when they are subjected to storms of persecution, we want them to be trained in our Sunday schools to have faith and to put their trust in our Master, who has power to overrule even the storms of persecution for our good.

Let the Sunday schools prosper. May you, my brethren and sisters, engaged in the good work, succeed in training the young minds entrusted to your care, that they may grow up and be an honor to their parents and to Zion. It is a blessed work you are engaged in. God bless you. Amen.

#### ELDER JOHN HENRY SMITH.

My brethren and sisters, I have been most happy in being with you here to-night, and I heartily endorse every word that has been spoken, and trust the spirit that has actuated the utterances of our brethren will find lodgment in our hearts, and that each one of us will determine to do our part in every respect and to the best of our ability.

May God bless your superintendents and teachers, and inspire them to do their full part in all things that pertain to the work of God, is my prayer in the name of Jesus. Amen.

#### ELDER HEBER J. GRANT.

I am very happy to be with you again. I rejoice in the labors that are being accomplished in the Sunday school.

I read the Juvenile, or at least I did read it in Japan, with a great deal of pleasure. I think it is well edited, that every Latter-day Saint ought to read it. I feel that every teacher and superintendent that does not read it is failing, in fact not qualifying himself or herself for duty. May God help us to fulfill every duty, I ask it in the name of Jesus. Amen.

The Tabernacle choir sang "Peace, Be Still," and the conference adjourned with the benediction of Elder George Teasdale.

# GENERAL CONFERENCE

OF

## THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

### FIRST DAY

The Seventy-third Annual Conference of the Church of Jesus Christ of Latter-day Saints convened, in the Tabernacle, Salt Lake City, at 10 a. m. on April 4th, 1903, President Joseph F. Smith presiding.

#### THE PROCEEDINGS.

There were present of the general authorities: Of the First Presidency, Joseph F. Smith, John R. Winder and Anthon H. Lund. Of the Council of the Twelve Apostles: John Henry Smith, George Teasdale, John W. Taylor, Marriner W. Merrill, Matthias F. Cowley, Abraham O. Woodruff, Rudger Clawson, Reed Smoot and Hyrum M. Smith; Presiding Patriarch of the Church, John Smith; First Seven Presidents of Seventies: Seymour B. Young, Brigham H. Roberts, George Reynolds, Jonathan G. Kimball, Rulon S. Wells and Joseph W. McMurrin; of the presiding Bishopric, William B. Preston, Robert T. Burton and Orrin P. Miller. There were likewise a large number of presidents of stakes, their counselors, presidents of missions and other leading men of the Priesthood.

The choir and congregation sang the hymn which begins:

Our God we raise to Thee,  
Thanks for Thy blessings free  
We here enjoy;  
In this far distant land,  
A true and chosen band,  
Led hither by Thy hand,  
Would sing for joy.

The opening prayer was offered by Elder David H. Cannon, of St. George Stake.

The choir sang:

High on the mountain top  
A banner is unfurled,  
Ye nations now look up,  
It waves to all the world.  
In Deseret's sweet peaceful land—  
On Zion's mount behold it stand.

#### PRESIDENT JOSEPH. F. SMITH.

##### Opening Address.

Leading subjects for the Conference—Get out of debt while prosperity prevails—How to accomplish it—Saints should live their religion. The young should be taught mechanism and industrial arts generally.

My brethren and sisters, I feel very grateful to the Lord, the Giver of all good, for the privilege that we enjoy this morning of assembling here, where we are wont to gather, at our annual and semi-annual conferences, for the purpose of attending to such business and matters of duty that may present themselves to us during this conference, and for the purpose of giving out, so far as the Spirit of the Lord may dictate to us, the word of the Lord, in counsel, admonition and instruction to the people.

I am pleased to see the large number who have assembled on this opening day of the conference, and I sincerely hope that we may all enjoy our coming together as we have enjoyed this privilege in days past, and, if pleasing before the Lord, even more abundantly.

We desire to have the privilege of listening to as many of the brethren as time will permit. We would like to hear from as many of the presidents of stakes as we can, and we shall endeavor to select those who did not

have the privilege of speaking at the last conference, among whom were the First Presidents of Seventies. There is a vast field for remarks and for reflection by those who shall speak to the people, which will be interesting and instructive, and which will be beneficial to the cause we are engaged in.

It is not my intention to prolong my remarks this morning, but I desire to mention one or two subjects that I think worthy of the attention of the brethren, who may be led to enlarge upon them and to speak to the people as the Spirit may give them utterance.

One of these subjects is, that in the time of prosperity which we are now enjoying, it is highly proper for the Latter-day Saints to get out of debt. I have unceasingly urged this thought upon the brethren for the past year or more. Wherever I have had the opportunity of speaking I have scarcely ever forgotten to hold out to the people the necessity—that I feel, at least—of our settling our obligations and freeing ourselves from debt in the day of prosperity. Our experience in the years that have past must have led us to the conclusion that we have periods of prosperity, followed by periods of depression. We have now had a long period of success and prosperity, and we may expect, almost at any time, to see these conditions change and a time of depression spread over the land and over the people. I would say, in connection with this subject, that one of the best ways that I know of to pay my obligations to my brother, my neighbor or business associate, is for me first to pay my obligations to the Lord. I can pay more of my debts to my neighbors, if I have contracted them, after I have met my honest obligations with the Lord, than I can by neglecting the latter; and you can do the same. If you desire to prosper, and to be free men and women and a free people, first meet your just obligations to God, and then meet your obligations to your fellowmen. Bishop Hunter used to put the matter in these words: "Brethren, pay your tithing and be blessed;" and that is just what I mean.

It is not necessary, perhaps, for me to say that there never was a time since the organization of the Church

when it was more necessary than it is at present for all the Latter-day Saints to live their religion and to keep the commandments of the Lord, to purge from their midst iniquity, folly and sin and the transgression of the commandments of the laws of God unto them. I may add to this that perhaps there never was a time when the work of the Lord in the earth was in greater earnest or reality than it is today. As a proof of this, we need only to open our eyes and see the energy and activity of the enemies of this people at the present time. When the wicked rage and the heathen imagine a vain thing relative to this people, we may set it down as a fact that the devil is not dead, and that the work of the Lord is not dead, either.

We are lacking in much that is good and necessary. One of the things that I think is very necessary is that we should teach our boys mechanism, teach them the arts of industry, and not allow our sons to grow up with the idea that there is nothing honorable in labor, except it be in the profession of law, or in some other light, practically unproductive and, I was going to say, unremunerative employment, but I know of scarcely any employment more remunerative than is the practise of law, to those, at least, who are proficient. But what do they do to build up the country? What do they produce to benefit the world? There may be a few of them who have farms; there may be a few of them who have manufactories; there may be a few of them who may be interested and engaged in other productive labor, something that will build up the country and the people and establish permanence, stability and prosperity in the land; but the vast majority of them are leeches upon the body politic and are worthless as to the building up of any community. There are a good many of our boys who feel that they could not be farmers, and that the pursuit of farming and stock-raising is beneath their dignity. There are some who think it is menial and low for them to engage in building enterprises as masons, carpenters or builders in general. There are but a few of our boys who take to the hammer and the anvil and to those pursuits of labor that are essential to the per-

manence of any community in the world and that are necessary to build up the country.

I say that we are remiss and slack in relation to these things, that we are not instilling them sufficiently in the minds of our children, and that we are not giving them the opportunity that they should enjoy of learning how to produce from the earth and the materials that are on the face of it or in the bowels of it, that which is necessary for the advancement and prosperity of mankind. Some of us have the idea that it is degrading for our daughters to learn how to cook, how to keep house, or to make a dress, apron or bonnet, if necessary. No Daughters in families that are blessed with plenty of means are taught to play the piano, to sing, to go out in society and spend their time in idle, useless pleasure, instead of being taught how to be economical, industrious and frugal and how to become good housewives. That is degrading! I would like to say to this congregation, and to the world, that if I possessed millions of dollars I would not be satisfied or content in my mind unless my boys knew how to do something that would bring them in a living, how to handle a pitchfork, or to run a mowing machine or reaper, or how to plow the ground and sow the seed; nor would I be satisfied if my daughters did not know how to keep a house. I would be ashamed of my children if they did not know something of these things.

We need manual training schools instead of so much book-learning and the stuffing of fairy tales and fables, which are contained in many of our school books of today. If we would devote more money and time, more energy and attention to teaching our children manual labor in our schools than we do, it would be a better thing for the rising generation.

There are many subjects of this character, in addition to the principles of the Gospel of eternal truth and the plan of life and salvation, that can be dwelt upon with profit by those who may speak to us.

Now, I do not desire to prolong my remarks this morning. I pray God to

bless those who may speak to us and inspire them to say those things that will be instructive and beneficial, and that we may all enjoy that measure of the spirit of intelligence that we may divide rightly the word of truth, and that we all may receive meat in due season. That God may grant us these privileges and blessings is my prayer, in the name of Jesus. Amen.

#### ELDER SEYMOUR B. YOUNG.

Manual training should be embodied in educational system. Devotion and progress in Sabbath Schools—Material and spiritual progress among the people—Missionary success paralleled by opposition—Joseph Smith a genuine Prophet.

My beloved brethren and sisters, I desire very much that you will grant me your faith and prayers and earnest attention. I feel highly honored this morning in being called to address this large congregation. We have another privilege of assembling together in our annual conference, and I feel, for one, very thankful for this privilege. My heart goes out in gratitude to my heavenly Father for the conditions of prosperity that surround His people today. I have a testimony to bear, and it is the same testimony that I have been able to bear for many years. It is the truth, as I have heard it from the lips of my father before me, and from the lips of my brethren.

When I observe, as I do, the conditions of the Latter-day Saints in the different Stakes of Zion where I have the privilege of visiting occasionally; when I see the chances that our young people have to advance along the lines of mind and spirit culture, I rejoice exceedingly to find so many of our young men and young ladies taking the opportunity offered them, and preparing themselves fairly well on the lines of culture for the great work that is before them. But, with the feelings expressed by President Joseph F. Smith, I have sometimes regretted, and do regret today, the lack of physical or manual training in our general system of education. President Young used to say that the education of the youth was incomplete without this manual training and the cultivation of those attributes of the human mind which would lead to the development of strength and ability to produce from

the earth and from the elements surrounding us. This, I realize, is the case with us today to a certain extent.

I do not feel to find any fault whatever with our institutions of learning, or with those men and women who devote themselves so faithfully to the training of our young people in the Church schools and in the different auxiliary organizations of the Church. Let me say here in relation to our Sunday schools, that they have become a very excellent part of the training of our young people. They begin at the very beginning, as it were. Our Sunday school teachers commence with the little children and work with them until they reach the advanced grades, devoting their time to this labor of love to a degree that does not exist perhaps among other people. This devotion is manifest by all, from the Sunday school Union Board down to the last and least teacher in the organization. They not only devote their time every Sabbath, but on week days they spend hours and hours in the development of their own minds along the line of the educational welfare of the children. I say, they ought to be praised for this devotion, and they certainly are blessed in their labors.

In regard to this manual training, I feel that our schools and colleges are incomplete, and will remain so until we have in every one of them a system of training that will develop the pupil along the lines of manual culture in the most useful trades. Today, as has been truly remarked, we are in a condition of great prosperity. Go where I may throughout the length and breadth of the Stakes of Zion, I find the people in a condition of worldly comfort. There are very few who are actually in want among the Latter-day Saints. Especially is this the case in the outside Stakes of Zion. Away from these populous cities like Salt Lake City, it is the exception to find an indigent person. The fact that we have some of them here is accounted for by the tendency of the poor and those who are more or less financially helpless to flock to these centers of population. But, speaking generally, there exists today a condition of prosperity among the Latter-day Saints. And I

believe I can truthfully say, too, that I have seen decided marks of improvement and evidences of advancement among the Latter-day Saints along the lines of faith and the cultivation of the principles of the Gospel. There has been spiritual advancement as well as advancement in other directions. I am glad to be able to say this. I testify to you who are assembled here that the Latter-day Saints are a very choice people, and that they are working very diligently and faithfully in almost every Stake of Zion. Most of them, in all the Stakes, seem to be impressed with the spirit of their religion. I am glad this is so. In it I see the results of the teachings of our leaders. The brethren and sisters have awakened to a sense of their condition, and have renewed their diligence in paying their tithes and offerings. I see the blessings of heaven showered down upon the people, and I know it is the result of their obedience to the principle that has been so sacredly observed by them, especially in the last few years. Since they have obeyed that law more faithfully the blessings of the Lord have been more abundantly poured out upon them from one end of the land to the other. The quotation of Bishop Hunter's has been truly verified; "Pay your tithing and be blessed." We do feel we are blessed when we obey this law.

Commensurate with our present condition of happiness and advancement, as a result of the blessings of the Lord upon us, we may expect to find opposition in the minds of the people of the world. It has been the history of this people from the first that as they advanced in faith and power through their obedience to the principles of the Gospel our enemies have increased in their endeavors to put down the truth and stay the progress of this work. I speak of this as a matter of history, not to throw any blame upon any individual. We know, my brethren and sisters, that the powers of evil are upon the face of the land today, as they have been ever since the organization of the Church; and they have been more manifest as the people have grown in faith and power. I saw not long ago a play represented, and in it was the character of Satan. He said, "I rule the earth; my power is everywhere." I

thought within my own heart, how true that is, in a sense; but on further reflection I was led to exclaim in my heart, "And the power of God is everywhere also." The same thought brought to my remembrance the sentence that "God and one good man are a majority."

The work of the Lord is progressing. The Elders are laboring faithfully in the different missions, and success has crowned their efforts in most places. Occasionally we hear of some violent opposition, as for instance the misfortune that recently befell one of our Elders in the South, who was severely beaten and maltreated. This, however, is no new thing. The powers of evil have been all the time arrayed against the power of the Lord and against His servants, in every land where they ministered. We may expect opposition. I remember hearing of a remark that Sidney Rigdon made soon after he was mobbed with the Prophet Joseph Smith and dragged to insensibility through the woods. He asked the Prophet Joseph how long that was going to continue. How long, said he, must we submit to these outrages and abuses from the enemies of all righteousness? The Prophet's reply was something like this: "Just so long, Brother Sidney, as the power of evil is upon the earth; and until the power of God overcomes the power of evil, so long will there be evidences of the power of that evil one existing upon the earth, to the hurt and injury of the servants of the Lord." The answer made by Elder Sidney Rigdon was not the most hopeful. Said he, "Brother Joseph, I can't stand it; it is more than I can bear." I have sometimes reflected upon that statement, and wondered whether he was wanting in faith through a lack of diligence or of purity of life, or whether it was his misfortune to be so organized that he could not grasp the situation and comprehend the responsibility that was placed upon him. Some men are naturally weak, and soon succumb to opposition; while others are made of sterner stuff and meet all opposition with unswerving integrity, especially if they know for themselves that they are engaged in the cause of right and truth; for this knowledge to any man brings a power and a reliance that is not easily

overcome. When I look back upon the great characters that have been the pioneers of this work, I realize that they have been men of strength and courage. The Prophet Joseph Smith, the very head and front of this Latter-day dispensation, was a man who was never known to flinch or falter, though through all the years of his ministry he was hardly for a moment free from the bitterness of hate exhibited by his fellowmen, and for no other reason that I could ever see than that he had been chosen by the Almighty Himself to be His Prophet in this the great dispensation of the fulness of times. The men who have followed him in the leadership of the Church have been equally tried and true. No man has ever seen the time when such as Brigham Young, Heber C. Kimball and other noted ones that I could mention, have failed or faltered in their allegiance to the Prophet Joseph or to the Lord Almighty. Though these men, like Brother Sidney Rigdon, received more than their share of persecution and opposition, looking at it from a natural standpoint, yet they were never overcome. They had the courage of their convictions, like their great leader, the Prophet Joseph, and they stayed by them under all circumstances. The reason for it is that they received in their own hearts a testimony of the divinity of this work, and that testimony was burning bright in their hearts all the days of their lives.

We hear about children being born in the Church. Yes, every Latter-day Saint is born in the Church, and there is only one birth that admits them into the Church, and that is the birth of baptism—the birth of the water and of the Spirit. That admits them into the Church of Christ, and marks them as the children of God. In no other way can they receive this birth. The great warrior, Napoleon, said that although the Savior had been dead eighteen hundred years the impress of His ministry and power had been so developed in the hearts of the human family that, notwithstanding men had not beheld Him for centuries, His divine mission still moved the world. So it is with the Latter-day Saints today. Thousands upon thousands have gathered here from all

parts of the earth. Very few are living who saw the Prophet Joseph Smith; but the power of God manifested through him has been so impressed upon the people that although we may never have seen him we testify that he was divinely inspired. Why? Because we have the same testimony of Jesus in our hearts that Peter had when the Master asked him, "But whom say ye that I am?" "Thou art the Christ, the Son of the living God," said Peter. Jesus answered him, "Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Peter had the revelation from the Father that Jesus was the Christ. By the same power we testify that Jesus is the Christ, and that Joseph Smith is a prophet of God. As a people we have not seen our Savior and talked with Him face to face; our prophets have that high honor and privilege, as far as the Lord designs they should have; but the Saints generally have received the impress and the power of the Holy Spirit; and although most of them have not seen the Lord face to face yet they testify that Jesus is the Christ. How? By the power of the living God, and by the witness of that Holy Spirit which He gives to every earnest and faithful believer. So the Saints, who have yielded obedience to the Gospel, know that Jesus is the Christ, and that Joseph Smith is a prophet of the living God, the President of this great dispensation of the fulness of times.

My brethren and sisters, let us take heed to the admonition of our prophet and leader today. While we are in a condition of prosperity, let us not forget the obligations that we owe to our Heavenly Father, and see to it that we tithe ourselves honestly before the Lord all the time. Let us make good every obligation that is laid upon us, so living before the Father and before each other that we can claim a continuation of the great blessings that we are in possession of today. I testify to you that Joseph Smith was a prophet of the living God, and that he went to his fate knowing that he was to be martyred for the truth that God had given to him; yet, like his great leader, the Savior of the world, he did not flinch or

turn aside from the course that the Lord had marked out for him to pursue. In like manner the brethren who have been his successors have been unswerving in their integrity, true to their faith, true to their covenants with God and with each other. As the Lord blessed them, so He is blessing His servants and people today; and He will continue His blessings upon us if we will continue to serve Him faithfully. Although we may have the evidence of the hatred of wicked men, that need not discourage us at all, but rather give us more determination, that through the grace of our Father and through the blessings of the Gospel we will remain true and faithful to Him who has thus blessed us. I pray that the blessings of the Lord may be upon the speakers during the remainder of this conference, and that the spirit of our leader may fill every heart and encourage every one of you, my brethren and sisters, and lead us all on in the paths of life eternal. In the name of Jesus Christ. Amen.

The choir and congregation sang:

The Spirit of God like a fire is burning,  
The latter-day glory begins to come forth.  
The visions and blessings of old are returning,  
The angels are coming to visit the earth.

ELDER JESSE N. SMITH,  
(President of Snowflake Stake.)

Brethren and sisters, I suppose I am a stranger to the most of you. I came here, however, in the pioneer year of 1847. I remained in Utah till about 23 years ago, when I was sent out to Arizona, where I have been ever since, simply for the reason, I suppose, that I have never been sent anywhere else. I have enjoyed my labors there very much, and have felt a great deal of happiness, believing as I do that one is always happier in trying to do his duty than under any other circumstances. We have built up some small communities there, and I believe that they compare very favorably with the other communities of that territory. If you will come out and see us, we will show you a people where spades grow bright and idle words grow dull, where jails are empty and barns are full. You will

observe that the paths which lead to the houses of worship are well worn, our Sunday schools are popular, and in all respects the people are in good condition. They are an intelligent, upright people. We have fairly good schools, and a good academy. We have had some difficulties to contend with of a physical nature. The most crying trouble has been the scarcity of water—a very essential element. It is related that a newspaper correspondent came out to Arizona anxious for something to fill his paper, perhaps, and asked a native about affairs there. This man felt a pride in his country, and he said: We have an excellent country; we only lack two things—we are short of water and we lack good society. Oh! said the newspaper man, it is just so in hell; all they lack there is water and good society. But we have been trying to remedy these conditions. In the place where I live we have tried reservoiring. There is an abundance of water in the winter season, but in the summer season it disappears. So we have tried to solve the problem of holding the water until the time of scarcity. Of course, it has been in rather a small way; for our capital consisted mainly of our labor. When we had planned our first reservoir, there came along two gentlemen in a buggy. I never saw them before, and I never saw them after. They enquired what was the object of our labor there, and I explained to them as well as I could briefly. They seemed much interested, and as they went on they took me by the hand and said, "God bless you; you are in the right of it." Well, we have proved that it was a profitable investment.

We met with another difficulty when we went to that country. Although so long ago, we found all the facilities of the country were taken up. We were compelled to buy ranchmen out, and we did so at very high figures—the best we could do. Soon afterwards it was discovered that we were upon a railroad grant. The authorities of the railroad notified us that we were on their land, and that we would be required to go away from it or pay up. They had assured us earlier that no advantage would be taken of us, and that

we could make our improvements freely. They even distributed among us blanks, which we filled out signed and executed, setting forth that we had rights. But these papers were ignored after our improvements were made, after our ditches had been dug and several crops had been produced. We felt that we had made everything secure, but this great corporation was not above taking advantage in that way of a handful of people who were struggling for an existence. At this juncture the authorities of the Church came to our assistance. President Woodruff advanced some means to help us in making the purchase. Those who could, afterwards refunded the money that had been paid on their land; the balance the authorities of the Church gave to our stake for the benefit of reservoirs and academies, for which we have felt very thankful.

If Mrs. Nation should give us a call, her occupation would be gone, so far as smashing saloons is concerned; for we have none. You may remain with us for days and you will never hear profanity on our streets. I say this advisedly. Surrounded by a cowboy element, in a wild land, I think this speaks well for our communities. I believe they have the faith and the hope of the Gospel in them. Drunkenness is entirely unknown, almost unheard-of in our communities. We are able by our industry to secure a livelihood, and, I believe, are reasonably contented. For my part, I can say that I am contented.

May the Lord add His blessings. May we be enabled to be faithful to the trust reposed in us. Amen.

#### PRESIDENT JOSEPH F. SMITH.

I may be pardoned perhaps if I announce to the young portion of the congregation that the last speaker is one of the two living cousins of the Prophet Joseph Smith left among us.

#### ELDER E. D. WOOLLEY.

(President of Kanab Stake.)

My brethren and sisters, I do not know whether I will be able to make you all hear, as this is more of a congregation than we have in two or three

of our stakes; but I rejoice in being present at this conference. I realize that it is the duty of the presidents of stakes to visit the general conference of the Church, wherever it may be called, for the reason that there they can receive the instructions that are needed, and be able to impart the same to the people they represent. There is a responsibility upon every presidency of a stake similar in proportion to that upon the Presidency of the Church, and I realize that it is necessary for me as an individual to be humble and to seek unto the Lord for His Spirit, that I may be useful to my brethren and sisters, and guard and protect the interests of the people. It requires a great deal of labor, thought, patience and perseverance to be able to detect and to ward off the adversary, the enemy of righteousness in the earth.

The physical conditions of our country are very similar to that which you have heard described by Brother Smith, of Arizona. We are only about three miles from the Arizona line; and when he was speaking of Mrs. Nation I thought that if she made a visit to our country she would have to go just over the line into Arizona to get occupation. There is a man established there in a tent, and he dispenses liquor, and entices some of our young people down to play cards. But we have no saloons or places of that kind in our county.

The spiritual condition of our people is fairly good. We have good Latter-day Saints, who are conscientiously trying to keep the commandments of the Lord, and they have an abiding testimony of the Gospel, which they are trying to maintain by living uprightly before the Lord. I have felt that of all the gifts of the Gospel which follow the believer, we should seek for the gift of discernment of spirits. I have asked the Lord to give me this gift; for I can see that the adversary will work upon the minds of the people, and one of the great safeguards against this is for the Latter-day Saints to possess this gift, that they may ward off the adversary and his temptations, or any influence that is calculated to bring up doubts in their minds and cause them to complain and find fault and to think that perhaps the work of God is not grow-

ing. I can testify to you, my brethren and sisters, that the work of the Lord is growing, and it will continue to grow, whether we keep pace with it or not as individuals. One of the evidences of the truth, to my mind, is that as we grow and advance the heavier the opposition becomes against us. You take the opposition that has been against the Latter-day Saints from the time that the Father and the Son appeared to Prophet Joseph Smith down to the present. Considering that, it is marvelous in my eyes that this people have made the progress that they have. They never could have done it if it had not been for the individual testimony that the Saints receive. And they must receive that testimony from the Lord. It cannot come from our brother or our sister. We may encourage, we may strengthen, we may build one another up in faith; but the testimony of the Spirit and the genius of this work must come from our heavenly Father. This is what I tell my children. When my boys went to school at Provo, I said to them: Now, you will study theology. The mechanical part you can receive; but the spirit, the testimony of the work, you must receive from our Heavenly Father, and it must be through your humility, your faith and your prayers to Him.

My experience thus far in life has been with the Latter-day Saints. I was born in the Church; I have been reared in the Church, and I am pretty familiar with the history of the Latter-day Saints by passing through it from the early settling of this valley. I came here as a child in 1848, and have been in Utah ever since. I have seen many trials that this people have passed through, and I have heard many prophecies delivered from this stand, and in the old Tabernacle, which I have lived to see fulfilled. I have heard the warning voice of the Prophet of the Lord from time to time all my life.

Speaking in relation to the suggestions given this morning by President Smith concerning our financial condition, I remember that for years before the financial distress of 1893 the Apostles warned the Latter-day Saints—they did in our stake—to prepare for a financial crisis. Many of the people

accepted the advice and profited by it. Before I left home, I had been reading the editorials of President Smith, and his remarks in different stakes, and I remarked to some of the brethren, there is going to be a financial depression, and that very soon, because the President is beginning to warn the people. From the early settlement here up to the present time there has never been an approaching evil but this people have been warned of in ample time to avoid it if they would listen to the voice of inspiration. It has been so in all the history of the world. When the Lord has had a people upon the earth He has always forewarned them of any calamity that was approaching, and I firmly believe that He always will. We should appreciate these privileges that we have over and above other people, because of the testimony and assurance we have that when we receive this advice or instruction it comes through the inspiration of our heavenly Father. He is fulfilling His promises to us. He will guide us, if we will listen. He will give us every opportunity to grow and expand, and to become a noted people in the earth. He is magnifying this people in the eyes of the people of the world today, and He will continue to do this. I have no fear of the growth and prosperity of this work. I have no fear of the leaders of this work not receiving the necessary inspiration for the guidance of this people. I believe that the majority of the Latter-day Saints have a testimony of this, and will have understanding hearts and listening ears to receive these instructions and to profit thereby. In our stake we have a good people. We are similar to other stakes; we have good Latter-day Saints, we have good "Mormons," we have lukewarm "Mormons" and we have a very few that are not of our faith at all.

May the Lord bless us at this conference, that we may receive those things that are calculated to build up and strengthen us in our faith, that we may magnify the Lord in the earth and establish His kingdom, is my prayer in the name of Jesus Christ. Amen.

ELDER BYRON SESSIONS.

(President of Big Horn Stake.)

My dear brothers and sisters, I feel grateful to my Heavenly Father for this

honor that is bestowed upon me this morning in being called to address you and to represent the Big Horn Stake of Zion. I feel proud of the people that you have sent into that stake. I presume that there are before me many of the fathers and mothers, the sisters and the brothers of that body of people that compose the Saints in the Big Horn Stake of Zion. I wish to say to you that I feel proud of them. They have honored me in my position. I never have had yet an unpleasant word from one of the colony in the Big Horn stake in the last three years. It is three years the 22nd of this month since I left my home in Rich county, in the Woodruff Stake of Zion, to go to that land, according to a call; and I feel to thank the brethren for that call. I thank my Heavenly Father that I was taken up root and branch and moved into that land. I feel satisfied now with my labors, which I never have been before. As has been said by Brother Woolley, I was born and raised in the Church, and I was born in your beautiful city, and immediately after my birth was taken to what is known as Bountiful. I thank my Heavenly Father that my parents have obeyed every law that God has revealed for them to obey; and I thank my Heavenly Father that a great portion of the people in our land have obeyed those laws, and are the issue from some of the highest laws that God has ever revealed. Do not worry about your sons and your daughters. Do not think that they are going to starve to death in that land. We have a goodly land, and we are prospering. Our canal is finished. The brethren are fencing their farms, and were plowing their land long before I left home, and I left there two weeks ago last Wednesday. I can truthfully say that none of them have mortgaged their farms, for the simple reason that they have not the title to them yet, and I thank the Lord for it. We propose to keep them out of the title just as long as possible; we do not want them to have it till we have complied with the laws of our state. We love the laws of our state. I believe that there is no better laws in any state of the Union than they have in the state of Wyom-

ing. We love the executive; we love the officials of that state. I have been fortunate enough to live for 30 years on the borders of the state of Wyoming, and all the business that I transacted has been transacted in that state. I have known two of the supreme judges for over 26 years, and I have known the governor for 26 years, and I have known nearly every state official. I have had the honor of being in that legislative body in connection with President Osmond of the Star Valley stake, during the winter; and I have gone to the governor of that state just as I would go to my father whenever any doubt or dubiety pertaining to any measure that was for the welfare of the common people has arisen. I have gone to him and got his advice. The first thing he told me before he let loose of my hand when I went there was, "Now, then, I want you, Byron, to use my office just as if it was your own, and my secretary; I want you to come to my home and visit me and stop all night with me and eat with me." The same with the supreme judges. They want our people in that land. They invite us there. They know that when the authorities of our Church take hold of a proposition, whether it be in building canals or anything else, there is no doubt in their minds in regard to the success. They have learned that we have the only successful colonization people that there is in that land. They have tried it repeatedly, and they have made failures. In a great many instances men have come to me and wanted information. "How can we handle a people like this people are handled by Mr. Woodruff and yourself?" Apostle Woodruff, you know, we look upon as our father, as our common instructor and guide in that land, in temporal matters as well as in spiritual matters; and I thank my Father in Heaven for him. I thank my Father that I have become so thoroughly acquainted with him, although sometimes it has been quite a trial for me to follow him, I followed him about 15 days before coming down here, holding one end of a surveyor's chain and he holding the other, and I thought he would walk me to death. There was no lie

down, no stop. He has that same desire and anxiety in his heart regarding the work up there. He has remarked to me that he would rather die than see it fail. I have made that remark, and I make it again. Send men there, if you are going to send men, that are not afraid to labor. I endorse every word, and thank God for the words that we have heard here this morning from our Prophet. Let us keep out of debt, brethren. Let us be true; let us not be traitors to our brethren and to one another. Preach the Gospel by honoring ourselves and honoring the Gospel of Jesus Christ and those who have in charge His work here in the earth. Preach it by being honorable to our fellow-man. I teach the people in our country to put up the fences of their neighbors, Jew or Gentile; drive the cattle out of their fields; lift the poor cattle out of the mire, and show unto them that we do believe the teachings of our Lord and Savior. That is the way I propose to preach the Gospel to the people, until I am directed otherwise, as well as sitting down by their firesides and preaching it to them. I tell you that example has more effect; it has been my observation through life, in preaching the Gospel to men who do not believe as we do. We have a desire to bring them into the fold. They are my brothers and my sisters, and it is my business to show unto them by example that I do believe that which I preach.

Brothers and sisters, I pray that God may bless this conference, bless our Prophet and these Apostles, and help us to be true to them, to honor them in their positions, and not to be traitors. It would not be a healthy thing for a traitor, if ever I sat on a jury to try him. God bless you, in the name of Jesus Christ.

The choir sang: "Hark listen to the trumpeters."

Benediction by Elder Charles W. Penrose.

#### SATURDAY AFTERNOON

Saturday, 2 p. m.—The choir and congregation sang:

Guide us, O Thou great Jehovah  
Saints unto the promised land;

We are weak, but Thou art able,  
Hold us with Thy powerful hand.  
Holy Spirit,  
Feed us till the Savior comes.

Prayer by Elder Matthias F. Cowley.

Singing by the choir:

Though deep'ning trials throng your way,  
Press on, press on, ye Saints of God;  
Ere long the resurrection day  
Will spread its life and truth abroad.

#### ELDER B. H. ROBERTS.

With you, my brethren and sisters, I rejoice in the privileges and blessings of this conference. The presence of so many upon the opening day of conference bespeaks the widespread interest that exists among the Latter-day Saints in the work of God. I take it that we are all interested in all the affairs of the Church, in all phases of the work, both the work within the stakes of Zion and the work abroad among the nations of the earth. But while we have this general interest in all departments of the great works of our Father, it is but natural that we should have a particular interest in that department of it in which more especially we are called to labor. I make this remark in order that you may understand why it is that I address a few words to the conference in relation to that body of Priesthood over which, in connection with the other presidents of the First Council of Seventy, I am called to preside.

We have in the church 143 quorums of Seventy. There would be over 10,000 men in that body if all the quorums were full; but some of them are not full. Others, however, have members awaiting admission. So that the number of Seventies today in the Church is not far from 10,000. They are a body of men set apart and especially ordained to engage in the foreign ministry of the Church. When you take into account the very extended area of country in which these quorums are scattered, you can readily understand that it requires considerable labor to reach these organizations and keep them fully organized and the vacancies in the respective councils filled.

Why I refer to this subject is for the purpose of making a suggestion or two to the Presidents of stakes and the Bishops of wards who are gathered on this occasion. I think a little careful attention to the great amount of work that is required at the hands of the First Council of Seventy in keeping these quorums completely and fully organized would make the presiding brethren a little cautious about taking our Seventies, and especially the presidents of quorums, for local positions. Of course, I understand that there are very important offices to fill in the Church, and when the right man is found among the Seventies it is proper that he should be ordained to the position; but if one equally fitted could be found among the Elders or the High Priests I think it would be wisdom on the part of presidents of stakes and Bishops to find men for local positions in these quorums and not disturb the presidencies of the quorums of Seventy. Of late, when thinking upon this subject, and the inconvenience that we are frequently put to, I have been much impressed with a principle that is named in the Book of Mormon. The passage gives a description of the manner in which the Apostles among the Nephites, upon this continent ordained men to office. It is as follows:

"The manner which the disciples who were called the Elders of the church, ordained Priests and Teachers.

"After they had prayed unto the Father in the name of Christ, they laid their hands upon them, and said,

"In the name of Jesus Christ I ordain you to be a Priest; (or, if he be a Teacher,) I ordain you to be a Teacher, to preach repentance and remission of sins through Jesus Christ, by the endurance of faith on his name to the end. Amen."

This is the point more especially, however, to which I direct your attention:

"And after this manner did they ordain Priests and Teachers, according to the gifts and callings of God unto men."

If those who in the first instance direct the footsteps of our youth into the quorums of the Priesthood, would take into account more the gifts and callings of God unto these young men, I think it would be possible to overcome

some of our difficulties. The young men should be directed into those quorums that their natural gifts—"the gifts and callings of God" unto them—qualify them for. If it is observed in a young man as he develops under the eye of the Bishop, that he is possessed of executive abilities, then that fact should be remembered, and he should be directed into that quorum where his special training would develop the qualities he possesses for a career of usefulness in the Church. Or when a young man is found who is possessed of that combination of qualities that go to the making of the judicial mind; if he has the rare faculty of balancing one statement as against another; the ability to look at both sides of a question, and justly weigh the evidence; then he should be directed to the Elders' or High Priests' quorum, whose business it is to prepare men for presiding and judicial callings in the Church; and sometime in the future, when a High Councilor, or some presiding officer is required he might be remembered and found in that quorum where it would create no disturbance to take him, and place him in the presiding or judicial position. On the other hand, where men are observed to possess the ability to teach, and the spirit of testimony is strong upon them, and they have in them the making of a good witness for the Lord Jesus Christ, let such be directed into the quorums of the Seventy. Thus, if we stand down the line where we begin to divide men off in the direction of their life's labors in the Church, and consider "the gifts and callings of God unto them," I think we can help the conditions of which I am now speaking. In any event, while present conditions exist, local presiding officers, I am sure, would confer a great favor upon the First Council of Seventy, if they took more into account the inconvenience and the increase of labor they make us when they choose men from among the presidencies of the quorums of seventy, when others could be found who would fill the positions equally well.

While speaking on the subject of the Seventy, I wish to call attention to one of the great things laid before us

in the opening remarks of President Smith. There is no body of men in the Church to whom his remarks on the matter of freeing themselves from debt, apply with so much force, as to the Seventy. The First Council is in constant communication with the Seventies in all parts of the Church territory. We are continually on the lookout for men who can go on missions. All the time we are corresponding with men who are recommended to us as worthy to go upon missions; but we find so many of them involved in debt that when this glorious opportunity is presented to them of going upon a mission, to discharge the high duties of their calling in the Priesthood, they are barred from accepting that appointment by reason of being financially involved. If I could say a word that would emphasize the teachings of the president upon this subject, I most certainly would do it, and urge upon our Seventies, above all men in the world, to free themselves from financial obligations, that they may be at liberty to exercise the powers of the Priesthood in preaching righteousness to the world, and in standing before it as witnesses of the truth of the Gospel of Jesus Christ.

In the opening remarks of our president texts were given to the Elders of Israel which they can expound and teach with very great profit to the people; and I believe that upon those various subjects in this conference there will be words spoken that will throw great light and intelligence upon those subjects. The matter of encouraging our young men to engage in mechanical arts and trades is a matter that calls for most earnest attention and wisest consideration on the part of the leading brethren in Israel, and from fathers and mothers everywhere. The fact that it becomes necessary to call attention to such a matter is an indication that circumstances are undergoing a great change with us. Heretofore, occupying as we do a new country, our young men when they came to manhood and found a place inconveniently narrow for them, had but to remove a few miles where lands could be obtained, and out of those lands make themselves homes and establish

themselves in a community where they would furnish themselves with employment; and doubtless for some time to come there will be an outlet for our young people in that direction, although we may be required to remove to greater distances than in the years that are past. But as our communities increase in number and our centers of population become more and more crowded, we shall find those among us—in fact, we do now—who have no taste, no desire, to engage in the kind of life incident to opening new lands and establishing new communities; and of necessity they must turn their attention to the acquiring of skill in some kind of useful labor. It will be impossible for all to engage in the professions; for the cry already is that the professions are overcrowded. But in connection with turning our attention to the acquirement of skill in mechanical arts and trades, there is a question which we must needs reflect upon and provide for. This is an age of organization, both of capital and labor. The hosts of men that are engaged in the several trades have found it necessary in some way or other to protect themselves, that they may command a reasonable price for that labor. In other words, they have combined to control wages, just as far as it is possible to control them. It is beyond question that these organizations in some cases become oppressive and work great mischief. They feel power, and they forget right. But something had to be done in order to make it possible for labor to hold its own against the growing force and greed and power of combined capital; and whatever the excesses may be, and however much we may regret them, nevertheless organization and union on the part of labor became an absolute necessity to the working masses. The labor unions today to a very great extent dictate the number that shall be permitted to enter into the various crafts and trades. They say how many apprentices shall be allowed in the respective trades. They attempt to control the supply of labor in that way, because they do not desire that the supply shall be greater than the demand; because the greater the demand the better the price that may

be asked for the labor. I do not in the few words that can be said on this occasion undertake to discuss this question at length. I merely call attention to its existence.. And it will become necessary for the Latter-day Saints in our centers of population to determine what shall be the relation of those entering into these trades to the unions that are controlling the trades. I merely bring it before you, that the wise men in Israel may take it into account; for it is one of the facts that we shall necessarily be brought in contact with when we undertake to encourage our youth, as perforce we must, to enter into mechanical arts and trades as the means of sustaining themselves by their labor.

The work of the Lord, President Smith tells us, is growing; and further he says there never was a period of time in its history when interest in it was greater than today. I rejoice in that growth. I sometimes wonder if we comprehend or even apprehend the facts that enter into that growth, and that enlargement of interest. If time would permit it, I should only be too glad to call attention, not only to the direct evidences of growth and of interest in the work of God, but also to the indirect means that God is employing in the matter of enlarging His work and preparing the way for nations to be born within it in a day. It does seem to me that the whole world is fermenting with the leaven that God planted when He brought this work into the earth through the Prophet Joseph Smith. To the Church has been assigned the honor of the title role in God's great drama of the last days. But as in the drama the actor bearing the title role does not alone develop the thought of the poet's mind, so we as the Church of Latter-day Saints, though bearing the honor of the position assigned to us, do not constitute the only force that God is using in bringing to pass His great and mighty purposes. In his day Paul said that some men preached Christ of envy and strife, and some of good will; but he gloried in this fact, that whether preached out of envy and strife or of good will, the Lord would so overrule their actions as to bring to pass His purposes. I sometimes feel

amused when I reflect upon what the surprise of many of our enemies will be when they discover that the Lord has overruled their actions, made even of them instruments to accomplish His ends, and had so controlled their wrath as to make it praise Him.

The theology of the world has changed since the introduction of the Gospel of Jesus Christ. You can find no minister today to voice from his pulpit the doctrine of infant damnation. You can get no minister today to deny the possibility of continued revelation from God. You can get no minister today to undertake to defend the position that God, by a mere caprice of His sovereign will, "sends one to heaven and ten to hell"—not for any good or ill they have done before Him, but just for His glory. The doctrine which the poet Burns satirizes in substantially that language is a thing of the past in the pulpits of men. These modifications in the Christian world's theology—and a hundred other modifications—have been due chiefly to the truths God revealed through Joseph Smith the prophet; and thousands of eloquent tongues and pens have been employed teaching these truths which have led to the correction of many errors in religion, without knowing the origin of their doctrine.

The advancement made in all the arts and sciences is also very materially helping to bring to pass God's mighty purposes. We overlook, it seems to me sometimes, the moral force that goes with some of our great inventions. It is now about three-quarters of a century since the electric telegraph flashed from Washington to Baltimore the first intelligible message by that means of communication. Since then that all parts of the world have been brought into instant communication with one another. It seemed to dawn upon the minds of some that if a message could be transmitted over wires, by means of sounds in dots and dashes there was no reason why the tones of the human voice could not be so communicated; and now, though separated by hundreds and thousands of miles, a man may converse familiarly with his friend by means of this great invention. Recently another step has been taken in the progress of this means of communica-

cation, which gives us reason to believe that before long the wives may be dispensed with, the ocean cables may be abandoned, and out on the sensitive, trembling atmosphere, that touches all parts of the world, a message can be sent forth, and safely carried even across the great expanse of ocean, so that the whole round world can be through this means in constant communication. The moral force—the force that makes for faith—in these things is this: The idea is dispelled that it is impossible for God, at His home, to be in immediate communication with the whole world. These mighty inventions, this progress in art and in science, are constantly developing the powers that are in man and the great things that he can accomplish, narrow as are his limitations at present. The result is that men reason after this fashion: If man with his limited knowledge and intellectual powers can accomplish so much, is it difficult to believe that God has accomplished all that is accredited to Him in the revelations of the prophets? So there is in the development of these arts and sciences that which makes for faith in the power of God; and these indirect means are accomplishing very much in preparing the minds of men for these great truths that are to be found in the revelations brought forth by the Prophet Joseph Smith. The leaven is working; and some of these days it will only be necessary to strike the keynote and there shall be a wide and broad acceptance of the things that God has revealed through the great latter-day prophet.

I rejoice in these indirect means, as well as in the direct means, that the Lord is using for the accomplishment of His purposes, in preparing the way for the coming of His kingdom, which I pray may come quickly, in the name of Jesus Christ. Amen.

#### ELDER JOSEPH H. MERRILL.

(Late President of the Samoan Mission)

I am truly thankful to my Heavenly Father for the privilege thus accorded me to stand before you, my brethren and sisters, this afternoon. I hope that the Spirit of God may dictate that which I may say, that we may all be

profited together. I have been greatly interested in the remarks that have been made thus far by the brethren, and I heartily endorse all that has been said.

It has been my privilege for the past fifteen months to preside over the Samoan Mission, which consists of a few small islands in the Pacific ocean, about 5,000 miles from here. No doubt, there are in this congregation parents, brothers and sisters of the Elders who are laboring upon that group, and for their benefit as well as for the benefit of the Saints in general I will give a short report of our labors upon those islands. We have a band of faithful brethren and sisters at present laboring among the Lamanites there, and they are enjoying the Spirit of God even as we enjoy it here in conference. There is a spirit that is poured out upon the Elders in the nations of the earth which binds them so closely together in the bonds of brotherhood and love that they are one in very deed. The same spirit prevails here this afternoon, and it fills my heart with joy to meet with the Saints in general conference. The Samoan Mission, as you are more or less aware, has been opened nearly 15 years. During that time a great deal of work has been done, both manual and spiritual. We have at present a faithful band of Saints, numbering over 1,400, upon those islands, out of a population of about 30,000. There is quite a number also who have been identified with the work, and, through temptation and sin, have fallen away and are scattered among the people. Strange to say, those who are cut off from the Church there do not lose the testimony of the Gospel, but are always ready to bear a strong testimony to the truth as revealed through Joseph Smith and preached by the Elders.

The report has gone out among the Saints at home, I believe, that the Samoan Mission is a hard mission; and when young people have been called to go to those islands I have heard some of the Saints remark that any place on earth would be preferable to the Samoan Mission. I wish to dispel that notion from your minds. I feel assured that in stating to you that the Samoan Mission is as healthy and as favorable

a mission as an Elder can go to, I am only stating the truth. There has been some sickness among the Elders, and one of our number has lately passed away; but the same conditions exist in other missions. The power of God is felt just as strongly in the Samoan Mission as it is in the California Mission, or the Southern States Mission, or any place upon the face of the earth. God has a protecting hand over all His Elders, wherever they are sent. So that when your sons and daughters are called to take a mission to Samoa, you should rather feel to say, go and God bless you, than to desire the mission changed to some other part of the world. Your sons and daughters are safe there. God watches over and cares for them. His will is done concerning us, no matter as to which part of the earth we are located upon. There is one thing we can rest assured of—there is no accident with the Lord. Anything which happens to an Elder in the prosecution of his duty, that takes him from his field of labor, is not an accident. The purposes of the Lord are fulfilled concerning us, no matter where we are, if we only yield to the promptings of His Spirit.

I have a testimony which I am proud to be able to bear. I know that this is the Church and kingdom of God, established upon the earth in these the latter days for the last time, never more to be taken away nor given to another people. Should we desire proofs to establish our belief in this matter, Brother Roberts has given us a few external evidences by which we may know the workings of our Heavenly Father with this people. When I contemplate the fact that nearly, if not all who sit before me this afternoon have the same testimony that has been given unto me—that the Gospel of Christ has been again revealed to the earth, and we have been made partakers of it—it makes my heart rejoice, and I am led to exclaim in my joy to my Father; how great is His goodness towards us, His children! Then the thought comes to my mind: Are we living up to the opportunities that the Gospel affords us? We come together in conference and the Spirit of God is poured out upon us in great measure,

as the word of God is given unto us through His servants. We feel to rejoice and are willing to give all we have for the work of the Lord. We feel to consecrate and dedicate all our property and all that the Lord has given us for the upbuilding of His kingdom upon the earth. Often in our prayers we dedicate unto Him all that He has made us stewards over, and ask Him for wisdom to use it acceptably before Him. I wonder if we really mean it on all occasions. If the Bishop were to come in just as you got up from your prayer and asked you for your best cow, or for \$100, or for five acres of land, to help the work of the Lord, would you give it up?

God has given us the light of the everlasting Gospel. He has bestowed great promises upon us—eternal life exaltation and glory in the celestial kingdom of our God. If we will only keep His commandments, loving Him with all our might, mind and strength, and our neighbors as ourselves, these things will be ours. He has also given us all our earthly possessions. They are His. He can take them from us in a moment; He can take us in a moment; but we cannot take any of these worldly things with us. Then if we set our hearts upon them, and they become greater in our sight than our Father and His purposes; if we regard the gift greater than the giver, we shall forfeit the blessings that are promised unto us.

Brother Roberts has been speaking a little about the Seventies. I am a Seventy myself—a president of Seventy. I have had some experience with Brother Roberts, Brother Kimball, and a few of the Seventies, and I just wish to say a word or two to the Seventies present. I believe Brother Roberts placed us all in the same box. Whether he did or not, we are all there. The word comes to us to select a certain number from our quorum to fill missions abroad. The presidents of the quorum meet together and consider the circumstances of the Seventies in that quorum. The names are selected and sent in. They are notified, and the word comes back, "We are in debt; we cannot go; possibly we can go in six months from now." That is a long

"minute" man, asking for six months! Then again, a man accepts the call. is notified to depart at a certain time. But his wife does not like to lose him. She whines, she cries a little, and she says, "Oh! what will I do when you are gone? What will the children do? You are our only support, and I don't see how you can go." Then the man has to write back and tell the First Council that he can't go, because his wife can't spare him. That is the condition of some of our "minute" men. I want to tell you that the woman who will lay a straw in the path of her husband against the fulfilling of his duty and calling will come under condemnation before the Lord. The man that will be involved in indebtedness so that he cannot accept a call and fulfil his duty will come under condemnation. The kingdom of God has been established in these last days, and it must roll on God has selected from among His people those who are worthy to bear this Priesthood, whose duty it is to carry this Gospel to the nations of the earth; and it is our duty to fulfil our calling, to be "minute" men, not "six months" men, nor "one year" men. That is the calling of a Seventy; and if the Seventies are not fulfilling their calling they come under condemnation, and those of the Lesser Priesthood receive these calls and obtain the blessing.

I do not make these remarks with a desire to find fault; but these are conditions that have come to my notice as existing among the Latter-day Saints. I heard a remark made at one time that the faithful Latter-day Saints would go back and redeem Jackson county, while the indifferent would stay in the valleys of the mountains. These blessings and privileges that God has promised unto us through our faithfulness will be ours if we labor for them. There is no blessing, no reward promised except by obedience to the law upon which the blessing is predicted. This was made very plain to the ancient Saints, and has been made plain to us. It has been said here this morning that we should pay our tithes and offerings. This is a commandment that God gave unto His people anciently, and coupled with this command is a blessing, even a temporal blessing. The Lord promised

those who would obey this law that He would pour out upon them such blessings that they would not have room to contain them. On one occasion, when the children of Israel were without the Spirit of God and their Priests had lost their power, the Lord told them that it was not because His arm was shortened that He could not save, nor that He was deaf that he could not hear, but it was because of their wickedness. In speaking to Israel through His prophet Malachi, the Lord says:

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

President Snow preached to the people to pay their tithes and the Lord, he said, would pour out great blessings upon them. We rounded up our shoulders and paid tithing as we have never done before. As a consequence, the blessings of God have been poured out upon us, until today we see prosperity on every hand. These commandments are with us continually, and should receive our attention every day. President Woodruff laid stress upon these words: "Get the Spirit of God and keep it." I would say to the Saints this afternoon, if you would be in the right path, if you would be safe from the snares and temptations of this world, get the Spirit of God and keep it; be humble; keep in touch with those who are in authority over you; seek to have confidence in your Bishop and his counselors and in the Teachers of the Church. God gives unto us His mind and will through His servant the prophet, and it is our duty to lend a listening ear thereto. When President Smith tells us it is a good thing to get out of debt, we should do all we can to get out of debt. It means something, brethren and sisters. There are things in store for the Latter-day Saints that we cannot see today. There are things coming upon us which we may be prepared to meet, if we will only take the counsel of the prophet of God.

I pray that the Spirit of God may be poured out upon us, that when we return to our homes the spirit of this con-

ference may attend us and always be with us, that we may have a burning testimony within us of the truthfulness of this work, that we may always have a desire to keep the commandments of God, let come what may, and then salvation and eternal glory will be ours in the end. May the Spirit of God continue with us, I ask it in the name of Jesus Christ. Amen.

ELDER SYLVESTER Q. CANNON,  
(Late President of the Netherlands  
Mission.)

It is very unexpected to me, my brethren and sisters, to be called upon to address you this afternoon, as I realize that there are so many here who are much more competent to give instruction, and to whom I would rather listen, as no doubt you all would, who have had experience in the work of the Lord, and the Saints are gathered to receive instructions, to be profited in their future lives. At the same time I rejoice to be privileged to meet with the Saints in general conference. It is the first time in eight years that I have been able to meet with the Saints in this capacity. For over three years past I have been in the mission field, and previous to that I was absent studying. Therefore, I appreciate probably greater than I otherwise would what a grand opportunity it is to meet with the Saints, to partake of the spirit of conference, and to receive the instructions which are given. As I say, I rejoice to be with you. I rejoice in the instructions which have been already given during this day, and I feel certain that during the remainder of this conference there will be a great outpouring of the Holy Spirit, and that we will all be built up and benefited if we prepare our hearts to receive and carry out the instructions.

It is some five months since I returned from my mission to the Netherlands, where I was absent for three years. I desire to say that the work in that field is prospering. The outlook is excellent. It was at the time I left, and from news that I have lately received I learn that the condition is just as good or better now. The Gospel is being preached in Holland and Belgium of that mis-

sion, and progress is being made. There are 30 Elders in the field. There are over 2,000 Saints and children in the entire mission, and during the past year over 200 were baptized. There was a greater average per missionary baptized during the past year in that mission than in any other mission in Europe, it being eight persons per missionary.

Holland is recognized as a land of religious liberty. For centuries the people of Holland struggled—in fact, at the time of the Reformation they were among the first to obtain religious liberty, and to be freed from that oppression and domination which was characteristic of the countries of Europe at that time. On this account they have given religious liberty to other sects, and we are as free to preach there as almost any other religious denomination. We are not allowed to preach upon the streets; but as a matter of fact, none of the religious denominations are allowed this privilege. In every respect we receive the same protection as the other sects. The people are plain and honest; they are readers of the Bible, and they appreciate the truths of the Bible when they are explained. When our missionaries go among them with doctrines which agree exactly with the doctrines presented by our Lord and Savior as contained in the holy scriptures, they are received with welcome, generally speaking, and the people give them a fair hearing. As a result of this, the missionaries are busily occupied in preaching the Gospel to that nation, and the results are apparent. The only lack is, there are not enough missionaries to carry the work on as they would like. New branches are being opened up, and the work is prospering. To a certain extent, the same is true of Belgium. However, that country has a different population—a people of different characteristics. They are almost entirely Catholic. I believe, however, that if we can get men who are intelligent and energetic, and who understand something of the French language, the work in that country will be a great help to the work there. It is developing slowly at present, and I believe there is a greater future for it. I also feel that there is a work to be done in France; for a

number of those who have accepted the Gospel in Belgium were born in France, coming especially from northern France; and from persons with whom I have talked in regard to conditions in that country I gather that the people are somewhat of the same nature as those in Holland. They desire religious liberty, and they wish to learn the truth. During my mission I read an article in one of the papers in Holland, to the effect that there is a certain division of the Catholic church called "Old Catholics." They separated from the Catholic church several centuries ago; and the article stated that at least a part of that sect believe that Elijah the Prophet is to return and bring a message from the heavens, and they are waiting his return. It seemed to me that to a certain extent these people were prepared to receive the Gospel. If it should be testified to them that the Prophet Elijah had come, and that he had restored that which was his province to restore, it might be a message of glad tidings to them, in connection with the principles of the Gospel as they have been revealed in these latter days.

I believe there is a great work to be done in those nations, and in other nations of Europe and of the world. It was my privilege, during my absence, to make a journey, in company with President Francis M. Lyman, throughout several of the countries of Europe, Africa and Asia, visiting among others the Holy Land; and upon our return we passed through Italy. I was agreeably disappointed in the condition of that people. From the idea we obtain here at home, from seeing the Italians who are in our midst, we are apt to gain an entirely wrong view of the Italians as a people. They are a fine people, a people of intelligence, a people of hospitality and kindness in every respect, and a people many of whom, I believe, will accept the Gospel in the future. There are no missionaries in that field at the present time. As we know, Apostle Lorenzo Snow was sent there to open that field many years ago, but no great success was obtained at that time.

I rejoice in the Gospel. I rejoice in the testimony I have received of the

truth of it. I trust that we may all go forward, faithfully performing our duty from time to time. There is a great responsibility resting upon the Latter-day Saints. There is a serious responsibility resting upon the young men to qualify themselves, spiritually, morally and physically, to preach the Gospel, to be pillars of strength in the Church of our God, and to perform every labor which they are called upon to perform. After being absent from this city preaching the Gospel, and returning home, one notices probably more than one who is at home continually the changes that have occurred, and the temptations which are constantly increasing in this city. It may be the same in other cities and towns. Trials and temptations surround our young people which tend to cause them to be thoughtless, to go after the pleasures of the world, and to consider simply those things which will give them pleasure for the time being. For this reason I believe there is a slight tendency to devote ourselves more to these useless pleasures than to the serious things of life; to be considering always how we can obtain worldly enjoyment rather than how we can make progress in the Gospel and be of use to our fellowmen. I believe it is of great importance to the young people among the Latter-day Saints that they should endeavor to cultivate a spirit of earnestness and of seriousness in regard to the responsibilities which rest upon them. And we have heard many times, those who are now pillars of the Church, who have endured many years, and whose hair has grown white in the service of the Lord, will not always be with us; and those who are growing up will have to bear off the kingdom on their shoulders, and assuredly it is important that they should prepare themselves for these responsibilities. The kingdom is constantly growing, the responsibilities are becoming constantly greater, and the Lord requires more and more instruments to accomplish His purposes upon the earth.

I rejoice, my brethren and sisters, to be with you. I pray that the Spirit of the Lord may be with us continually, that perfect unity and harmony

may prevail among us, that we may profit greatly by this conference, that we may take to heart the instructions we receive, and that they may be as seed which when planted in our hearts shall grow and bring forth fruit that will be of great benefit to the Church, to one another, to our fellowmen, and to the country in which we live, that we may be wise and prudent in fulfilling the responsibilities which rest upon us as citizens of this great country. May we be blessed in fulfilling every duty which rests upon us. I desire to testify that I know that the Gospel is true; that the Latter-day Saints are in possession of the truth as it has been revealed from heaven; that Joseph Smith was a prophet of God; that his successors have been and are prophets of God, and that those upon this stand who have been called and sustained as leaders of this Church are in very deed men of God, who receive revelations from Him for the guidance of this people. May we support them fully. May we be united in all things, and may we endeavor to improve ourselves and our opportunities from day to day, that we may be finally saved in the kingdom of heaven, is my prayer in the name of Jesus Christ. Amen.

#### PRESIDENT SMITH.

It gives me pleasure to say to the congregation that the last speaker is a son of our late lamented President George Q. Cannon. It always gives me pleasure to see the sons of men who have been faithful in the Church following in the footsteps of their fathers.

#### ELDER CHARLES KELLY.

(President of Boxelder Stake.)

Beloved Saints, I trust that the Lord will give me utterance the few moments I may stand before you in response to the request made by our beloved president. I appear before you as a representative of the Boxelder Stake of Zion, one of the oldest Stakes of Zion, located in the extreme north of our state, bordering on to southern Idaho and eastern Nevada, bounded on

the east by Hyrum and Cache Stakes, and on the south by Weber Stake. We number about 7,000 members of the Church of Jesus Christ of Latter-day Saints. In our Stake we have a little over 1,500 who bear the holy Aaronic and Melchizedek Priesthoods—a strong army of workers; and we're all alive, active and energetic in the performance of the sacred duties required of that priesthood and authority which God has restored to the earth, we would certainly be a strong and a powerful Stake of Zion. I am pleased to report to this conference our condition as a stake. I am pleased to say that the presidency of the stake are united and love each other. We unite on every proposition before we go before the people. We have a High Council who are united with the presidency of the stake. We hold High Council meetings once a month, and at each of these meetings all matters of general interest to our wards and organizations are discussed and a thorough understanding arrived at. We are active in visiting the wards, of which there are 19 in the stake, together with three branches. I am pleased to tell you that the same spirit which prevails with the presidency and High Council can be found in every ward. The Boxelder Stake of Zion in the last seven years has doubled its tithing, accepting the counsel of our former and beloved President of the Church, Lorenzo Snow, who counseled this whole people to more fully observe that law and get closer to the Lord and receive His blessings. Our stake has been endeavoring to carry out that advice, and I testify that we have got nearer to the Lord.

There is a greater spirit of union and love for the truth among our people today than ever in my experience of between thirty and forty years among that people. That principle taught by President Snow years ago, by which we got together in our temporal interests and established what we called the United Order; that principle of co-operation by which all were employed in some industry or another—the spirit of that principle has not left our stake entirely. In those days we had no idle

boys and girls, no idle men and women, in our county. We had employments established there that took in everybody. We had a peculiar currency, by which we met our obligations. It was a scrip that was made suitable to our conditions, in which our brethren and sisters were paid from the shoeshop, the carpenters, the blacksmiths, the dress-makers, the dairy workers, and from the other departments, thirty in number, that were organized in that stake. For years, my brethren and sisters, there was love, union and industry in the midst of that people. But for some cause or other, misfortune came—shall I say through the providence of the Lord? We say that the Lord doeth all things well, and that nothing happens but what He knows about. At any rate, misfortune came to us. The enemy came upon us and assessed us between \$10,000 and \$11,000 for circulating our scrip, which was never intended for or passed as money, and we got but very little of it back from the government. Fire destroyed our woolen factory, which entailed a loss of between \$30,000 and \$40,000; but the unity of the people was sufficient for the occasion, and it was rebuilt. We are an industrious people now, but we have not got those institutions in our midst. You will remember that Boxelder Stake was noted throughout the Church for its co-operation, for its United Order. But while the institutions of that order have gone the principle by which they were created and governed so many years, under the administration of President Snow, has not left our people. We are a united people. In our stake we have not got a secret order or combination outside of the Church of Jesus Christ of Latter-day Saints. When a young man comes to our Priesthood meeting with a recommend from his Bishop to be ordained an Elder, the question is put to him, Are you a member of any secret order? So far, the answer has been "No" in every instance. We are trying to educate our brethren and sisters against the introduction of these evils. Many years ago we taught these principles to our people, and though many attempts have been made to introduce these orders into our stake they have been without effect. I am pleased to

make that statement to you at this conference.

I was very much pleased with the remarks of Elder Roberts touching these matters. A brother came to me the other day, and asked if a trades union was a secret order, and whether it was so considered by the authorities of the Church. I said I did not know how the authorities viewed trades unions, but I would consider them secret orders. It is a system by which one man is protected and another is turned adrift. His family may be suffering for the necessities of life; he may be a skilful mechanic and an honest laborer; but if he is not a member of a certain union he cannot get employment. I told the brother that in my opinion trades unions are secret orders and come under the orders described in the Book of Mormon. I feel that their effects will be felt by and by in the world, and also among us if we unite ourselves with them. I asked the question through one of the Apostles, whether this order was considered among the secret orders, and I received the word that to all intents and purposes it was, and they should be discouraged. I am thankful that in our stake thus far they have been discouraged. I am thankful that we are as good a people as we are; but I do not want you to think that we are all perfect by any means. We have saloons in our midst; we have apostates; we have half-hearted "Mormons;" we have those who are opposed to God and His work; but the great majority of the people are on the Lord's side, and are desirous of serving Him and keeping His commandments. We have glorious prospects before us in the stake at present. We have a new sugar factory in course of erection; we have a new railroad being built through our valley; we have the prospect of an east side canal from the Bear river canyon, converting into farms, orchards, and beautiful homes some 23,000 acres on the east side of the river that are now barren and almost worthless. The canal is partly built, but whether it will be finished or not is an unsettled question at present. With these conditions before us we have splendid prospects in the Boxelder Stake of Zion. We will have plenty of work for idlers. If there

are any families, good members of the Church, that will come along to the Boxelder stake and help raise beets, build the railroad and make a canal, and redeem the land that is yet open for purchase at a nominal figure, we will welcome them, and will not be under the necessity of going to Canada or to any far-off state to look for employment.

A serious problem that confronts this people today is, What shall we do with our boys and girls? It is true, many of them are going to the colleges and being educated; but it is only the brain that is being educated, not the hand. They are not getting that intelligence which takes the crude material and makes it subservient to our use, to make our homes comfortable, and to furnish our own shoes, hats and bonnets and other things that we send our substance for to other places and thus build them up instead of ourselves. I feel that the day is not far distant when the principles presented by President Brigham Young to this Church will be more fully carried out; for we have a man at our head today who is looking after the interests of Zion, whose pen is busy daily on some of the most timely articles that we have read for years. Read the Juvenile Instructor, the Improvement Era, and the Deseret News, and there you get the word of the Lord from His servants, who cannot reach us all by their voices. I thank God for these men. I thank God for the past prophets—for President Young, the mighty Moses of latter times, who led this people out of bondage, and planted their feet in these beautiful valleys of the mountains, and located our cities and towns. I am proud of the name of the city in which I live, for it is after that illustrious man—the city of Brigham. I rejoiced in sitting under the sound of his voice. I rejoiced in sitting under the sound of the voice of President John Taylor, his successor, upon whom fell his mantle. I rejoiced in the teachings of that meek and lowly Wilford, who, to a certain extent, made peace between us and this nation by disbanding the People's Party and by introducing, through the will and revelation of God, the manifesto, which stopped in a measure pro-

ceedings against this people. When he stood in that sacred edifice, the Temple, he made the statement that now the set time to favor Zion had come. Has not that prediction been literally fulfilled? Just as literally as many other predictions that have been uttered.

The remarks of Brother Roberts reminded me of that poetical man, Parley P. Pratt, who wrote The Key to Theology, and who prefaced one of his chapters with these lines:

"Oh, Mystic Babel, long has been thy reign!  
What direful evils follow in thy train!  
The veil is rent—thy mystery revealed,  
Angels cry woe! and God thy doom  
has sealed.  
The nations, from thy long and dreary  
night,  
Are waking now to everlasting light."

Those words rang in my ears as Elder Roberts called our attention to these modern improvements. Light has come into the world. The axe has been laid at the root of all false doctrine. That is why our friends the ministers are trembling. That is why the churches are fearful. Light and truth have come into the world, and they will prevail. God has established this work; it is not ours. He has given us pastors after His own heart, to feed us with knowledge and understanding. I am thankful to be associated with this people. This people are my people; their God is my God. I want to share with you, my brethren and sisters, in all the conditions that arise. I came here many years ago, and have grown up under the light and intelligence that has come from God through His servants. I have sat for over 35 years,

with very few exceptions, under the droppings of this holy sanctuary while the Prophets of the Most High have fed us with knowledge and understanding, and I hope to enjoy that privilege many years yet.

I pray God to bless the Latter-day Saints, to fill us with His Spirit and with a desire to heed the counsels that are given to us from those that preside. Then Zion will prosper; every weapon that is formed against her will be broken to pieces; for this is our Father's work, and we are told that He and one man are a great majority. The power and influence of this people are being felt in the earth today as never before, and we are only commencing. It is only the dawn of a brighter day; it is but the commencement of the work our Father has established in the earth, and which will be inspired and sustained by Him from this time henceforth until the kingdoms of this world become the kingdoms of our God and His Christ. May He give us His grace and Spirit sufficient to establish His righteousness in the earth, to sanctify our hearts in the truth, and to be guided unto His praise, that in the sequel of our days, like many who have addressed us here, we may be gathered home to our Father and rejoice in His salvation, is my prayer through Jesus Christ. Amen.

The choir sang:

How are Thy servants blessed, O Lord,  
How sure is their defense!  
Eternal wisdom is their guide,  
Their help, Omnipotence.

Benediction was pronounced by Bishop Wm. B. Preston.

## SECOND DAY.

Sunday, 10 a. m.

The choir and congregation sang:

Now let us rejoice in the day of salvation,  
No longer as strangers on earth need we roam;  
Good tidings are sounding to us and each nation,  
And shortly the hour of redemption will come.

Prayer was offered by Elder Abraham O. Woodruff.

The choir sang the hymn which begins:

Come, dearest Lord, descend and dwell,  
By faith and love, in every breast;  
Then shall we know, and taste, and feel  
The joys that cannot be expressed.

PRESIDENT ANTHON H. LUND.

Success of Missionaries—Prejudice giving way—Zion progressing—In relation to tithing—Proper use of riches—Reckless speculation should be avoided.

I rejoice this morning in seeing such a large congregation before me. Zion is growing, and the people are trying to live their religion. In looking back upon the past year we see that the Lord has been with His work and blessed His servants in their labors. The missionaries abroad have been successful in reaching the people and in bringing many into the Gospel fold. They have met some opposition; but as a general thing our people are getting better known in the world. In Germany some of our Elders have been exiled, and others notified to leave; but the courts have taken it under consideration, and it is not yet decided whether our Elders will be exiled or not. When the officers are asked what objection they have to our Elders, they say they have nothing against their lives or conduct, but they do not like their religion, and they claim the right to say who shall be their guests. They have this right; but I believe that when they really examine the fruits of "Mormonism" and see the effect it has upon its converts, they will not be opposed to our people being in their midst. There are several lands

where there is not perfect freedom of conscience, where there are state religions, and the people are not allowed to worship God in the way they believe to be right; but gradually prejudice and intolerance are giving way, and the most intolerant countries are yielding and allowing the people to believe as they please. In Norway we are not recognized as dissenters; still the police authorities and the people generally who have watched our course are pleased with it. The police of Christiania say that they have less trouble with the Latter-day Saints than they have with others; so we are tolerated there. For many years we have had a meetinghouse of our own in that city, which has been a great help to us. Last year we found that the foundations of the house were giving way, and we had to tear the house down; but it is being rebuilt: and this summer we hope that a better structure will be dedicated, and that our people of that city can again have their own house of worship. The house in Copenhagen is giving general satisfaction, and many people are coming to our meetings. There is a project on foot for the building of a meetinghouse in Stockholm, which I hope will soon begin to be realized. A brother in that city offered a spot upon which to build a meetinghouse, and we believe that the brethren and sisters here, especially from the Scandinavian countries, will help to build such a house there. We have seen the necessity of having our own meetinghouses in branches where we have such large numbers of people in the Church. Stockholm, Copenhagen and Christiania each number several hundred of our people, and it will be a blessing for them to have a place of their own to worship in. I believe that this would also be well in cities like Berlin and other places, where our branches are growing to the extent they are.

We are pleased with the reports that come in from the different missions. Our Elders are laboring zealously, going from house to house, spreading their tracts, preaching in the streets and halls wherever opportunities afford.

In Zion the work is also progressing. The people seem more united, and a greater desire to attend meetings is noticed. The Presidency have visited many of the stakes, from the extreme north down to St. George, during the past year, and have found that the people are growing, and that the Spirit of God is in their midst. They show by their works that they are trying to live the lives of Saints. The tithing during the last year was up with the year before and even better. We commend the Saints for their fulfillment of this duty. President Smith in his opening address to the conference, gave us some good counsel. He asked the people to be honest and fulfill their duty to the Lord and to their neighbors. I am pleased to see that the people have met their obligations to the Lord as well as they have during the past year. There is much room, however, for improvement. We find that there is a large number, still on the books, of non-tithepayers. This should not be. A man who professes to be a Latter-day Saint ought to show it in his works. If he does not pay his tithing, he shows there is something wrong with him. He cannot have the faith which he professes to have; for if he did he would not be delinquent in this matter. It is a matter between him and his God. There is no compulsion. But a man who has covenanted with the Lord to do His will cannot feel that he is honest with the Lord when he refuses to obey the calls He makes upon him. This law of tithing is not a new law. It is as old as the days of Abraham, and further back than that; but the first mention we have of it in the Bible is where Abraham paid his tithing. He believed in it; so did Jacob; and so did Israel. In our day the Lord has again revealed that law to His people and those who have obeyed it have realized the truth of what Bishop Hunter used to say: "Pay your tithing and be blessed."

I would say to the people, be honest one to another. Do not run in debt.

The advice of the president yesterday was certainly wholesome. The Lord, in one of His revelations given very early in the Church, says:

"Seek not for riches, but for wisdom, and, behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich; behold he that hath eternal life is rich."

The riches of eternal life we ought to seek, not the riches of the world. There is a raging thirst for riches in this land. The love of money is growing, even in our midst. We do not look upon wealth in itself as a curse. We believe that those who can handle means rightly can do much to bless their fellows. But he who is ruled by the love of money is tempted to commit sin. The love of money is the root of all evil. There is hardly a commandment but is violated through this seeking for riches. I think, therefore, that it is timely advice to our people to guard against the growing tendency to speculation, and making investments when they have not the means wherewith to do it. It is not safe. We have prosperous times at present. We hope they may continue. But it would be very unwise to build upon the future, and not stand on a firm foundation in regard to financial matters. If any one wants to make investments, let him make them with his own means; not be too hopeful and borrow means beyond his ability to pay. If he makes investment with his own means and fails, he can still be an honest man; but if he borrow money of his neighbor that he is not able to pay, he may cause the financial ruin of his benefactor who trusted him. Now, brethren and sisters, let us not let the spirit of speculation take hold of us; for past experience shows that inflation is followed by depression, and many of those who are thought to be rich and prosperous, when such times come, may not be able to meet their honest debts. I would advise our people to guard against this thirst for riches, this wanting to get rich quickly. The old way of earning by our labor is the best way to become rich. It is true, we see some who engage in mining quickly realize fortunes; but we do not think of the hundreds and thousands who do not suc-

ceed. We find some that invest in certain enterprises that pay well, and we think that any enterprise which is started will do as well. This, we can certainly say, will not be the case. There are always some enterprises that are really needed and may pay their projectors, but in the common run of business great returns cannot be expected. So let us stay on solid ground, and not venture too far out. The love of money is very marked in the world. The question is not, how much good will such an enterprise do? but will it pay? Now, even in business that should not always be the predominant motive. Many enterprises that have been started in our midst, and that have done a great deal of good, have not paid great dividends to the shareholders. Our Provo Woolen factory has been a great blessing to the State; yet the owners have not realized great benefit from the investment. When it was first built, money was scarce in the state, and we used to turn our produce there and make exchange for woollen goods. Then we valued the institution perhaps more than we do now. I am glad to see that that institution is getting on a paying basis. We could mention several others that have been projected by our leaders that have not brought great financial returns to the owners. The question, how much good can we do with our means? should be before the question, how can we double our means? The Lord says, seek not for riches, but for wisdom. Let that be our seeking." "Seek ye first the kingdom of God, and His righteousness, and all other things shall be added unto you," is the promise. He that hath eternal life is rich, indeed, says the Lord. Let us seek for eternal life, and while we live here make our lives as useful as possible, and do what we can for the upbuilding of the kingdom of God upon the earth. God bless you all. Amen.

#### ELDER GEORGE REYNOLDS.

Need of manual training in schools—Incidental reference to athletics—New methods of teaching in Sunday Schools.

It was with more than ordinary interest and pleasure, my brethren and sisters, that I listened to the remarks of President Smith yesterday morning,

perhaps for the reason that I felt for some time the great necessity of instructions being given on many of the points on which he touched. One thing particularly impressed me, and that was the necessity of more encouragement being given to the teaching of manual training in our schools. I well remember when President Brigham Young established our Church schools, how strong was his wish that these things should be encouraged and this department taught in the institutions of which he then laid the foundation; and I have always regretted that more attention has not been given to this department in these schools. We all know what a very practical man President Young was; how essential he felt it was that we as a people should be self-sustaining. In his day our territory was full of the best of mechanics, who had gathered from various portions of the earth. It was well known that in no part of the United States were there better handcraftsmen, and artisans than in Utah. The work done in those times still stands as a monument of how well they could accomplish their purposes. But today, unfortunately, it is not altogether so. Our rising generation, born in the midst of these valleys, apparently does not turn naturally in this direction. Although we have increased in numbers, we have not developed in these conditions; in fact, we are not so well off as we were a quarter of a century ago or more. One remedy for this evil is that those who direct the feelings and thoughts of this people should impress upon the youth the necessity of learning trades, by which the community can be built up, and not so many turn in the direction of what are called the learned professions. We cannot have a prosperous community if it is overweighted and top-heavy with so many inclined in one direction, and the arts and industries which lie at the foundation of all progressive and successful communities are neglected or trifled with. Therefore, feeling the necessity of our people being impressed with these truths, I was exceedingly pleased to hear our President talk as he did yesterday morning. I will acknowledge that I have felt that some of our institutions of learning paid more

attention to athletics—to basketball and such games—and thought more of the credit they received by overcoming their competitors in that line, than they did of training the young men placed in their care in those things that will make them most useful. Of course, we are told that athletics are necessary. I admit that. But the argument appears to me to be essentially weak when applied to ball games and games of a like description, when we recollect that those engaged in them are the strongest, the healthiest and the best developed students in the institution, and that those who are not so well developed, and who need the training to strengthen them, if any do, are the ones that stand around, applaud, clap their hands and yell themselves hoarse when their representatives play a good game, or secure a victory. I believe, my brethren and sisters, that in developing the muscles and the vitality of our people a little change from athletics to manual training will be a great advantage to this community.

As a number of the presidents of stakes have reported their stakes, I wish to say a few words with regard to our Sunday schools, as I am one of the assistants to President Joseph F. Smith in the general superintendency. I wish to report that as a general thing the schools are progressing satisfactorily. During the past year we have made a marked change in our methods and in the conduct of our schools by introducing a uniform plan of study in all the schools, so that any pupil going from one school to another can continue in the new school the same series of lessons that he studied in the school which he has just left. There has been a complaint that in our Sunday schools some of the children have received a one-sided education, having studied but from one or two of our sacred books during the whole time they have been in school. Some have been confined to the Bible, others to the Book of Mormon, others to Church history, others to the Articles of Faith. This has not been intentional, but it has been for the want of a detailed, progressive outline of study. This the General Board has endeavored to obviate by the "Outlines" which have

lately been published. At this time any child who continues in the Sunday school through the entire course will have had every phase of religious history and doctrine desirable to be learned presented to him by the time he has passed through the various departments. He will commence with the kindergarten, where he will be taught in the story form; then up through the primary, the intermediates and the theological, until he will become acquainted with the history of the Church, with the doctrines of the Gospel, with the Bible, the Book of Mormon, the Doctrine and Covenants, the Pearl of Great Price, and their contents. While no book, sacred though it be, is made the especial object of study, that which is taught in all the departments is intended to increase the faith of the child in the Gospel of the Son of God and in love for Him. When the pupil has passed through all the departments he will go out with a well-rounded understanding of the dealings of the Lord with His people in this and in past dispensations. This has been our object in preparing the "Outlines;" and though occasionally we hear a word of fault found that we are adhering too closely to the mere historical record, yet I wish to say, as one of the representatives of the Sunday schools, that that is not our intention. Our intention is, first, and before all other things, to implant in the hearts of the children a love for God and for His holy cause, a reverence for all sacred things, and to develop within them a testimony of the truth of the great work of the latter days. I would exhort the teachers in this great cause to remember that all other considerations are secondary. While we give the historical portion a prominent place, yet that is simply intended to lead the mind and feelings of the child in the direction of the great truths that God has revealed, and we desire to make all teaching subservient to this end and intent.

I cannot this morning give you any figures with regard to the increase of our schools, or of our attendance, because we have lacked some of the statistical reports. And this teaches us a lesson of how dependent the whole people are upon individual effort. If the lack of one report causes the whole

report of the Church or of the schools to be incomplete, inaccurate and unreliable, it shows how necessary it is that those who have the clerical work of the Church to do, whether in the wards and stakes or in the auxiliary organizations, should be correct and prompt; for statistics of any kind, if not exact and truthful, are worse than worthless, because they are misleading, and they give wrong ideas regarding existing conditions and what is being done. But I find—as I have much to do with these things in my daily duties—that the reports which are sent in, both by the school officers and the stake officers, often come in a most undesirable condition. We receive reports occasionally that are unsigned, undated, and unnamed, and we have to guess whence they come from the little information that is recorded. Think of a report without any signature, without any date, without any name, and you can see how difficult it is to make up general reports. Then they are occasionally sent in just a day or two before the general report is required, when they ought to be in at least a month before, and two months would be better, so that they could be properly tabulated, examined, and the results understood.

Altogether, as far as the Sunday schools are concerned, we feel that we have great cause for encouragement, and with succeeding years they are doing more and more good in the establishment of righteousness and in the confirming of the faith of God's people. God bless you. Amen.

ELDER R. G. MILLER.

(President of Emery Stake.)

While sitting here I was reminded of what President J. Golden Kimball said at one of our conferences. He said: "You brethren around here want to look out; lightning is going to strike, and you can't tell just where." I feel like it had struck this morning. In standing before this vast congregation I feel very weak; but I trust I may be able to speak for a few minutes and report the Emery Stake, over which I have been called to preside. It pleases me very much to hear the brethren tell

of their stakes. It is a testimony to me that we are being blessed in the Emery Stake of Zion; for a similar report to those given might be made of the Emery stake. It lies about southeast from here, and east of the Sanpete stake. It is comprised of two counties—Carbon and Emery—and is about 70 miles east and west and 90 miles north and south. We have 13 wards, and they are scattered over this large area of country. We have some disadvantages compared with other stakes. As a consequence, we are probably not making the progress that we should. But the people generally are trying to do their duty and to serve God, though there is considerable room for improvement. We have all the modern conveniences of civilized (?) society; we have saloons, and organizations of most every kind. I am, however, happy to say that very few of our people have joined the organizations outside of the Church of Jesus Christ of Latter-day Saints. The saloons, with perhaps two exceptions, are run by people not of our faith; and in a short time we hope to be able to say that no one runs a saloon in our stake who claims to be a member of the Church. If the Bishops will do their duty, there will be no saloons run by our people.

There are great resources in our part of the country, and only about one corner of it has yet been touched. From the name of one of our counties—Carbon—you will see that we have coal there. The statistics of the state show that we have more coal in that region than there is in any other part of the west. We hope that this will be developed, and that the world may be supplied from the abundance of coal to be found there. There is coal all along the north boundary of our stake, and on the west also. It is full of coal, and we hope the day is not far distant when it will be produced and marketed. We have a fine agricultural district also. There is a movement now on foot whereby many thousands of acres will be brought under cultivation; and we invite the Saints who are looking for homes to cast their eyes on Emery stake. The people of Juab and Sanpete counties have had a movement on foot for some time to store

water in the mountains and convey it into their counties; but they have seen a more feasible way to get rid of this water, and they have kindly consented to come into Carbon county. We ask you brethren and sisters who are looking for homes to join with us, and we will welcome you there.

I feel well in the position to which I have been called. I desire to do my duty. My great desire is to press forward and assist the people and help build up the kingdom of God. I have been blessed with good companions. My counselors are sturdy, thrifty men—John H. Pace and Henry G. Mathis. We work together in unity. I know this work is true. It is the work of God. I have known this from my infancy. It seems as if I was born with a testimony of the Gospel. My parents were among the early settlers of this country, and went through all the hardships and privations; and it seems to have been implanted in my nature that this is the work of God.

I pray that the blessings of the Lord may continue with us during this conference, that we may go home filled with the Spirit of the Lord and more determined to serve Him and keep His commandments; which I do in the name of Jesus. Amen.

#### ELDER W. C. PARKINSON

(President of Hyrum Stake).

I have truly rejoiced, my brethren and sisters, in the timely and practical instructions that have been given at this conference. I have enjoyed the spirit that has rested upon those who have spoken to us. In reporting the Hyrum Stake of Zion I will say, it is a newly-organized stake. It was organized two years ago on the 30th of April. It comprises the south end of Cache valley, with ten wards and about 5,700 Saints. I believe the spiritual condition of the people there has improved of late. I think it was an excellent thing to divide the old stake, make it smaller, and place more active men in the field to look after the people and to encourage them in the work of the Lord. We have divided one of the wards in our stake, and we believe it is an excellent thing. It has brought

about good results. We now have three wards where we had one, and three Bishops and three sets of officers where we only had one. We find that the people are better looked after, and spiritual activity is growing. We have better attendance at our meetings. The presidency of the stake are united, and have a good deal of pleasure in their labors. We have an excellent High Council, and I think I am safe in saying that every member of that body is a good, faithful, consistent Latter-day Saint. They are good tithe-payers, they observe the Sabbath day, they observe the Word of Wisdom, and they are active in the ministry. We meet together once a month, and we always have a splendid attendance. Usually nearly all the members are present, both regular members and alternates. The presidency are supposed to meet once a week. We do not always do this, but we do it as often as we can find it convenient and practicable. In our meetings we have a great deal of pleasure, and, I believe, have enjoyed the Spirit of the Lord. We take under consideration matters pertaining to the general interest and welfare of our people. Our wards are close together. We only cover a small area of country—about ten miles to our farthest ward; so that our stake is very compact, and I think, a model stake. We have some splendid people in that part of the country—perhaps as good as can be found in Israel; and we have enough of the other element to keep those who are willing to work busily engaged. There is plenty of opportunity for them to labor in the ministry. We only have two saloons in our midst—and that is two more than we would like to have. Our tithing has increased between \$5,000 and \$6,000 the last year. Our Priesthood meetings are very well attended. We have ten very good, active Bishops. I can say for all our Bishops that they are good, intelligent men, who thoroughly understand the Gospel and the duties of their calling. They are qualified and able to look after their wards, and I believe they are giving the people good attention. Our stake officers, as far as I have learned, are all good, faithful people, and our organizations are all complete. Although it is a

new stake, we have the organizations all complete, both in the wards and in the stake. There is a meeting of the Priesthood every month, and all stake officers have their regular monthly meetings, at which they devise means and plans for the best interest and welfare of the various organizations. While we are located in one of the most fertile and prosperous valleys in the Rocky Mountains, still we always have the poor with us. We have plenty to consume the fast offerings and the funds placed at the disposal of the Bishops, though the people are increasing in the payment of their fast offerings, and we hope some time in the near future that we will be able to take good care of all the poor in our part of the Lord's vineyard without calling upon the Church for assistance. We are working to that end.

I do not know that I have anything further to say, more than that I rejoice in the principles of the Gospel. I have a testimony of the divine mission of the Prophet Joseph Smith and the great work of the latter days. I have had this testimony for many years. I can hardly remember the time when I did not look upon the Apostles of the Lord Jesus Christ and the men who stood in prominent positions in this Church with the greatest degree of reverence. I have looked upon those who have presided over me all the days of my life with perhaps as much consideration almost as I have my own parents. I have learned to love the servants of God, and I am glad to be associated with them. I am glad to attend these conferences, and I always rejoice in listening to the instructions that are imparted. The last conference that we held in the Hyrum Stake of Zion, I believe, was the best we have had. It was more liberally attended than any previous conference. Our house was so full that we had to have an overflow meeting, and the Spirit of the Lord was poured out upon us in abundance. We felt that the Lord had kindly recognized our efforts, and made us to rejoice. Although the roads were exceedingly bad, the people turned out in great numbers, and we had a spiritual feast.

May the Lord bless us, brethren and sisters, and preserve us in the truth. I ask it in the name of Jesus. Amen.

ELDER THOMAS E. BASSETT.

(President of Fremont Stake.)

I am very gratified, my beloved brethren and sisters, for the position that I now occupy in standing before you as a representative of the Fremont Stake of Zion. Our Stake is located about two hundred miles north of this city. It is in the extreme northeast corner of what is usually termed Southeastern Idaho. It also extends across the continental divide into the southern borders of Montana, the branch of Lima in that State of the Union being a part of the Fremont stake. In the state of Idaho there are eighteen wards located in the Fremont stake. The area of our stake is approximately 70 miles square, embracing in the neighborhood of 5,000 square miles. We have a population of about 6,000 Latter-day Saints. All of the organizations of our stake are complete. Like the rest of my brethren who have reported, I feel proud to be associated with those who have charge of the various organizations in our stake. I am especially pleased to be associated with my two counselors, whom I have learned to love as men of God, and who are heart and hand with me in every enterprise that we esteem for the good and welfare of our people. I do not think that there is a better High Council throughout the length and breadth of the Church than we have in the Fremont stake of Zion. We hold meetings regularly once a month, and have a splendid attendance. There is no proposition ever brought before our people until the entire High Council are apprised of it and are unanimous in favor of it. We have two councils of Seventy, whose jurisdiction extends throughout our stake and one of the adjoining stakes. They are doing a very good work. We have four Elders' quorums, actively engaged in their labors. The superintendency of the Sunday schools of the stake are most active men, and the Union Board associated with them are exemplary members of the Church. They meet regular-

ly bi-weekly, and arrange for their labors among the various Sunday schools of the stake. So does also the stake board of the Young Men's Mutual Improvement Associations, and the Stake board of the Young Ladies' Mutual Improvement Association, meet bi-weekly, and I can testify that they are men and women of God and doing a noble work among our young people in that vicinity. We have not met with the success in our religion class work that I would like to see; but we hope to bring that institution to the front as soon as we possibly can. With this exception, all the auxiliary organizations and the quorums of that stake are in excellent condition.

Financially we are more blessed and prospered than we have ever been before, although we have no need whatever to complain of the blessings of our Heavenly Father that have attended us in that section of the country. It seems but yesterday that we settled on that then sagebrush plain, and located our tents on the banks of the South Teton river, under the direction of President Thomas E. Ricks, who was then Bishop Ricks, and he was under the jurisdiction of Presiding Bishop William B. Preston, who was then the President of the Cache stake of Zion. All that extent of country which now comprises the Fremont stake, the Bingham stake, the Teton stake, and a part of the Pocatello stake, was then known as the Bannock ward of the Cache stake of Zion. The number of Latter-day Saints in that locality at that time did not exceed perhaps 200 souls. Today in these various stakes our people number approximately 20,000.

What was then the Bannock ward of the Cache stake of Zion is now known as the Ricks Academy district, named in honor of our late highly esteemed and lamented president, Thomas E. Ricks. I am pleased to say that this institution of learning was organized by him under the direction of President Wilford Woodruff, fifteen years ago on the 12th of November next. From that time unto the present, although it has had many difficulties to encounter, it has lived and increased its usefulness

among our young people. This year we have an attendance in that institution of 265; and I can tell you, brethren and sisters, I feel extremely proud of them, and of the noble work they are doing, with the faculty of the institution, under the able leadership of Brother Ezra Christianson. The work that they have been doing this winter is indeed excellent. In this institution there have been 40 young men, called from these different stakes, to take the missionary course, and this spring nearly all of them have been called to take missions to various parts of the earth. These young men are scattered abroad today, others are going, and the benefits of this institution are so widespread that we cannot estimate the length and breadth thereof. On the 15th of November next—the fifteenth birthday of this institution—we expect to have completed a \$50,000 structure as a home for it. This year Fremont stake has contributed upwards of \$12,000 for the erection of this building, and by doing a similar work during the coming season we hope to have it ready for occupancy on the 12th of November.

As far as the tithes of our people are concerned, we feel that we have no complaints whatever to offer. In connection with what we have done towards the erection of the academy, our tithes have increased nearly \$4,000 during the year 1902.

I bear my testimony to you, as I have borne it time and time again, that this is the Church and kingdom of God in which we are engaged. Notwithstanding all of the opposition that has been brought to bear against it during the 73 years of its existence, look at it today, scattered throughout the length and breadth of these mountain valleys, our young men in almost every nation under heaven promulgating the truths of the Gospel, and who is there that cannot say with me this morning that were it not for the overruling power of Omnipotence this work would have gone down; but today we find it is the work of God, and the people are growing and increasing upon the right hand and upon the left. We have in our stake, as some of the other brethren have said, all of the modern improvements (?). Twenty years ago it was a

sagebrush plain; today we have upwards of 50 wards in that part of the country, we have a branch railroad, we have the electric lines, we have telephone communication, and everything is prosperous with us, financially and temporally. I feel to thank God for it; but above all things I thank Him for a standing in the Church of God. I bear my testimony to you of its truthfulness. Above all things, let us be true to the covenants that we have made, and not one of us be a traitor. I am extremely thankful for the very timely suggestions that have been offered by our Presidency during this conference with regard to the importance of teaching our young people the necessity of manual work. I omitted to state that in our institution of learning which I have been speaking of we have made preparations already to have a class in manual training the coming winter, as also a class in domestic science. We are scattered over a very large tract of country, and I only regret that there are not more of our young people who are looking for homes, that they may come and help us carry our burdens. We have had bridges to build, school-houses to build, churches to build, roads to maintain, and everything that is necessary in the development of a new country. Our people have taken up large farms; they are too large, and in too many cases they have been under the necessity of mortgaging them, and I am sorry to say that more than 50 per cent of the farms in our stake today are mortgaged. Our people are carrying too heavy a load, and we would very dearly like to see a host of our young people come into that country and buy out one-half or two-thirds of the farms we own, and help us to lift our mortgages and maintain those things that are necessary in the colonization of a country. We invite you there; but we do not want to go contrary to the counsel of the First Presidency in asking our young people to scatter out too far. However, we will always welcome you to come and share our burdens, because we want to observe the counsel of the First Presidency and get out of debt as soon as we can. We do not want, though, to sell our farms to strangers, but we would like to sell to our own people.

God bless you, brethren and sisters. May His Spirit attend this people throughout the length and breadth of the world. I ask it in the name of Jesus Christ. Amen.

#### ELDER J. G. KIMBALL.

How the Bible can be understood—Results of sacred books—How to popularize the Church—Friends in the world—Relating to Seventies—Prophetic promise and fulfillment.

The few moments I occupy I very much desire to enjoy the Spirit of the Lord. I realize that the ways of the Lord are not in harmony altogether with the ways of men. I have labored in the ministry long enough to know that should I be favored to enjoy the Holy Spirit and speak the things that the Lord shall give unto me; they will not be altogether in harmony with people who do not enjoy that spirit. I believe it is proper for us to be conservative and consistent in all that we say and do; but I confess to you that my time is too short on this occasion to prepare your minds for what I may say, for I have not an entire conception of just how I am going to come out in fifteen minutes from now.

I have thought some little lately about the Bible, which we claim to be the word of God, "as far as it is translated correctly." Taking that statement into consideration, there are no people on the earth that quibble so little about the Bible as do the Latter-day Saints. I am strongly impressed with the idea that the Bible cannot be understood only by the same spirit with which it was written. If that statement be true, I am impressed with the idea that the Christian world have not got very much of it, or else they would understand it more alike. There are said to be six hundred or more denominations. I have never exactly found out how many. I have heard Elders talk about it, but I never had an exact statement. And I believe what was expressed in an editorial in the Deseret News—we would like to know which one of them is the Christian church, for we are in some doubt.

Now, we have the Book of Mormon; and if there is anything on earth that has made trouble for this people it is that book. It is largely the means of

costing the lives of the Prophet Joseph Smith, his brother Hyrum, and hundreds of others belonging to this Church. But I am prepared to testify that it contains the word of God. We have also the Book of Doctrine and Covenants and the Pearl of Great Price, which are accepted by this people as the revelations of God; and they have made an endless lot of trouble for this people, because they are the word of God. There is only "one of a city and two of a family" that are willing to accept them; so you need not think I am going to get discouraged because they do not believe all I say, and you need not think I am going to stop talking, if permission be given me, because some people do not believe all I say.

Brethren and sisters, I believe I will tell you how to popularize the "Mormon" Church. If you want to be popular, I can tell you how to be so. The "Josephite" church has started out in about the right line to accomplish their purpose, by cutting out a number of truths that Joseph Smith revealed to the Saints, and in this way they are trying to popularize themselves. Now, if you will stop sending out these fourteen hundred Elders, testifying that Jesus is the Christ, that Joseph Smith is a prophet of God, that we have apostles and prophets inspired of God, that we enjoy revelation, that the signs follow the believer, that the sick are healed by the laying on of hands, that we have divine authority from God, then you will be popular. Are you prepared to do it? If you will stop going into these temples and receiving your endowments and being married for time and all eternity, that will help a little. After awhile, it seems to me, if I have the right spirit, they will refuse to allow us to hold offices if we go into these temples and receive our endowments from the Lord. And while they have not rejected us yet, I am rather impressed that they will reject us; for the Christian world have already done it, and I do not know but what this nation will. I do not know but I will be glad when it comes. If the Lord cannot take care of His Church and His people and look after their interests, then we have been mistaken. I tell you we have

friends and we have men in the world who have the Spirit of God, who will rise up and protect this people. I am not numbered among those who think that we have no friends, for we have friends; but, brethren and sisters, you are not of the world, and therefore the world hateth you, speaking generally. If you want to be popular, stop doing the things that I have mentioned, and deny their truth. But if you want to stay with this Church, be true to your covenants. The time will come when you will be—as you are now—a light set upon a hill. I tell you, all the devils in hell cannot destroy this Church. And the devil never has been entirely comfortable since that temple (the Salt Lake Temple) was completed.

I would like to call your attention to another subject: I happen to have a little information on paper this morning, which is rather unusual for me. I desire to call your attention to some of the labors of the First Council of the Seventy. Listening to all these presidents of stakes, you would think that their stakes were the only stakes in Zion; and I rather approve of that style. I believe that you ought to love that which is your own. I am learning that slowly. If you have got anything that is not presentable, for heaven's sake do not say anything about it; they will find it out soon enough. We have been laboring among these Seventies for four years—ever since the presidency of the Church notified us that we had a number of Seventies on that book containing the non-tithepayers of the Church. We received reports from these Seventies for two years, 1899 and 1900. Now we have a report here, which is a good deal like the reports Brother Reynolds was talking about—not entirely true, because twenty quorums have failed to send their report in. I feel so annoyed, I can hardly express myself. I have been working with the presidents of those quorums for four months to get their reports. I will say here that we have some Seventies, amongst those quorums that are just about as near dead as they ever will be in the world. They are walking around, but they are dead. From top to bottom they are dead spiritually. We have 143 quorums. Number not re-

ported, 20. We have between 8,000 and 10,000 Seventies; we are not quite clear as to the actual number. There are 14 quorums that have no non-tithepayers. Number of Seventies who do not pay tithing because of neglect and carelessness, 238. Number that do not pay tithing because of sickness and physical ailments, 28. Number on account of debt, 12. Some of these men get in debt, and a few of them have told me that the Lord is so merciful and their creditors are so hard on them that they will pay them first. Number on account of poverty, 77. Number on account of unbelief in tithing, 28. Missionaries that have just returned and are heavily in debt, and make that as their excuse, 15. There are 7 that are disgruntled—that is, they do not like their Bishops, or they have locked horns with the Presidency of the Stake, or else they have not been treated right when they went to pay their tithing. There are 9 that do not like the manner of disbursing the tithing. These make a total of 412. Including the 20 quorums that have not reported, we perhaps have about 500 non-tithepayers out of 9,000 Seventies.

The First Council of the Seventy have been looking after the Seventies during the last year for missionaries. We took up the matter under the direction of the First Presidency. We have had suggested from the different quorums of the Church 497 missionaries, and we have been laboring with those men ever since—that is, writing letters of inquiry regarding their moral, their spiritual, their physical, their financial and their educational condition; and after sending out these letters, I want to say to some of the Presidents of Stakes, you need not be exercised—we did not get all the 497. There is nothing that has been done by the First Council, under the direction of the Presidency, for years that has done as much good as our inquiring after these brethren. I wish we had the time to enquire after every one of the Seventies, and those that are nearly dead, it would doubtless start their blood to circulating, and teach these Seventies the fact that they are witnesses of the Lord Jesus Christ

to the nations of the earth, and it is their privilege to preach the Gospel continually, and that they ought to be out of debt and prepared to go. Out of the 497 the number reported to the missionary committee of the Apostles was 163. The number excused, on account of financial and physical condition, 138. Number who have not answered letters of inquiry yet, 60; but some of these letters have only just been sent out, and they will answer them. Number notified to report to the First Council in one year, 131. The 131 were in debt, nearly all of them, and we gave them a year to get out of debt. They are now on the anxious bench for a whole year, and at the end of the year, with the blessings of the Lord and a desire on their part to go forth as witnesses, God will be with them; but if they do not get free, all they have to do is to report it, and they will be excused, no doubt. Number who declined to go, 5. Out of 497 only 5 declined; and I believe if we had fully understood their letters and had started the Presidents to labor with them, there would not be found probably more than one out of the whole number who would decline to go. I tell you, it is a remarkable thing. The Christian church cannot show anything like it.

I have not time to talk much about missionary work. In a few words, I want to say that I am strongly impressed that we are spending too much money in this labor. I learned from the Deseret News last night—which corroborates largely what I have believed—that they have seventy missionaries out of Davis stake, and it cost them \$15,000 a year. If that statement be true, that every Elder spends at least \$200 a year on an average, and we have 1,400 Elders out preaching the Gospel to the nations of the earth, it costs this people \$280,000 every year in cash. All I have to say, brethren, if you cannot go on missions; you are too rich to go, or you have too much business, or you have positions in the Church that prevent you from going; then, for heaven's sake, help those who do go. The Church must be protected in its business, in its wards, its stakes and its Church schools. I believe in pro-

tection—if I am among the number protected; but inasmuch as I am not, I tell you who are, in the name of Israel's God, if this Gospel must be preached, and we must spend \$280,000 to preach it, you men that stay home must help carry the burden, and not have our brethren mortgage their homes and sell out everything to do this work. There are not two rich Seventies in the whole number we have reported to the missionary committee of the Apostles. They are all poor men, and some of their letters would bring tears to your eyes, when they write to us explaining the little they have, but they say "I am ready to go; I know God Almighty will bless us." I will rob you of a little time for the purpose of reading you what the Lord told my father, and I take it as a testimony to me that there is nothing that brings a greater blessing than preaching the Gospel to the nations of the earth.

Far West, April 6, 1839.

"A word from the Spirit of the Lord to my servant, Heber C. Kimball.

"Trouble not thyself about thy family; for they are in my hands. I will feed them, and clothe them, and make unto them friends. They never shall want for food, nor raiment, houses nor lands, fathers nor mothers, brothers nor sisters, and peace shall rest upon them forever, if thou wilt be faithful and go forth and preach my Gospel to the nations of the earth."

I stand before you as a living witness of its truth. I have traveled among this people for eleven years. I have received honors and blessings from among this people, because of my father. I have found fathers and mothers, brothers and sisters. I have found friends everywhere I have been among this people. And I attribute the greater part of it to the fact that my father fulfilled that commandment. His children have never wanted for bread, and I tell you, in the name of Israel's God, they never will. They will be mighty poor, but they will always have bread. God bless you. Amen.

The choir sang the anthem:

"Rouse all ye mortals, the dawn is near."

Benediction by Elder John H. Smith.

### OVERFLOW MEETING.

Held in the Assembly Hall, April 5, 2 p. m.

Elder A. O. Woodruff presided. He was assisted by Elders Rudger Clawson and Hyrum M. Smith, also of the Twelve.

The choir and congregation sang the hymn beginning:

An angel from on high,  
The long, long silence br—

Prayer was offered by Elder Rudger Clawson.

The choir sang:

A holy angel from on high,  
The joyful message has made known.

### ELDER BEN. E. RICH,

President of the Middle States mission, was the first speaker. He said:

I sincerely trust that the Spirit of the Lord will be with us this afternoon, and that it will rest upon those who may speak as well as those who listen. If we are here to learn more concerning our duties to our God, it is as necessary for the congregation to have the Spirit of the Lord as it is for those who address the congregation. It is not enough that those who speak to us shall do so under the influence of that Spirit, but we should listen and strive to understand the spirit prompting the utterances made.

I rejoice that we have the privilege of coming together and listening to the words of counsel and inspiration that fall from the lips of the authorities of the Church. While we are here in conference assembled our brothers and sisters scattered throughout the different nations of the earth are assisting us with their faith and prayers, and they are praying for their deliverance from the land of Babylon; they are praying that the time may come, and that speedily, when they will have the privilege of coming to Zion to worship the Lord. I have listened to the prayers of the faithful Saints in far off Europe and in the missionary fields of America, and I know that it is not necessary for the Elders to preach the principle of the gathering to those who

render obedience to the principles of the Gospel of Jesus Christ. When they have faith in the Lord Jesus and repent of their sins, and are baptized for the remission of the same, and receive the seal of the Spirit through the laying on of hands, the spirit of gathering rests upon them, and they are anxious to gather to Zion, where they can learn more of the ways of the Lord. It has been predicted that in the last days the mountain of the Lord's house would be established in the tops of the mountains, and that people from many nations would be heard to say: "Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths." This is being literally fulfilled by the Latter-day Saints in the valleys of these mountains. People from all nations under heaven—all civilized nations—are praying that they might come up to this house of the Lord, where they may learn more of the ways of the Lord; for they want to walk in the path that will bring them near to God. Many, however, on emigrating to Zion are disappointed, and when they behold the acts of some people, they feel that this is a different Zion to the one they have seen in their dreams—to the Zion they have prayed for.

The Latter-day Saints should understand that they all hold a portion of the Priesthood of God. All male members of the Church hold a portion of the Priesthood of God, or have the privilege of holding it, from their earlier years to the grave. We are expected to honor that Priesthood. When we come to Zion it is required of us that we shall aid in making it Zion in very deed, that we shall assist in purifying and cleansing it from everything that is displeasing in the sight of God, making it such a place as would be expected that the Lord would select for the gathering place of His people from the nations of the earth.

Our faith is not a myth; it is a reality. God has come to the earth in the age in which we live, and His only begotten Son, Jesus Christ of Nazareth, came with Him, and They opened up this work in which we are engaged.

They gave to us the Prophet Joseph Smith; They gave to us the ones who have succeeded the Prophet Joseph in the Presidency of this Church; They gave to us the Apostles and the Priesthood, and They have also given us to understand that while They have granted us our free agency, we are to be brought back into their presence. Then the books will be opened, and we will discover that we have been talking, aye, and thinking, into such a phonograph as has recorded our words, acts and thoughts in the Lamb's book of life. When that book is opened we will be held accountable for every idle word we have spoken; and the Lord is going to reward us, or He is going to condemn us, for that which we have done. We will be rewarded for our faithfulness, and we will be held accountable for the way and manner in which we have used the authority that He has given us to act in His name; this we know. We also understand that where much is given much will be required. We claim more than is claimed by any other religious body on the earth. We claim that the windows of heaven have been opened to us; that God has visited the earth in person; that Jesus is our Elder Brother; that unto us is given the privilege, honor and authority to speak in the name of our Father in heaven. As I said, we claim more than is claimed by any other people on the face of the earth, but I want to tell you, my brethren and sisters, that more will be required of us than of any other people, and that we will be judged according to the light that we have received. We have received more light than any other people on the earth; we have received the Gospel of Jesus Christ in its fulness and power. To us has been given the knowledge that the Gospel is not only for the living but also for the dead. While we send missionaries throughout the world to preach to the living the principles of repentance and baptism for the remission of sin, we also have our brothers and sisters laboring in the same cause for the redemption of the dead, knowing as we do that the Priesthood of God does not pertain to this earth alone, but that it also pertains to the spirit world, where mission fields

have been opened and are being operated. People on the other side of the veil also hear the glad tidings of the Gospel of salvation; we know that the living can do the work for the dead. We also know that the dead without the living cannot be made perfect, nor the living without the dead. Not one necessary principle connected with the Gospel of life and salvation, either for the living or for the dead, has been withheld from us, but we have been made the custodians of this knowledge. We are the light that God has placed on the earth, and He has commanded us not to set it under a bushel, but to set it on a mountain, where it can be seen from afar.

We are commanded to go into the darkness of the world and spread the light of the Gospel, and to lift up our voices and cry, "Repent ye, for the kingdom of heaven is at hand." Let us remember that we all shoulder a portion of this responsibility, that we have a portion of this Priesthood, and that we are expected to magnify the same. Let us remember that two Priesthoods have been given us—the Aaronic and the Melchizedek Priesthood. Those who have been ordained Elders hold the Melchizedek Priesthood, and also the Aaronic Priesthood. They have just as much Priesthood as any man in the Church. They have just as much Priesthood as the Presidency of the Church, or the Apostles; for there are but two Priesthoods, as I have said, and an Elder holds them both. However, there are different offices in these Priesthoods. In the Melchizedek Priesthood men are set apart to labor as Elders, others as Seventies, and still others as Apostles—special witnesses of the Lord Jesus Christ in all the world; but there is only one Melchizedek Priesthood. Those who hold the Priesthood had better magnify their callings, for the day will surely come when the dead, great and small, will stand before the judgment seat of God, and then, as I have said, where much was given, much will be required. May God bless you Amen.

ELDER HUGH S. GOWANS,  
(President of the Tooele Stake.)

My brethren and sisters, to attend the general conferences of our Church has always been a feast to me, and this one is no exception to the rule. I pray that the same spirit that has characterized the remarks of the brethren who have already spoken during this Conference will continue with us; that the people may be fed with the bread of life and that we may rejoice together.

I feel pleased to have the privilege of representing the Tooele Stake of Zion. This stake joins the County of Salt Lake on the west. It is large in area, comprising the entire county, which extends 50 miles north and south and 125 miles east and west. Although our stake is large in area, the population is small, it is probably one of the smallest stakes in Zion, the population being a little over 3,000 souls. There are nine wards, located in a radius of about 50 miles. A few of our people live on the extreme west of the stake, bordering on the Nevada line, where a small Sunday school has recently been organized. The presidency of the Tooele stake and the High Council labor in unison. Quite a number of the High Councilors have been members of the High Council ever since the stake was organized, in 1877, and they are laboring for the best interests of the people. Although the stake is small in population, we have the same organizations that they have in other stakes—Relief societies, Sunday schools, etc. So far as our population is concerned, we have not increased very much. We have been very limited in our resources, and are today, so far as our water supply is concerned. Our population has been limited on this account. We are not able to get the young people to settle in our midst and make homes; however, a few have taken up dry farms and have been successful to some extent, although last year was quite a failure. Since 1882 our population has only increased 159 souls. Our resources have been limited, and we have been swarming, like bees, and the people have scattered, going to oth-

er places to which they have been invited to go to establish homes. A great portion of what is known today as Cassia county was built up by people from Tooele county. During the past season as many as twenty persons left Grantsville. They were obliged to leave on account of our limited water supply. The only remedy we can find for this, though we have not established it yet, is the piping of our water from the mountain streams to reservoirs to be stored and used during the dry season. That is the only way that I know of that we can increase our population.

I feel pleased to report that we have established a Sunday school at the Mercur mining camp (sometimes referred to as the Johannesburg of America), according to a suggestion of Brother George Reynolds, of the general superintendency of the Sunday schools of the Church. We have a nice ward there, but it is composed mostly of transients. We are kept busy re-organizing the various organizations of the ward, on account of the transient nature of the people. At one time this ward numbered 500 persons. We have been able to establish successfully religion classes in all the wards of the stake but three, one of these being Mercur. Our people are so engaged there that it has not been possible to get anybody to take hold of the matter, and the teachers of the district schools are not of our faith. The people of the Vernon ward, in the extreme south of the stake, are so scattered that, during the winter months, it has been impossible to retain the children after school hours to attend the religion class.

All the organizations and institutions of our stake are in a good and healthy condition, I believe. I feel to rejoice in this, and in the amount of faith exercised by the people. The subject of tithing has been referred to by some of our brethren who have represented their stakes, and they have reported a wonderful increase, amounting to thousands of dollars. In the year 1882 the tithing of the Tooele stake was about \$9,000. Since that time it has doubled itself, though our population is about the same. I take that as an indication of an increase of faith on the part of

the people. The tithing paid last year amounted nearly to \$19,000, and the population is but 3,000. As I remarked, I take this as an indication of an increase of faith on the part of the people, because it is the oldest members of the stake who pay this tithing, the young people having moved to Canada and other places to find homes.

I feel to rejoice in making this report, though it is probably not as complete as I would like to make it, as we have not time to go into details this afternoon.

I hope that we will be able to remain faithful and to appreciate the blessings and privileges that we enjoy, associated, as we are, with the living oracles of God, who have been placed in the midst of the people to guide and direct them. I hope that we will be able to enjoy the same feeling expressed by Abraham Lincoln during the time of the civil war. A friend was talking with him regarding the condition of the country, and so on, and made the remark, "I hope that the Lord is on our side." "Well," said President Lincoln, "I do not worry about that at all; I know that the Lord is always on the side of right. What worries me most is to know if we are on the Lord's side." I hope, my brethren and sisters that we will worry over this until we have a testimony of the truth, and an assurance that we are on the Lord's side. Amen.

L. W. SHURTLIFF,

(President of the Weber Stake of Zion.)

My brethren and sisters, it is a pleasure to have this privilege of standing before you here today to make such report as I may be led by the Spirit to give, concerning the Weber Stake of Zion, over which I have the honor to preside. It is one of the oldest stakes in Zion. Although the area of our stake is small, the population is large, numbering over 13,000 souls. I believe we are all laboring in harmony. So far as the tithing is concerned, we have made a large increase during the past year; in fact, the tithing has been increasing for several years. I rejoice to say that the people of the Weber Stake are a good people.

Regarding the opening remarks of President Smith at this Conference, advising the Latter-day Saints not to neglect the useful professions, I will say, that although we are located in the central part of the state and have quite a large city, yet nearly all our people are farmers and fruitgrowers, and a great many of them are employed in sugar and canning factories, which have been erected by the Latter-day Saints. I believe there is none in the Weber Stake of Zion who cannot obtain lucrative employment along the lines referred to, without being obliged to enter into the professions.

I rejoice in meeting with the people of God in conference, in hearing the testimonies of our brethren, and in listening to the voice of God's servants, proclaiming the truths of heaven and pointing out our duties. It has been my good fortune, as I deem it, to be associated with the Church all my life. I have had the privilege of being personally acquainted with all of the Presidents of the Church, Prophets of God, since the days of Brigham Young, and have taken a small part in the labors pertaining to the Priesthood from that day until the present. I feel that those who lead the Church today have the same power and authority to guide us as did the first President of the Church. I thank the Lord that we have such men to lead us—the sons of those great men who led Israel in the past, and who introduced the work of God in the earth.

I do not feel that I should prolong my remarks. I know this to be the work of God. I have had this testimony from my youth up, and I have had the privilege of bearing the same not only in my own land, but also in foreign lands; for I realize, as has been said here today, that we will be held accountable for our acts, either of a public or of a private character. I thank the Lord that there is a Judge who will judge us—perhaps more carefully, and according to our deserts, than we judge one another. I pray God to bless us, and to fill us with a love for the truth, that we may never turn traitors to the principles of the Gospel or the servants of God. Amen.

ELDÉR DAVID JOHN,  
(President of the Utah Stake.)

I am pleased to make a few remarks, and they must be very few, as a good many others have to speak.

I am pleased to say that the Church in the Utah Stake of Zion is in a healthy, thriving condition. Of course, our stake is one of the oldest, being organized soon after the settlement of the people in that county. They divided our stake about 27 months ago, organizing two other stakes—Alpine and Nebo—leaving us between nine and ten thousand souls. Previous to the division we had between twenty-four and twenty-five thousand souls in the stake. We are trying our best to keep up with the times. The people are paying their tithing. Some 2,500 Saints in our stake are paying a full tithing. There are others who pay only a partial tithing, 480 who should be tithe-payers pay no tithing at all. This is quite a drawback to them, and it is also a drawback to the Church. We are laboring with these people and are trying to get them to assist the kingdom. We want to labor with all of them; for we do not want to be rash in handling them for their fellowship. It is far better to labor with them, to seek to enlighten them, and to draw them to us, and to get the Spirit of God in their hearts.

I labored a long time in the Utah stake with the late President A. O. Smoot. I was with him over 18 years, assisting in the presidency of the stake. Then I assisted President Partridge five and a half years. Since the death of Brother Partridge I have had charge of the stake, in connection with my counselors. We labor in harmony and with love for one another. Our High Council and our quorums are in good working condition. Our Bishops and their counselors are men of God, alive to their callings. Our home missionaries and all our organizations are doing excellent work. We have been striving, of late, to infuse new life into the quorums of the Deacons, Teachers and Priests. We feel that we have neglected these quorums more than we should in our stake. We want to bring the boys to the front, those who belong to

the quorums of the Lesser Priesthood, and have them do the work pertaining to their callings. In doing this, they will grow and develop and become members of the Church in very deed.

I have a testimony of Jesus Christ in my heart, and light from heaven to comfort my heart and to cheer me in my labors. To me serving God is a pleasure. I have endeavored to do this all my life, and to devote my life and all that I have to God's service. I pray God to bless us all and to enable us to obey the Priesthood, to pay our tithes and offerings and attend to our duties, and to build an altar of prayer in our own homes. May God enable us to do this, is my prayer, in the name of Jesus. Amen.

ELDER FRANK J. BRAMWELL,  
President of the Union Stake of Zion.

It affords me very great pleasure, my brethren and sisters, to represent the Union Stake of Zion, one of the youngest stakes in the Church. I believe it was organized nineteen months ago to-day. We were very few in number at that time, and were located almost entirely in the Grand Ronde Valley, in Oregon. Since our organization our number has increased exceedingly. I am reliably informed that the increase of the Union stake exceeded that of any other stake in the Church during the year 1902. To be exact, our number increased 1,030 during the past year. We have ten organized wards and one branch. All the organizations of the stake are complete, as are also the ward organizations, with the exception of two.

The Union Stake of Zion was organized, you might say, in the midst of the world, and there are great opportunities for missionary work—and especially by the good example of the Saints living there. The people of Oregon, I am pleased to report, are very broad-minded, as a rule. We meet with practically no opposition. We are invited into the business circle. We are invited to take part in committees in the local government. Only a few days ago I was sent for by the business men of the city of LeGrand, which has a population of upwards of 5,000, and I

was informed by that body of gentlemen that they had decided to put a ticket into the field that should be known as a business ticket, and that they wanted a "Mormon" to head that ticket. I considered this a very great compliment to the few of us located in that vicinity.

We have an exceptionally rich valley. The soil is exceedingly rich, and with the cultivation that will be given it, I trust, by the Latter-Day Saints already there and those who may join us, it will produce enormous crops, and our people, I trust, will become wealthy.

The spirit of unity prevails there. I know of no unhealthy condition in any of our stake or ward organizations. I think I am also safe in saying that there are fewer drones, at least in one or two of our wards, than it has been my lot to observe in any other stake. I do not say this boastfully, but with thanksgiving to the Lord.

Our borders extend to the state of Idaho. We have two wards in that state which are increasing with rapidity. A few weeks ago I was in the office of the chief executive of the state of Idaho, and was speaking of the colonization of the western portion of that state by the Mormon people. I assured the governor that it was our intention to multiply and replenish the earth, to reclaim the desert, to do as much good as possible, and to assist in the civil government all we could. He gave expression to an observation that he had made, which will perhaps be of interest to you. He said, "Mr. Bramwell, the Mormon people compose about one-third of the population of this state. There are in the penitentiary today about 125 persons, nine of whom are, or call themselves, Mormons." There are in the insane asylum of this state ninety or one hundred persons, only six of whom are furnished by the Latter-day Saint populace. Such figures as these are very encouraging. It seems to me that to those who do not like "Mormons" or "Mormonism," in their sober moments of reflection, this would appeal at once and bear witness that some good, at least, can come from what they term "Mormonism." I consider it a very favorable showing and a great compliment to the Church of

Christ in the earth. I remarked to the governor that if those nine individuals who found themselves behind the bars in the penitentiary had listened to the teachings of the authorities of the Church, there would have been nine less in that institution at the present time. After all, these favorable conditions are not to be wondered at, because it is claimed by the people, and rightly too, that we are led of the Lord. I have claimed, and do always claim, that anybody can follow, but that it takes a great deal of intelligence and wisdom to lead. As President Rich has suggested, the Lord has been true to his promises. He has gathered His people from the nations of the earth and has established them here in the tops of the mountains. He has said that He would gather us from every nation and that He would teach us of His ways, that we might walk in His paths. If we are the best people on the face of the earth, it is because we have been taught of the Lord.

I rejoice in the spread of the Gospel. I rejoice in the privilege that I have of being a witness of the Lord Jesus, that I am able to testify to the restoration of His Gospel, and that I know it is the power of God unto salvation to all those who accept it. I have been greatly privileged, for which I am exceedingly thankful. I am thankful that the Lord has blessed our efforts in the Union Stake of Zion. I think it has the nicest name that any stake in Zion could have. As I tell our people, we expect a great deal of them because as long as they are at home they cannot get away from Union. The great and last prayer of the Lord was that union might prevail, and we have got it in Oregon, at least in name. I trust that the fruits we bear will prove that we are worthy of the name. I know that "Mormonism" is true, that the Lord has revealed Himself in the earth, and that the power of God is in the earth for the salvation of the human family. Let us be faithful; let us live according to the light that the Lord has given to us, following our fine leaders. We sometimes sing the hymn, "We thank Thee, O God, for a Prophet, to guide us in these latter days;" but, unfortunately for us, individually at least,

when we are told to do a certain thing, in some instances we fail. If we are thankful to the Lord for a Prophet to guide us, let us listen to his words, else how can he guide us? God bless us, and may He bless His children in all the world, is my prayer, in the name of Jesus Christ. Amen.

ELDER DON C. DRIGGS,  
(President of the Teton Stake.)

My brethren and sisters, I am proud to stand before you this afternoon to represent the youngest stake of Zion that has been organized, being the fiftieth, I believe. We are located in the eastern part of Idaho, joining the great national park, our boundaries taking in the Jackson Hole country as well as the Teton valley. It has been about 15 years since our people first began to settle in that country. I was one of the first. The scene that greeted our eyes at that time was very fascinating indeed, in looking into the Teton valley. It was then uninhabited, with the exception of a few trappers and frontiersmen, I think about 30 in number. To look upon that beautiful valley and see the miles and miles of fine land threaded by silvery streams of water, one was led to exclaim, "How in the world has a country like this lain so long unoccupied?" But as we view it now and see it occupied largely by our people, we cannot help but think that it was reserved as a gathering-place for the Saints. In fact, the Apostles who visited us in those early days told us that it would be a home for many thousands of the Saints of God, that the land would be fruitful, that the elements would be tempered, and that we would be able to produce all that was necessary for our sustenance. These promises have been truly verified, for we are not only producing that which is necessary to sustain us, but we are exporting a great deal in the way of grain, potatoes, timothy seed, etc. Of course we do not raise everything, but we are able to produce that which is necessary to sustain us. Our stake was organized about one and one-half years ago, by President Joseph F. Smith. We rejoice very much that we have this organization and to receive the

blessings that we derive from our various organizations in the stake. They bring into active labor a large number of people, and we see the benefits and are enjoying the blessings that come to us in this respect.

Some of the brethren here have mentioned something about the products of the soil. I might mention the fact that in the Jackson's Hole country we have, I presume, the greatest game country in the United States. Most of the elks from the national park are wintering there. I suppose that about 20,000 elks have wintered in the Jackson's Hole country during the past winter. I was going to say that many thousands of them had died of starvation, but I believe it would be more correct to say many hundreds. There has been a great loss among these animals on account of the early thaw that came in the winter resulting in the crusting of the snow, which prevented the animals from getting their feed. The loss was mainly among the calves. The settlers have encroached upon the winter feeding grounds of the elks. The elks have resented this by breaking into the haystacks, and they have become a menace to the people in that region, especially during the past winter.

I rejoice in the instructions that we have received during this conference. I have been particularly pleased in listening to the reports of the presidents of stakes. I am glad to be able to take advantage of their experience, having learned what they are doing and how they are working in their stakes. I hope to profit by their experience, and also by the counsel and advice that has been given to us by the brethren. I do not feel that it would be proper for me to occupy more of your time. I want to remember the advice given in the manual of the Y. M. M. I. A. To practice stopping at the right time and in the right place. I pray that the Lord will bless us, and bless Zion, that we may all rejoice in the Gospel and the blessings that are vouchsafed to us, through obedience to the commandments of God, which is my prayer. Amen.

Sisters Maggie S. Hull and Maria B. Winder favored the congregation with a duet.

ELDER JOHN M. BAXTER.  
(President of the Woodruff Stake.)

I take pleasure, my brethren and sisters, in representing the Woodruff stake of Zion. The Woodruff stake was organized about five years ago. It comprises the south half of Rich county, Utah, and the southern half of Uintah county, Wyoming, also taking in the Lucern valley in Uintah county, Utah. We have fifteen wards and branches in the Woodruff Stake. It covers a large area of country. Our stake extends east and west 125 miles, and about the same distance north and south. The mining and agricultural districts are divided about equally. That portion of the stake in Wyoming is composed principally of mining districts, and the Latter-day Saints are greatly in the minority; while that portion of the stake in Utah and in the Ft. Bridger country, Wyoming, is composed mainly of farming districts, and the people are mostly Latter-day Saints. We have erected five meetinghouses since the organization of the stake, all of which have been completed and paid for. We now have a meetinghouse in course of construction at Randolph, which will cost upwards of \$15,000. It has not been finished yet.

We suffered a great loss two years ago, after the organization of our stake, when so many of our people were called to colonize the Big Horn country, including President Sessions, my first counselor, and a number of other persons holding prominent positions in the Woodruff Stake. The Big Horn Stake was organized two years ago; previous to that time it belonged to the Woodruff stake of Zion. We met with another great loss in the Woodruff stake, through the closing of the mines at Almy, Wyoming, which caused the breaking up of the ward at that place. Alma was the largest ward in the Woodruff stake at the time of its organization. When the mines closed down, the people scattered throughout

the states of Wyoming and Utah. I am pleased to say, however, that the tithes of the people have not diminished on account of this loss. We are paying more tithing at present than we were when the Alma ward was in a flourishing condition and when the Big Horn country was still included in our stake. So, we are increasing in number and good works. That barren country known as the Ft. Bridger country, over which so many of our fathers and mothers traveled in coming to these valleys, which was then, and up to a few years ago, a barren desert, now has many beautiful farms and homes. We now have a thriving people there. They have erected a large meetinghouse, and it is equipped with all the modern improvements.

We are getting along very nicely with our neighbors in Wyoming, although, in many of the towns in which our people are located we are greatly in the minority, yet we are accorded all the rights and privileges that others enjoy. We find the people of Wyoming to be a broad-minded, generous and large-hearted people. They are willing to accord to the Latter-day Saints all the rights and privileges that are given to other people, and we are enjoying the friendship and fellowship of the people of that state. We love them, and love to associate with them. I am happy to say that some of the congressmen of Wyoming have had the courage to defend our people in the halls of Congress.

All the organizations of the Woodruff Stake of Zion are complete. I have, indeed, been blessed with good counselors—men of wisdom, men of experience, who have been a support to me. We also have a good High Council, which is a help to the Woodruff stake. We also have good Bishops and good people in that stake of Zion.

There is one thing that was brought to my mind this morning, while one of the brethren was speaking about the young people's moving away from his stake. We find that a great many young men and young ladies from Utah go to the mining camps of our stake, in search of employment. There are many temptations surrounding the young people in those places, which are

not to be found in our agricultural districts in Utah and other places. So far as saloons are concerned, I believe we can boast of more saloons in the Woodruff stake than in any other stake in the Church. Every mining town in the stake has from 10 to 15 saloons, and I almost believe the people drink more beer than water; but it is not our people, as a rule. Our people who live there are nearly all temperate. Some of them visit the saloons, I am sorry to say. Some of the young people who go to the mining towns from our agricultural districts in Utah and other places, after getting married, being surrounded by these influences and no longer under the watchcare of their parents and the Priesthood—some of them partake of these influences and fail to attend to the duties that devolve upon them as Latter-day Saints.

I will say in conclusion, that I have a testimony to bear of the truth of this Gospel. I know that it is true. I was born and reared in this Church, being born in Salt Lake City. I have had evidence, all my life, of the divinity of the work in which we are engaged. I know that this Gospel is a perfect law of liberty. I was freeborn, and I have been free ever since I was born. I have taken a great deal of comfort and pleasure in seeking the counsel and advice of those who were placed over me, and I want to testify to you, that I have profited in every instance by doing so. I know that those who are placed in the Church to lead us are men of God; they are men of experience; they are men of wisdom, and above all, they are inspired of God. It will be profitable to us as Latter-day Saints not only to take the advice that they may give us from time to time, but to seek for their counsel and advice continually. May God bless us and help us to do this, is my prayer, in the name of Jesus. Amen.

ELDER EPHRAIM H. NYE,  
(President of the Southern States Mission.)

My brethren and sisters, I regard myself as being highly honored this day to stand before you for a few moments as the representative of the Southern States mission.

I will say, in brief, that the Southern States mission was cut down to its present proportions last June. It now constitutes the states of Mississippi, Alabama, Georgia, Florida and North and South Carolina. There are about 100 Elders laboring there—good, earnest, faithful, hardworking men—your brothers, your sons, your fathers, but not many of your fathers. We would like to have more of the fathers. We have some faithful Saints in the Southern States mission. We also have some good friends, strong and influential. We are concentrating our efforts in the cities, and are meeting with good success. We have the promise of protection by the mayors and chiefs of police, and in most of the cities in which we are laboring, some 19 or 20, we have the privilege of preaching on the streets. It is true that we have some enemies.

It has fallen to my lot to be much among the children of men preaching the Gospel, and I have noted one thing to which I wish to call your attention, by way of comparison, between the God we worship and the God worshiped in the Christian world, and their form of worship. I have visited a good many churches and have listened to their sermons. One of the things that strikes me most forcibly is that they are always talking of a "merciful God," pleading His "wonderful mercies," teaching His "mercies," calling for His "mercies." We seldom if ever hear them talk about anything else, but 'the long-suffering and mercies of God.' I want to ask you: Do you often hear the Latter-day Saints talk about the mercies of God? Have you heard a single word thus far during this conference, from the servants of the living God, concerning His mercies? No; and why? Because the Lord has given us something better. Not only is the God of heaven, whom the Latter-day Saints worship, a merciful God, but He is something else. I want to speak of that something else in the view that I take of it. He is a God of justice; furthermore, He is a most munificent giver of great and wonderful gifts. I call your attention to some of those gifts: He gave us a Prophet, in the person of Joseph Smith, to reveal to us

to give us a Prophet to lead and guide us, even to this day. This is certainly a great and wonderful gift. It might well be said among the children of men in the Christian world, "O for a Prophet of the Living God," providing they could only comprehend the great blessing it would be to them. Not only has He given us a Prophet, but Prophets, and further, Apostles; men after his own heart, men of God, filled with the Spirit of God, Prophets of the Most High, to guide and direct us. Are these mercies? No; they are grand and wonderful gifts, gifts such as the world knows nothing of. We are not yet obliged to plead for mercy. Next, we come down to such men as we have been listening to during the sessions of this conference—Presidents of Stakes. They are grand gifts, as are also their counselors and the Bishops, and all the directing officers in the ministry, at home. They are grand gifts whom God has given us to guide us through the dark ways of life, to lead us out of darkness into the glorious light of eternal truth. These are not mercies, they are gifts, such as we do not always appreciate, perhaps. Perhaps we do not always comprehend how great these gifts are; perhaps we do not always revere or treat those men as we should in their lot and calling. Then we have the various ramifications in the Holy Priesthood, which Priesthood is also a wonderful gift, as are the blessings that we derive through its administrations.

I also desire to refer to His favors, because He is a God of favors. It is a favor to be called to the Priesthood as a Teacher, and to be required to labor in that capacity under the direction of any Bishop. It is an especial favor granted to every man who is called to an office in the Holy Priesthood, and to have that Priesthood bestowed upon him. It is a favor from the Lord to be called and sent forth to preach the Gospel in foreign lands, or wherever it may. It is a special blessing that God has given them; and if they will accept it as a favor and feel grateful to the Lord for the same, going forth and magnifying their calling, they will reap great and grand blessings, beyond their present powers to fully comprehend. God bless you. Amen.

ELDER JOSEPH E. ROBINSON,  
(President of the California Mission.)

When I hear the reports of the Elders of Zion, indicating how she has prospered, how her borders have lengthened and been strengthened, I feel like exclaiming as did Balaam of old when he beheld the multitude of the children of Israel: "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!" To know that the wilderness has blossomed as the rose, that the desert has become as the garden of the Lord, and that joy, peace, thanksgiving and melody are found therein; is not this blessed? Should we not be grateful? I tell you, my brethren and sisters, we who have been away from you for some time, who have met with the sinister spirit of the world, are made to rejoice, and our souls are filled with joy. Our spirits are refreshed, and we are built up again in our faith upon hearing the testimonies of our brethren, and again looking into your faces and feeling the grasp of the hands of our brethren and sisters.

The California mission comprises the states of Nevada and California and the western part of Oregon. The latter, however, has been added to the mission since my presence in Zion, making the mission over 1,700 miles in length. In California, particularly, we have but a few Saints. We can only make converts fast enough to replace those who come to Zion, in spite of the fact that we do not preach to them to gather. We would rather have them stay with us to strengthen the branches in that land; but, as President Rich has said, the spirit of gathering comes upon them when they have taken upon them the name of the Lord Jesus Christ. He has said that He would gather them from the east and from the west, that He would say to the north, give up, and to the south keep not back; bring my sons from afar and my daughters from the ends of the earth, even so many as have taken upon them my name.

The Californians, as the people of the west, are not a religious people. Our converts are made largely among the foreigners, and among people who have gone there from the eastern states. A

few native Californians have come into the Church, whose fathers and mothers drifted away from the Church in early days, when this place was, as it now is, as a threshing floor, and the unfilled grains of wheat are blown away. Some of the sons and daughters have had the faith with them, and have heard the shepherd's voice and have come into the fold.

Our efforts during the winter were largely hampered on account of sickness. Many of the Elders have had typhoid fever, or smallpox; but, thanks to God, in His mercy He has preserved us, and most all of the members of the Church as well as our Elders now have health and strength, and our prospects are again bright, and our souls have been made glad by a few coming into the fold.

We were recently strengthened and encouraged by a visit of some 300 Utahns, including 80 or 90 members of the Tabernacle choir. With them, we had the privilege of meeting with about such a congregation as we have here today, in the Alhambra theater, San Francisco, two weeks ago tonight. Not many people get to hear of us this way, and the influence of our visitors does not extend as far as we would like. It is but as a drop in a bucket for fifteen or eighteen hundred persons in a city of 400,000 to hear the testimonies of the Elders. But we are bearing testimony daily on the streets and are distributing thousands of tracts, leaving the responsibility of a testimony of the restored Gospel of the Lord Jesus Christ on thousands of people. In addition to doing this, we are making men of the boys who have gone into the field. They are receiving testimonies of the truth, and are contrasting and comparing the completeness of our Gospel with the man-made systems of the day, and noting how unsatisfactory the sectarian gospel is to those who have espoused it, who do not know the truthfulness of the saying of St. Paul, that "the Gospel of the Lord Jesus Christ is the power of God unto salvation." They make money their god, and pleasure its counterpart, not knowing the peace and joy that comes to those who are rich in a knowledge of heavenly things. I think the cause

of the disregard for religion by the people of that state is largely their pleasant environments and the wealth of that land. Next to this is the individualism of the people, who interpret the Scriptures for themselves and care not for authority for prophets or revelation.

God bless you, my brethren and sisters; may peace be in your homes: may you cleave fast to the covenants you have made, and be true to yourselves, to your brethren and to your God, is my prayer, in the name of Jesus. Amen.

The choir sang the anthem:

"O How Amiable."

Benediction was pronounced by Elder Hyrum M. Smith.

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#### SUNDAY AFTERNOON.

Sunday, 2 p. m.

The choir sang the anthem,

"In Our Redeemer's Name."

The opening prayer was offered by Elder John Nicholson.

The choir sang the anthem:

"God of Israel, Hear our Prayers."

#### RULON S. WELLS.

The Bible and Book of Mormon—Both true—Latter fresh from pen of Prophet—Word of the Lord today is "get out of debt"—Seventies willing to go on missions—Many hindered by debt.

My brethren and sisters, I sincerely hope that I may be sustained by your faith and prayers. As one of the presidents of stakes was coming upon the stand this afternoon, after having been invited by President Smith, he stopped and shook hands with myself and Brother McMurrin, and asked that we pray for him. In standing before you here I feel like shaking hands with the Latter-day Saints and asking them to pray for me, because I believe that the prayers of the Saints are heard by our Heavenly Father, when they are offered up in faith.

Brother Kimball made reference this morning to the Bible, and I am reminded of an article of our faith, which

says that we believe the Bible to be the word of God, as far as it is translated correctly. We also believe the Book of Mormon to be the word of God. While he was quoting this article of our belief, the thought came into my mind, how often has it been quoted in the mission field, and how frequently have our enemies and those who have not accepted our faith criticised us in making reference to the Bible and qualifying it by saying that we believe it as far as it is translated correctly. "O yes," say they, "you Latter-day Saints believe the Bible when it is convenient for you to accept of it, but when it is not convenient, then you fall back upon the provision which says "as far as it is translated correctly." In giving this article of faith the Prophet Joseph Smith was inspired by our Heavenly Father. Suppose for a moment that he had left out that condition. The question would at once arise, Which Bible do you Latter-day Saints believe in? Do you believe in the King James translation of the Bible, or do you believe in the revised edition? Do you accept the Catholic Bible, or the one that was translated by Martin Luther in the German language? There are a great many different editions of the holy scriptures; which of these Bibles do you believe in? because in many particulars the translations are at variance, and do not always agree. There was inspiration in the putting in of that condition. We believe the Bible to be the word of God, as far as it is translated correctly; and when it has not been translated correctly, we do not believe in that. To all intents and purposes, however, the Bible which is common among us is accepted by the Latter-day Saints as the word of God. When you refer to the Book of Mormon, however, you say that the Book of Mormon is the word of God, without any qualification.

Now, what is it that the Latter-day Saints believe in? We believe that holy men of old spake and wrote as they were moved upon by the Holy Ghost, and that which they spoke and wrote was the word of God; and if that has been handed down to us in its purity, we accept it as being the word of God. The Book of Mormon comes

to us fresh from the pen of the prophet, and was translated under the inspiration of our Heavenly Father by one whom He raised up for that purpose. Consequently we can accept it without qualification as being the word of God. We also believe in the Book of Doctrine and Covenants, because it contains the predictions of the prophets and the revelations of God delivered unto this people by the living oracles upon the earth in this day and age of the world. We read in the scriptures that man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. The Latter-day Saints understand that the Lord will yet reveal many things pertaining to the upbuilding of His kingdom upon the earth. In other words, we believe in learning the will of God through the proper channels, and then to do it. That is our creed, our faith. We have among us the living oracles of God. The mouthpiece of the Lord has spoken to us at the beginning of this conference, and in his remarks he gave unto us the word of the Lord. He gave us counsel upon certain things that are of great importance to the Latter-day Saints, and we will do well to heed the counsel of God as it is delivered unto us. I take this lesson to myself, and I believe it ought to be the feeling of every Latter-day Saint, to hearken to the warning voice. As Latter-day Saints, we pray unto our Heavenly Father that the President of this Church may receive wisdom from on high, and the inspiration of His Holy Spirit and the revelations of His mind and will, that we may be guided and directed in the ways of all truth. How willing, therefore, and how eager we ought to be to hearken unto his words and carry them out in our daily lives. The great spectacle that I see before me this afternoon is an evidence that the Latter-day Saints are eager to hear the words of the servants of God. No doubt, many have come today with the expectation of hearing the voice of the mouthpiece of God. But what would it avail unto us unless we tried to carry out his advice and counsel?

Whatever may arise as a hindrance to the work of the Lord ought to be dis-

pensed with, and that which interferes with the performance of our duty ought to be set aside. The adversary of the souls of men is striving with all his might to thwart the purposes of our Heavenly Father; but in no particular do I think that he has had greater influence upon the people at large than he has in taking advantage of their weaknesses by persuading them to go beyond their means and into debt. It does not necessarily require a wicked man to yield to that influence at times. We are all more or less susceptible to it. Even some of the characteristics of our people which are to be commended—that, for example, of being unselfish and willing to let go of the substance that has come into our hands, have sometimes been a means that the adversary has employed to lead our people into debt. We have received, as has already been stated, a great many letters from the Seventies whose names have been suggested for missions to the nations of the earth, and the great majority of those letters have brought with them the spirit of the Gospel. The brethren have shown a willingness to respond to every call, and many of them have set forth their circumstances, but have closed their letters with a statement something like this: "These are my circumstances. I do not offer excuses. I am willing to go into the mission field, and lift up my voice and cry repentance unto this generation. I am willing to leave my home, because I know this is the work of the Lord." They have thereby placed the responsibility upon the authorities of the Church to decide whether or not they should go. Notwithstanding this, there has been no disposition to work any hardship upon the Seventies or the brethren suggested for missions, and many of them have been excused when we have known their circumstances. Over 100 have been released on account of their financial condition. Thus the going in debt has been a hindrance to the work of the Lord. It has hindered the brethren from going out and magnifying their callings. It has been the means of depriving them of privileges which they might enjoy if they were only free. Those who are encumbered with debt, indeed, know what it is to be in bond-

age. It is a block in the way of their magnifying their calling and responding to a call that would bring to them great joy and blessing. Oh! how willing we ought to be, and how careful to overcome the difficulties that stand between us and the performance of our duty.

I ask the Lord to abundantly bless His people, and to bless all those who are striving to live by every word that cometh forth from the mouths of the prophets. May the Lord lead us to do His will and keep His commandments, that thereby we may keep pace with the work of the Lord and do our part in helping to roll it on, is my prayer in the name of Jesus. Amen.

ELDER HYRUM GOFF.

(President of Jordan Stake.)

My dear brethren and sisters, this is the first time in my life I have been called upon to address so large an audience. I rely upon the Spirit of our Heavenly Father to sustain me; for I realize that I am surrounded by some of the best men upon the earth. In arising to represent the Jordan Stake of Zion, I do so with great pleasure. Our stake is yet in its infancy, being only about three years and three months old. It is located in the southern end of this county. Its area is about 15 by 30 miles. We have 13 wards, and I believe all the organizations that we have been called upon to establish are fully organized. I take great pleasure in representing our Sunday schools. They are in a very good, flourishing condition; also our Mutual Improvement associations. Those who have been called upon to preside over these organizations are faithful men and women, who observe the law of tithing, and, I believe, the Word of Wisdom; for these are two of the qualifications required of them. We desire those who represent these young people's associations to strictly adhere to these things, that they may set an example to the others. I have had called to my assistance two worthy men as counselors. We are working together in perfect harmony. Our High Councilors are men of God, who are willing

to sacrifice their time and talents to promulgate the Gospel in our Stake. They are willing, when called upon, to do missionary labor in the various wards, and labor with the people at their firesides, holding cottage meetings, etc. This has proved a great blessing to us, and we feel that great good will come of it. We have many aged people who are not able to attend public gatherings much, and it is our privilege to carry to them the joy and satisfaction that we have in the Gospel. We have many good, faithful Latter-day Saints, and we have some to whom it is necessary to preach repentance. I have taken great pleasure myself in visiting the homes of the Saints in the various wards. I desire to say that we have a good people there, and that we are enjoying the spirit of our religion to a goodly extent. We have what is termed civilization with us. It should be "uncivilization." Out of our 13 wards we have 10 that have no saloons; but I am sorry to report that in the other three we have enough to supply all the rest.

My brethren and sisters, I take pleasure in testifying to you that I know this is the work of God. I have a testimony of it. When I got that testimony I do not know; for something over 53 years ago I was born in the Church, and that testimony seems to have been born within me. I desire that this testimony may be increased within me, and I know that it will as long as I am on the road of progress and intelligence. The more I learn of the Gospel, the stronger becomes my testimony, and I believe that is the case with all of us. I wish to testify that it is through the power of the Almighty that I am here today; for I know, had it not been for the power of the Holy Priesthood, I should have been gone hence before now. I feel a desire in my heart to testify to the goodness of my Heavenly Father in this line. I pray God to bless the faithful Latter-day Saints, and to stir up those who are not so faithful to renewed diligence. I ask these blessings, with all others that are necessary for us to prove true to the end, in the name of Jesus Christ. Amen.

ELDER COLLINS R. HAKES,  
(President of Maricopa Stake.)

My dear brethren and sisters, in standing before you for a few moments I earnestly desire your faith and prayers, to the end that we may be blessed in the time that I occupy.

For twenty years, the 22nd of this month, I have been connected with the Maricopa Stake of Zion, which is situated in the heart of the Arizona desert—the territory that we called the sun-kissed land. I have learned to love that land; I have learned to love the climate; I have learned to love many of the people in that country. While our stake is one of the smallest, if not the smallest, in all Zion, we have many good, staunch, thorough Latter-day Saints in that little stake—men and women who are seeking “first the kingdom of God and His righteousness,” and who have faith that God in His mercy will add all things that are necessary. But we are not all of that type. We have others that are not so full of faith and good works. We have the company of almost everything, in the shape of saloons, and orders, and societies that are not of God, to contend with; but the majority of the Latter-day Saints in our little stake get along with the saloons by simply letting them alone, and we get along with our neighbors of the different societies by treating them with kindness and courtesy, but not affiliating with their organizations. As a rule, they treat us in about the same way. We have in that country, I think, one of the most fertile and productive pieces of land that can be found within the bounds of the United States. We are lacking one element—water for irrigation purposes; but it certainly looks now as though that question was about to be solved in our country and a supply of water provided sufficient to make that one of the most beautiful spots of the earth. We have every prospect of having it at an early date. Let me say that while many of our people have within the past few months pulled out of that country and gone to other parts, I feel in my heart that it will be many years before they are any more comfortably situated for making a living for themselves and families than they were in

Mesa, Arizona. This was the feeling I had the other day when I separated from a company of fourteen who came with me as far as Ogden, and who were going into Montana, Canada and Idaho, seeking homes. I hope that they may be blessed, so far as the Lord sees fit to bless them and to give them better places than they have left. We sow our wheat in November and December, and we reap it in May and June, and when we have water we get from forty to fifty bushels to the acre. We put our stock upon the stubble until the middle of July, and then, if we have water, we plant corn and fall crops; and in our second crop we can get just as good a yield of corn as is got in almost any country. But these possibilities are only when the water supply is there.

I say to the Latter-day Saints that want to breathe good warm air, come down to Arizona. We will give you a warm reception—especially if you come in July and August. I came here a little early this morning, and stood outside before the doors were opened. Some of my friends were admiring the beautiful fresh and bracing breezes that were coming in from these snowclad hills, and I thought that if I only had power to bring down a few thousand cubic feet of Arizona weather and spread it out here, it would be a great benefit. But to me, my brethren and sisters, it does not matter where I live; it does not matter a great deal how long I live; but it does matter a great deal how I live. I believe that God is able to adapt us to the elements of the country where the servants of God wish us to reside; and I believe that the men and women who are filled with the Spirit of God are filled with the spirit of contentment, and that they will seek after the kingdom of God and His righteousness in any land or clime, hot or cold. If you want a healthful clime, we have it in Arizona. I believe we have as many days of sunshine in that country as there is in any land. We will positively agree not to freeze you; but we will give you plenty of good warm air to breathe, plenty of room to labor, and a country that under the blessings of God and the toil of the Latter-day Saints will yield of its fulness, as results to the farmer.

May God bless all Israel in every

time, and prosper His work, and bless His servants with the power of the holy Priesthood, that Zion may grow and spread abroad and her borders be strengthened, is my desire and prayer in the name of Jesus. Amen.

ELDER DANIEL HEINER.  
(President of Morgan Stake.)

If the Lord will bless me with His spirit and give me strength, I will be pleased to say a few words in reporting the Morgan Stake. The Morgan Stake is comparatively small. Brother Hakes stated that he had one of the smallest Stakes. I have been thinking that we had almost the smallest in the Church. We live in a very small valley, but the soil is very fertile. The Presidency of the Stake feel that they have a very good people. The Priesthood of Morgan Stake are becoming more united, and the prospect for the spiritual growth of the people is very favorable. The Presidency of the Stake are united. We meet once a week. My counselors understand just about as much of the condition of the stake as I do. I have two very good counselors. The same may be said of the High Council. Our financial condition is improving. The people are just beginning, I believe, to find out the value of their homes. I think the homes in Weber valley have, in the estimation of the people there, increased in value 100 per cent within the last year or two. It is probably due to the people cultivating the land more thoroughly and making better use of their time and opportunities. The organizations in the Stake, such as the Sunday school, we are very proud of. We feel that there is an extra good work being done in the Sunday schools and in the Mutual Improvement associations. I am happy to say that everything is favorable in the Stake, although we have some people that are a long way off from being as good as they ought to be; but the Presidency of the Stake are encouraged by the prospects. I thank the Lord for a living testimony of the Gospel. I thank Him that He blessed me with goodly parents, who taught me the Gospel, and that He gave me faith in the Gospel, so much so that I have a living testimony, which

comforts me all my days. I ask the Lord to bless the people in the Morgan Stake and in the whole Church, in the name of Jesus. Amen.

ELDER J. S. PAGE, JR.  
(President of Nebo Stake.)

My brethren and sisters, for a good many years I have been in the habit of attending the annual and semi-annual conferences of the Church, but have sat in the congregation and looked from there in this direction, and I must confess that I had grown to feel much more at home than I do standing here facing you. At the same time it is an inspiring spectacle to see this large number from among the hosts of Israel, gathered together in the name of the Lord. It gives one some impression of the strength of the work that the Lord is accomplishing upon the earth, and we take strength from one another in thus assembling. In standing before you for a short time to represent the affairs in the Nebo Stake of Zion, I do so in humility and with a desire to have utterance given me of the Lord for this purpose. The Priesthood of that Stake are engaged in preaching the Gospel as recorded in the scriptures, which were written by holy men of God as they were moved upon by the Holy Ghost. They are endeavoring to realize the efficacy of the atonement of the Lord Jesus Christ, to understand our relationship to Him, and our dependence upon His atonement and labor. We are endeavoring also to honor the Prophet Joseph Smith as an instrument of God, who was called to establish Zion in the last days, and through whom the Gospel was restored, with the authority to administer its ordinances; to also honor those who have succeeded him in the Presidency, and to realize that their words spoken by the inspiration of the Holy Spirit are the words of God unto His people. In addition to this, we are trying to have every man who holds a portion of the Priesthood honor the office and station in which he is called to labor and magnify the Priesthood that has been placed upon him. In doing this we have taken pains that not one young man of sufficient years should be overlooked, but that all should have

the opportunity to labor according to their capacity and desire, that they may not rise up in later days and say that the doorway to progress and advancement had been closed in their face by those whose duty it was to open it. The Priesthood are also trying to inculcate the principles of faith, humility, obedience, and a seeking after the things of God, in order that they may have the Spirit of God to be a companion and guide, that we may all realize that light has come into the world, and that we may walk according to that light, and continue to be in companionship with the Holy Ghost. I believe I can say with truth that the very great majority of the Priesthood are striving to labor for the establishment of Zion upon the earth, and to be enabled to give a good report of the work that is placed in their hands to accomplish. This can be said, too, of those who preside over and labor in the auxiliary societies of the Church. As a rule, they are zealous and earnest. The interest of the religion class work particularly comes to my mind at this time. It is something that we have not given as much attention to as some other branches of the work; but with its development in our midst we begin to appreciate the blessing of the Lord in having this established among us, and we look for great good to come therefrom. It is coming to be loved by the people. The Priesthood of the stake are working together in harmony from first to last, so far as I am acquainted, with a desire to be humble, to be led by the Holy Spirit, and to labor according to the counsels of the Prophet of God and to sustain those who preside over us. That we may be able to continue to do so, and that the blessings of God may be upon all the Church in every part of the earth, is my prayer in the name of the Lord Jesus. Amen.

#### ELDER JOSEPH M. TANNER.

Development of Church school system—Efforts in the direction of manual training—Beneficent effects of technical instruction—Its application to agriculture—A local scientific expert.

I have enjoyed very much the spirit and instructions of this Conference, and I trust that I may have your interest while I report the work that has been

placed in my charge. We have an organization which we call the Church schools. Twenty of these institutions are located in Utah, Arizona, Idaho and Old Mexico. They are attended by about 5,000 of our young people, and the increase of late has been quite marked. Last year we had 940 students more than the preceding year.

I was very gratified yesterday to hear President Smith speak upon some matters of education to the people at large, and manifest to them the same desire that he has manifested to the Church board of education and the board of examiners. I am very pleased to say that we are making special efforts to introduce manual training into these schools. In Salt Lake City—and what is true of this city is true of other places—we have hundreds of young men who leave the schoolroom during the summer season, and for three or four months are without employment, left to pastime that leads them into idleness and frequently into frivolous lives. The question arose as to what should be done with these young people during these long summer vacations. If we had in the City of Salt Lake a manual training school, hundreds of our boys within a very few summers might learn much that goes to make up a trade. Looking to these particular needs, President Smith appointed a committee to make investigation and report to the General Church Board of Education the status of affairs in this respect, and also what, in the judgment of the committee, could be done to remedy the evils that are so apparent among us. A report has not been made, and therefore I cannot give you the findings of that body. But I desire to call your attention to one item of their investigation. After a careful computation of the industrial situation in this state, from the standpoint of the tradesman, it was found, reckoning on a conservative basis, that we are paying out every year something like eight millions of dollars to tradesmen; that our own people are diminishing in numbers in this class; that many of the older ones are, so to speak, out of date, not having kept up with the demands of the times; that we are gathering few from foreign countries who learn trades in their na-

tive land, and that we are having few or no apprentices among us. One of this committee (several of which are at the head of industrial concerns in this city) made the remark that during the 30 years he had been in charge of a building firm they had not educated one single apprentice. We feel the necessity of this training. We feel that the people should give it their support. I am perfectly free to say to you this afternoon that many of the Latter-day Saints are overly-anxious that their sons should become bookkeepers. We have 10 young men anxious to become bookkeepers where we have a place for one of them when they are educated. We do not have one young man learning a trade where there is and will be a demand for 50 of them within the next few years. So they are preparing in great numbers for that which they are not likely to need, and neglecting that which they ought to have in the course of their education. One of the reasons for this is the sentiment which the parents inculcate in the hearts of their children by encouraging them to pursue some branch of study that is called culture. I would like to relate an anecdote that explains much of our educational culture in these times. Some few years ago, when I was at Harvard, the dean of the scientific school said to me that our educational culture was so empty and so worthless that he never used the word "culture" when he could possibly avoid it. Then he related an anecdote of two farmers who were cultivating their land near the town of Cambridge, where the Harvard university is situated. These two farmers came to the partition fence one day, and one of them said to the other, "John, what is culture?" "Why," John says, "don't you know what culture is?" "No," said he; "I hear these school teachers that come by here on to Arlington Heights in the summer time, talking about culture. They say, he is cultured, or she is cultured, or they are cultured, and 'Oh, my, how I do love culture!' Now, what are they talking about?" "Why," said John, "you know what potato culture is?" "Yes, I know that." "And you know what wheat culture is?" "Yes, I know that." "Well, you take

out the wheat, and take out the potatoes, and then you have the culture."

Our education has been provided in a large measure by the state, and it has made its demands upon us, and that education has been almost exclusively confined to books. In some of the eastern states wealthy men are contributing their means for the establishment of technical institutions, where young men can learn mechanism; and these institutions are most interesting. In some of the states the government itself is establishing schools of technical training, in order that the citizens may be more useful. I expect to see the day in Utah when the men that are possessed of means will contribute likewise for the establishment of similar institutions in the state and in the Church, that our young people may become more useful in building up the country. For mechanism has in it something that is stable. It educates the judgment, and it gives wisdom to the men and women who are trained to use their hands along with their brains. Its importance to us cannot be overestimated.

A few months ago I had the opportunity of traveling through Canada and some of the cities of the east. I found in many of those large cities schools of technical training. I found they had a very beneficial influence upon the morals of the people. For example, these schools were kept up from morning until ten o'clock at night. During the middle of the day you would see the bootblack, after his work was over in the morning, wend his way into the school; and the newsboy, after he had sold his morning edition, was going into this technical school, that he might learn him a trade. I am told that some of those boys have already graduated from these schools, and that instead of blacking boots or selling newspapers they are now mechanics, earning good wages, and are valuable citizens in the communities where they live. I remember very well when visiting one of these polytechnic schools in Brooklyn, the man took us into a room and said, "These benches and this work are all ready for the men who come here at night." I asked him who these men were. He replied, "They are

mostly clerks from the stores and men that are driving teams. After their work is over at six o'clock in the evening, they go home at once to supper, and they are here by seven o'clock. It is only a question of two or three years until their services are demanded in some of the best workshops of the city, and some of them now are earning large salaries." Many of our young men find themselves compelled to take up vocations in life for which they are not suited. They are clerking in stores when they have that mechanical talent that would make them most useful in that line.

We are encouraging some of our young men to go east and work up in these technical schools. One or two are now at work, and it is hoped that others will go as soon as they possibly can, and fit themselves for the demands that must be made upon them in the near future. We not only desire that these schools should be organized in the Church, but it is only a question of time when they will be organized in the state and our Legislature will be as anxious to appropriate money to teach men to be artisans as they are to teach them Latin and Greek and foreign languages that they have no use for; but we can hardly make some of our legislators today realize that manual training and that the artisan is as important to our state as the student of Greek and Latin. I desire to say that we shall respond as far and as rapidly as we can to the instructions which our President has given us. We realize only too well the truth of his remarks in this respect.

One thing more. We have organized in this state an agricultural experiment station. It has given out very valuable information that will make our people scientific and technical farmers; aye, and teach them how to cultivate the soil, how to raise stock; and our housewives how to produce in this state a million dollars a year more than they do from their poultry. When I was in Canada I was told of the great value to the farmers of that country the bulletins issued by Dr. Widtsoe, of the Agricultural college, had been to them; how many thousands of dollars those bulletins had been in wealth to the people away off in eastern Canada. I asked

myself the question, How much value have these bulletins been to the people in the state where they are issued? Dr. Truman Allen, of the Agricultural station at Washington, says of them that they are the highest authority in the world on the subjects that they treat of. And Dr. Widtsoe is one of our home boys, and is giving out to the world this information that is doing so many hundreds of thousands of dollars' good to the world, while many of us at home have scarcely gained any value from them whatever! I was very glad when the Legislature set apart something like \$12,000 for experimental work in the dry farms of this state; and if you will watch the work of this eminent scientist, if you will read something of his bulletins, you will gain great advantage, and you may become professional farmers and stockraisers. He is just now finishing a bulletin on irrigation. I understand it will be out of the press soon. I hope that he will issue a popular edition of it—that is, strip it of its scientific and technical terms; for I am sure that when we come to find out something more about irrigation we shall discover that after all in many places it is not more water that we need, but a more scientific and accurate use of the water that we have already. So I am pleased to make these statements to you here, because I feel that by a little attention on our own part, by following the investigations and experiments of eminent men in our midst, and especially by following the work of our scientist, Dr. Widtsoe, we may gain a great deal that is valuable and that will increase the wealth and prosperity of the people.

Our schools, above all things, aim to inculcate the Spirit of God in our young people, and fit and qualify them for the mission of disseminating the Gospel of Jesus Christ to the nations of the earth. I need not say to you that these schools have accomplished a vast amount of good in this respect, and there is hardly a family in the Church that has not felt, directly or indirectly, the spiritual blessings that have come to their homes from these institutions of learning.

God bless you. God bless the schools, and all the departments and organizations of Zion, that there may be a har-

monious effort through all our labors for the accomplishment of a common good. God bless the man that stands at the head of them all; for I want to testify to you today that I have great encouragement in this work from the interest that is felt by our President, and the Church Board of Education. The students feel it also, and his interest in their lives has been so exceptional and great that they are enthusiastic when he meets them in their schools and takes part with them in their exercises. God bless you all. Amen.

#### ELDER REED SMOOT.

**Importance of cleanliness—Effects of its opposite—Other and worse conditions—Manual training—Future material development.**

I am indeed pleased, my brethren and sisters, for the privilege of addressing this vast audience this afternoon, for a few moments. It seems to me that the spirit of this Conference has been one of teaching the people concerning the material interests of life, and I know of nothing better to speak of, as such instruction reaches the daily lives of all the people.

There is a saying that cleanliness is next to Godliness; I hope I may be the means, through the Spirit of God, to bring the attention of our people to the necessity of cleanliness. If I had time, I would like to go into the subject far enough to include cleanliness of the mind, cleanliness of the body, cleanliness of the surroundings, cleanliness of city and town. I hope that the Bishops, and presidents of stakes, when they go home, will see that the attention of the people over whom they preside is called to this subject. I wish that every family in Zion understood the value of cleanliness in the home. I have often said that a clean home does not, of necessity, mean a mansion; no matter how small the home may be, the father and mother, and particularly the mother, should be interested in keeping that home free from all filth. The father should keep clean the door-yard, the outhouses, the barns, the side-walks, and all that pertains to the home surroundings. The mother should see that the inside of the home, though it consist of but two rooms, is kept scrupulously clean. I can not stop to

tell you of the thousand benefits that would result from so doing; I know the people would be healthier; children would love their homes more, have more pride in them, enjoy more the beauties of nature, and learn more of the joys of life. I also trust that we can teach all to be clean in person, clean in their associations, and pure in their thoughts.

I remember, when I was a small boy, President Brigham Young was making one of his tours and arrived at a town in one of the southern counties. He had intended to stop there and speak to the people, but, as he drove along the streets, entering town, he noticed the unclean condition of the surroundings. He drove direct to the Bishop's home, stopped his team and said to the Bishop, who stood in front of his residence waiting the arrival of the president: "Why Bishop, I see the same old rocks upon the streets; I see the same old dirty surroundings; I see the same old gates off their hinges; I see the same old broken down fences; I see the same old puddles of mud before the tithing office and your public buildings, just as they were when I was last here; and, inasmuch as I called attention to these defects when I was here before, and it has had no effect upon the people whatever, I do not think it necessary for me to stop this time. Good-bye, Bishop. Tell the people when they attend to these things and rectify them, I will stop next time."

I wish, my brethren and sisters, that we all could realize what it means to us as a people to keep our surroundings clean and pure. I assure you it is worthy our consideration and attention.

I read a synopsis of a speech that was made here the other day, by a reverend gentleman, before the Young Men's Christian association.

He spoke to a large audience, and called attention to what he termed the three reigning sins of this great nation of ours, viz: gambling, intemperance, and moral impurity. I am pleased to state that I can say amen to all that he said in regard to these subjects. But there are other things which I believe are just as much reigning sins as the three he spoke of. We know that these

three evils spoken of rob the home of comfort. They rob the wife of a probable loving and devoted husband. They rob the children of the necessities of life. They bring degradation and misery into the homes of millions of people. While I was thinking of these reigning sins, I thought too of other evils which are the cause of many men gambling and drinking, and leading impure lives; upon one of these evils or causes I want to say a few words this afternoon.

One of the greatest evils of our day is that there are so many wilfully motherless wives. Closely connected with this is another, the wilful laziness of men who do not properly provide for their wives. Psychologists are studying these questions, and trying to solve the problem of why there is so much sin in the world today, so many men devoid of manliness, so many vicious scoundrels who have no other aim in life than to prey upon mankind. I have thought many times there certainly is a reason for this; and at least one reason is, there are so many children brought into this world by unwilling mothers, the offspring also, in many cases, of equally unwilling fathers. Every child born into this world has a right to a tender and loving welcome. It has a right, by laws of nature, to claim this of the father and mother; but in the world today—and I fear it is creeping into our midst—mothers and fathers do not want many children. They "do not want to be bothered with them," as it is so often said. Coming home from the east lately, I was conversing with a man on the train, and he remarked to me: "Why, Mr. Smoot, I have one child, and I would not take a million dollars for it; but I wquld not give five cents for another." I want to tell the fathers and mothers of Israel that the first great law God gave to mankind is as binding today upon the world as it ever was, I hope and trust that the people of this nation, and of this Church in particular, will live according to this law, and not violate it in any manner. Let us, my brethren and sisters, show to the world that we love children more than we do lapdogs. Let us show that we love our offspring more than anything earthly, so that the world may

understand that what God reveals we believe and practice. I promise you that if we live to this law, God will provide for the men and women who, willingly and lovingly, bring children into this world and teach them His commandments.

You have, doubtless, noticed, of late, that President Roosevelt has called the attention of the world to the fact that "race suicide" is one of the great evils of the day. I thank God that this nation of ours has a man as its president, who believes it the duty of all married people to become parents. I also rejoice that the wife God gave him is thankful she is the mother of a number of children—not ashamed of one of them. He believes in rearing children, and in making the home an altar for our religious devotion. He believes in bringing children into the world by willing parents, and making Americans of them. I believe that this theory is pleasing in the sight of God. So I say to my brethren and sisters today, and I would that I had the power to say to the world, Stop "race suicide." If you don't want a family, don't get married. I hope that we, as Latter-day Saints, will learn from the experiences of the world the evil effects of "race suicide," and not pass through the experiences ourselves.

I have indeed enjoyed the practical remarks made at this Conference. Ever since I was twenty-two years of age, I have said on many occasions that, if God blessed me with sufficient means, I would some day establish a school of manual training. I have noticed the lack of this in our schools for many years. Many, perhaps, have said that I was a crank on this subject. But, I have been placed in a position, at the Provo Woolen Mills, where I have seen the evils that exist in the lack of manual education for our children. I can go to Provo today and put up a notice for common laboring men at a salary of a dollar and a half a day and the next morning, more than likely, there would be dozens of applications; but just let me post a notice that we want a competent finisher, head of a department, or a dyer, and there would not be a person in all of the state of Utah make application, that is quali-

fied for the position. I desire to say to the people of Utah that we are on the verge of an opportunity for wonderful growth, and, while we may have reverses and hard times at intervals, there will be an impetus come to this state that we little dream of at present. There will be great iron manufactories in the south, and many great smelting plants in different parts of the state. The time will come, and it is not far distant, when the manufacturing interests of this state will be the greatest of her industries. Are we preparing for this? I take it for granted that the smelters we have today can get all the common laborers they want for two dollars or two dollars and fifty cents per day; but, if they require a man who knows the business thoroughly, and who could take charge of it, I guarantee that they can not find him here, but will have to look to some eastern city where people, through necessity, have learned that, in order to get along in this world, they must be thoroughly

educated in some particular line or calling.

Before sitting down, I desire to say that I feel grateful to my heavenly Father for His special blessings to me; and I am also grateful to the people of this state for their confidence in me. I know that if we pray to God in earnestness He certainly will sustain us. The danger of our becoming lukewarm is not from without—the danger is within. I hope and trust that God will strengthen us; that He will make us honest, upright and honorable members of His Church; that we will never falter for a minute, nor ever have a doubt this this is the Church and Kingdom of God. God bless us all, I ask it in the name of Jesus Christ. Amen.

Mrs. Lizzie Thomas Edward and the choir sang the anthem:

"When Thou Comest to the Judgment."

Benediction by Elder Moroni W. Merrill.

### THIRD DAY.

Monday, April 6, 10 a. m.

The choir and congregation sang:

Hail to the Prophet, ascended to heaven;  
Traitors and tyrants now fight him in vain;  
Mingling with Gods, he can plan for his brethren;  
Death cannot conquer that hero again.

Prayer was offered by Elder George Teasdale.

The choir sang the hymn which begins:

Great God, attend while Zion sings  
The joy that from Thy presence springs;  
To spend one day with Thee on earth  
Exceeds a thousand days of mirth.

### PRESIDENT JOHN R. WINDER.

Important recent occurrences—Beneficent character of Temple work—Suggestions about Marriage—Indebtedness should be avoided—Work of God pressing onward to its destiny,

I am very much gratified this morning to have another privilege of meeting

with you in conference, and have been delighted with what I have seen and heard during the last two days.

I am reminded this morning of an occurrence that took place just ten years ago—the dedication of the Salt Lake Temple by President Wilford Woodruff; and I have reflected a little upon some of the things that have happened since that time. Two presidents of the Church—President Woodruff and President Snow—have passed away; one First Counselor—President George Q. Cannon; one President of the Twelve Apostles—President Franklin D. Richards; and one Apostle. But, my brethren and sisters, they have not lost interest in the work that we are now engaged in. Since the dedication of the Salt Lake Temple there have been performed in that house about eight hundred thousand ordinances, or about eighty thousand per annum. While the world are ridiculing and scoffing at what we are doing in the temples, I wish to say to you all, and you can

bear testimony of the same, that every ordinance, every ceremony that is performed therein is of a sacred and holy character. Every ordinance performed there makes better fathers, better mothers, better children, better husbands and wives, better citizens of the state, and better citizens of the United States. Nothing occurs in that house that we need be ashamed of; but everything that takes place there is for the betterment of all who attend. I presume that there are thousands now listening to my voice who could testify to the truth of that which I speak.

There is one thing we regret sometimes, and that is with regard to our young people who, when they are about to enter matrimony, fail to come to the house of the Lord to have the ceremony performed there; because we know that if they are prepared to enter that house they will receive ordinances that will be of great benefit to them while they live. We also regret sometimes to learn that some of our sisters contract alliances with those who are not of our faith. It has been said that we are too exclusive in this matter. I was reading an article in a paper yesterday, and I took a clipping from it to show that we are not the only ones that are exclusive in this respect. This article was headed "Mixed Marriages Barred in Future," and the clippings reads:

"Chicago, April 4th.

"The Record-Herald New York correspondent says: Owing to the reception of orders from the Propaganda at Rome, Archbishop Farley will not officiate at the wedding of Reginald Vanderbilt and Miss Catherine Neilson. Positive instructions have been received by the Roman Catholic hierarchy of the United States forbidding them to officiate at any more weddings in which one of the contracting parties is not a Roman Catholic."

So, brethren and sisters, you see that we do not stand alone on this question. We know from past experience that where our sisters have entered into matrimonial engagements with those not of our faith they have, as a rule, proved to be unhappy. Therefore, we want to urge upon the presidents of stakes, Bishops, and officers everywhere, to use your influence with our

young people in regard to this matter, to the end that they may so order their lives as to be prepared to come to the house of the Lord when they desire to enter the sacred and holy state of wedlock, and be worthy of a recommendation from their Bishop, signed by the president of the stake.

I want to sustain the remarks made by our president in the opening of this conference, with reference to going into debt. It is a matter of regret, but I am cognizant of the fact that many of our people even now are mortgaging their homes and farms to obtain money for the purpose of going into some speculation. It is all very well for us, if we have a little means aside from our homes and farms, to go into some enterprise wherein we think we can make something for ourselves, if we wish to do so; but when it comes to borrowing money and mortgaging our homes, it is liable to prove very disastrous. I could mention a number of our brethren who in the "boom" mortgaged their homes and entered into speculation and enterprises which proved disastrous failures, and today they are without homes to cover the heads of their wives and children. Let us take warning from this, my brethren and sisters. I know that what President Smith said yesterday is timely and appropriate. It is said by some that we are going to have an era of prosperity. All right; let prosperity come, and if during that time we can get out of debt, we will rejoice that we are out of debt. But if, on the other hand, a time of adversity should come, and we are in the bondage of debt, what will be the result? We will likely lose our homes and our farms. I hope, therefore, that we will take to heart what was said in relation to this matter. It is important that we should.

I do not know how many more conferences the Lord will permit me to enjoy with you; but I know He has been very merciful to me, and has extended my days beyond what I could expect. I will soon be 82 years of age, and I rejoice to think that the Lord has so preserved me that I have this one more privilege of standing before you.

Now, my brethren and sisters, when we go from this conference let us go with a determination, each one of us, that

"as for me and my house, we will serve the Lord." I have a very strong impression that missionaries will not be withdrawn from the nations of the earth, and that the temples will not be closed, but that the work will progress and go on from this time henceforth with greater force and strength than it ever has done before. My the Lord help us all to be faithful and true, even to the end, is my prayer in the name of Jesus. Amen.

ELDER WILLIAM A. HYDE,  
(President of Pocatello Stake.)

My beloved brethren and sisters, I am deeply sensible of the honor that is conferred upon me and the consideration that is shown our stake by this privilege of standing before you to report. I have been greatly interested in the remarks that have fallen from the lips of other presidents of stakes who have had a like privilege. In a certain sense, it has been to me a convention of brethren holding like responsibilities to myself, and for that reason I have listened with a great deal of interest. I have learned much from the older brethren who have occupied positions of responsibility for years, and who have had many experiences, some of them we are undergoing at present. Especially was I impressed with the patriotism of the remark uttered yesterday by one of the brethren, who said it did not matter to him where he lived, so long as he was doing the work of the Lord. That has been my feeling since my incumbency in this position.

Our stake might be termed almost a composite of the other stakes of Zion; for we have within it many of the problems that confront them all. We have our large areas of uncultivated and arid land; we have little communities that are flourishing, but have not the advantage of close proximity to the head of the Church; we have a large railroad town, in which problems of labor and the employment of our brethren are to be considered; we have the disadvantages that arise from living in cities of this character, and the other ills and evils that have been mentioned. But I am pleased to say that we have

a people whose desire is to do the will of the Lord. Our stake has been organized about five years, of which time I have been at the head only two years. Since the stake was organized our tithing has increased 60 per cent; and taking into consideration the fact that our numbers have not been largely augmented, I take it is an evidence of the spiritual growth of our people. I believe their desire still is to serve the Lord and to increase in this particular requirement. The brethren are united in their work. We feel that we cannot do too much for the kingdom of God; and although there are many obstacles, which at times have seemed insurmountable, every temporary embarrassment and apparent defeat we have only considered as a stepping stone to our ultimate success. We believe that the time will come when we shall not be considered one of the smallest or least efficient of the stakes, but that in due time we shall do our part toward the glory of God. My faith is strong in the promises which have been made to the people of God. I believe in their ultimate success. All my life I have looked forward to the time when our people shall be vindicated, when the nations of the world shall look upon us as we really are, when our virtues shall be known, and we shall be indeed a light set upon a hill, by which they may get ideas of advancement. I have been galled all my life under the criticisms that have been uttered against those brethren that have stood at our head, whom we have known to be men of honor, honesty of purpose, and of integrity. I confidently expect to see the time come when they shall be vindicated in the eyes of the world.

Brethren and sisters, I bear my testimony to the truth of the work of the Lord. I know it is of God. I feel in my heart that the day of our triumph is not far distant, that there is an undercurrent of success and of spiritual progress permeating the entire body of the Church, and that the only result that can ensue from this will be our increase in things spiritual and things temporal, and the increase of the glory of God upon the earth; which I pray for in the name of Jesus Christ. Amen.

## GENERAL CONFERENCE.

ELDER DAVID CAMERON,  
(President of Panguitch Stake.)

My brethren and sisters, I feel highly honored in having this privilege, although very weak. I desire that the Spirit of the Lord may be with me in the few remarks I may make, that I may speak those things that will be for our mutual good.

The Panguitch Stake of Zion is located in the southern part of this state. We are in a high altitude, ranging from 5,000 feet to 8,000 feet above sea level; consequently we have all kinds of climate. For the last four months the valley in which the town of Panguitch is situated has been covered with snow, and the only bare ground to be seen was where the streets had been wory by travel. Such a condition has not been known there before. Consequently we feel that we will be blessed of the Lord in the supply of water for the coming year. Some wards in our Stake have neglected putting in grain during the last year, on account of the scarcity of water, realizing that if they put it in it would perish for want of moisture. There are ten wards in our Stake, and upwards of 3,600 inhabitants. We have a good people in that Stake, who are trying to serve the Lord and keep His commandments, although we have those that do not take much interest in the work. The presidency of the Stake are in harmony; also the High Council of the Stake. The presidency meet together once a week, except on rare occasions when they are not at home, to talk over matters pertaining to the Stake; and they meet once a month with the High Council. The High Council are given to understand that the presidency of the Stake do not expect to carry the responsibilities of the Stake alone, but that they expect the High Council to help them. We have many children in our Stake. Last Fourth of July was celebrated in Panguitch, and there was a Washington official present. After it was over, he asked me about the population of Panguitch. I told him it was somewhere between 800 and 1,000. Well, said he, about three-fourths of them I suppose are children, there was such a turnout of them. We have about 1,400 children

of school age in the Stake. We have 1,100 in Garfield county. The Stake takes in Garfield county and a part of Piute county. Last year we had in the neighborhood of seventy going to the Beaver Branch of the Brigham Young Academy. Our organizations are in tolerably good condition. The religion class, however, is not worked up very well. It is running in some of our wards. We hope it will be better in the future.

I know the Gospel is true. I know this is the Church of God; and inasmuch as we will observe the commandments of the Lord we will be blessed, and His Spirit will be with us to help us in all our endeavors to do right. We have before us the Presidency of the Church. The Lord has said that He reveals His mind and will, for the people, to none save His servants the Prophets. This is one thing we should look to, that we should give heed to the counsels of the Prophets of the Lord, and to the things that President Smith has stated during this Conference. While he was speaking in regard to the law of Tithing and the obligations of debt, I thought that many of the brethren are not as careful in paying their tithing as they are in meeting their obligations to individuals. Many do not come to settle their tithing with the Bishop. They pay what they choose as tithing and they never go to the Bishop to find out whether they have paid their tithing or not. They do not know whether the Bishop has sent down their names as full tithepayers or part tithepayers. Every individual should be as careful in settling his account with the Lord as he is with his brothers and sisters.

I pray that the Lord may bless us, and let His Spirit be with us today as it has been in the past, that we may be instructed and built up in our faith, and be encouraged to go from this Conference to do better in the future than we have in the past. May the Lord bless us to this end, is my prayer. Amen.

ELDER ANGUS M. CANNON  
(President of Salt Lake Stake).

It is twenty-seven years today since your humble servant was permitted by

the grace of God to preside over the Salt Lake Stake of Zion, and I believe I am as nervous today as I was at that time, when my name was called. The fact is, I am familiar with something of the responsibility that rests upon a man in this position. There have been four temples dedicated to the Lord in that time. There have been five different men presiding as the mouthpiece of God to this people in that time. In sitting here and contemplating the remarks which were made by brethren of the Twelve in Winter Quarters, before they started for this valley, I have been led to ask myself, Is it possible that the brethren comprehended this scene in the time that has elapsed since that day until now? How many of us are there that have kept our estate, maintained and preserved our inheritances, and given evidences in our conduct that we are here simply to possess the Priesthood of the Lord, to minister in His name, to His honor and glory, and to our own salvation?

Twenty-seven years ago this stake consisted of the counties of Tooele, Davis, Morgan, Summit, Wasatch, and Salt Lake. Five stakes have been organized in these five adjoining counties, and since that time two other stakes—Jordan and Granite Stakes, within this county—have been organized out of this stake. Today this stake numbers upwards of twenty thousand members of the Church and between five and six thousand children under eight years of age. In the organization of the stake twenty-seven years ago, the late David O. Calder was the first counselor and Joseph E. Taylor the second counselor. Today Joseph E. Taylor and C. W. Penrose are the counselors to the president of the stake. In the twenty-seven years there has never been a disagreement between the presidency of the stake, nor yet between the presidency of the stake and the High Council. The presidency of the stake and High Council, with the presidency of the High Priests' quorum, meet in the Temple once a week, and we also meet as occasion requires, for the transaction of business pertaining to the stake. The High Council take part in deliberating upon any changes that are effected. I am pleased to report

that the High Council are efficient, united, and prompt in their attendance at meetings. We do not wait one minute to organize our councils. They are instructed that if there is no business they shall adjourn, if the presidency are not prompt to the minute. Today there are thirty-seven wards in the stake, all in a prosperous and united condition, excepting one, where we feel it will be necessary to effect a change in some form, to bring about greater union and more of the fellowship of the Lord Jesus. We have all the organizations of the Church and the Priesthood. We have sixteen quorums of Elders. We have a good attendance at our High Priests' meeting. President McKenzie, of the High Priests' quorum, has adopted the rule of calling a roll, which has proved to be of great good. It prompts men to be present, to respond to their names, and to show that they are worthy of that Priesthood. The Elders' quorums are improving in their condition. We find some few that neglect their duties, and have effected changes in the organizations that have been of great good to the quorums. We find the instructions that are imparted to the quorums through the rules that have been enacted for their government, tend to benefit the Elders of this stake. A great many have been called to take missions of late. It has not been deemed necessary to ordain all who go on missions to the office of Seventy, but many have gone clothed upon with the Melchizedek Priesthood, as helps unto the Seventies and to the Twelve. It is gratifying to witness the response that is made by the young men when they are called to engage in missionary work. The manner in which they lay aside their own personal matters and take the harness upon them is very encouraging. We have the Relief society, the Mutual Improvement associations, the Primary associations, the Sabbath schools, all in successful operation, efficient as helps in the government of the Church.

We feel that a serious evil arises from multitudes coming to this city to reside and depending upon the offerings of the people and the funds of the Church for their maintenance.

Over a year ago I was amused in re-

ceiving a letter from a president of a stake, in which he called upon me to forbear sending people into that stake who were poor. I smiled at the idea, because I never had been known to send a person to any other stake from this. On the other hand, they would come here in great numbers; and not content with coming themselves, many that are supported by the Church funds and the offerings of the people have their young relatives come and eat of their substance and live off them, because here they can find amusements and the like. They do not realize the cost it is in the aggregate.

The people, as a rule, are prosperous. I believe, as President Smith has expressed himself, that today is one of the most prosperous times that is likely to dawn upon this people and this nation. I heartily endorse the remark that it is wise for us to refrain from contracting further debt, and use all our powers, by the help of God, to free ourselves from our present indebtedness. Many have been compelled to forfeit their homes, which have gone into the hands of outsiders, and the latter in turn have established saloons and disreputable places right in the neighborhood where the most faithful live. There is no way to counteract this evil when people will voluntarily dispose of their homes, and then excuse themselves by saying that they had to sell out because they could not redeem them, from mortgage. A fearful responsibility is sure to result to us in these particulars. I think we will be held accountable for the society we introduce into the neighborhood to which people have honestly gathered from the nations, to be separate from the world and to partake not of their sins and their calamities. I believe the people of Salt Lake Stake are more zealous and more faithful than they have ever been. There are exceptions, of course. There are those that are falling away. It is as the Lord said it would be.

God give us grace and strength, that we may be worthy to occupy the stations He has permitted us to fill, whether presiding in stakes, in wards, in quorums, in associations, or in our families; that when the day of account shall come, we may be able to render

a faithful account of our stewardship and find justification at the hands of Jesus our Redeemer. Amen.

ELDER LEWIS ANDERSON,  
(President of South Sanpete Stake.)

My brethren and sisters, I can say that I truly rejoice in having an opportunity of meeting with you again in conference. It is like unto a fountain of living water, which the Saints come and partake of freely twice a year, and I believe we will go to our homes greatly strengthened and blessed, and with a renewed determination to press on in the work of God. I have been greatly instructed and built up in what has been said by the servants of God during the conference, and in standing before you for a few moments I trust that I may be actuated by the same spirit that they have been in possession of, and that I may report the condition of the South Sanpete Stake of Zion in truthfulness.

It is only a few months since I was appointed president of the stake, succeeding our beloved president, the late lamented Canute Peterson, who had for so many years ably presided in the midst of the people of Sanpete county, now North and South Sanpete stakes. May his memory be green in the hearts of the people, and I am sure it will be, for the great good he has done; and his name will live in the hearts of the people among whom he so diligently labored day and night. Also his counselors, President Beal and President Maben, who have stood with him shoulder to shoulder in the great work that was given unto him. We shall remember them with gratitude unto our Heavenly Father.

South Sanpete stake is located nearly due south from this city, about 120 miles to its northern boundary. It has nine wards, and a population of upwards of 6,000. The quorums of the Priesthood are all properly organized, the auxiliary associations are in good running order, and a great work has been done by them the past season, for which I am very thankful. The presidency of the stake are united in their labor. That love which characterizes the most of such quorums exists with us. The same

may be said of the High Council. The presidency of the stake meet once a week, the High Council once a month, and all matters that are for the work of the ministry in that stake of Zion are thoroughly canvassed and passed upon by them before any action is taken. We are erecting in South Sanpete stake, together with the North Sanpete stake, a stake academy, upon which \$20,000 has already been expended. The walls are up, and ready for the roof. It will be a magnificent building. The Saints of the two stakes are doing all they can in contributing towards its erection. Our stake the past year has paid \$20,000 in tithing. This is not quite so large a tithing as has been paid in previous years; but it is a good one in view of our circumstances. For the last three years we have suffered considerably from drouth and grasshoppers, notwithstanding which the tithing has fallen off but little; in fact, I believe there has been a proportionate increase. We have a splendid prospect for an abundant harvest the present season. The mountains are filled with snow; God has sent moisture upon the parched ground, and I believe, if the Saints will do their duty and heed the counsels of the servants of the Lord, they will be greatly blessed in their basket and in their store, according to the promises that God has given. Thousands of dollars have been expended the past two years in fighting the grasshopper pest. There has been a united effort on the part of the people to exterminate it. The civil authorities have lent their aid, and I believe that good results will come from the labor performed in this direction. We have a good people residing in that stake of Zion, and I am assured that they are desirous of serving the Lord and keeping his commandments.

The keynote given us by President Smith at the opening of the conference, I feel is the word of the Lord unto this people; for I cannot conceive of anything so harmful and damaging to the Latter-day Saints as debt. I have noticed that it not only brings trouble and affliction upon those who practise this, but upon others as well. It is written that the little foxes spoil the vine. Some of our people having gone

into debt, and not having been strictly honest with their neighbor, have caused hard feelings, and some have become weak in the faith by reason of their brother not paying his just dues to them according to promise. I believe that if the Latter-day Saints will listen to this counsel they will be happier in their lives. They will be freed from slavery, which debt brings upon every man. They will enjoy a greater degree of the Spirit of God when they are free. A number of eastern gentlemen once made a statement in my hearing that the "Mormons" were practically free from debt; that they were an honest people, and they paid their debts. I hope this is true; it ought to be. I remember well a conversation I had with some gentlemen in the city of Boston during our trying times of a few years ago. They were talking about the conditions that existed in "Mormondom," and they said that the "Mormon" people were the most independent of any that lived in the United States. Because they had hearkened to the counsel of their leader, President Brigham Young, in early days, they had their own farms, and they placed no mortgage upon them. Of course, statistics show that there is only a small portion of the homes of the Saints mortgaged; but there are too many. It would bring greater happiness if there were none.

I pray that God will bless us in our coming together, that we may hearken unto the counsels we have heard, and put them into practise, is my prayer in the name of Jesus Christ. Amen.

ELDER THOMAS A. WADDOUPS.

(President of the Iosepa Hawaiian Colony.)

My brethren and sisters, in reporting the condition of the Hawaiian colony at Iosepa, I will first tell you where it is located. It is in Tooele county, in what is known as Skull valley, about 70 miles from this city. We have organized there a Sunday school, Mutual Improvement Association and Relief Society, all presided over by brethren and sisters belonging to the Hawaiian colony. These organizations are in good running order, and the people generally

feel like pressing on in the work of the Lord. The Hawaiians there are a God-fearing people, and are faithful. If I were sick, I would not go by them for anyone to administer to me, because I think they can get as near to our Heavenly Father by their childlike faith as can any of the white people. The temporal and spiritual interests of the Hawaiian colony are very closely connected. The people are hired to work on the place, and are paid wages for the same. We are getting along all right, and have nothing to complain of. By the help of the Lord we intend to do our duty. I pray God to bless us all, in the name of Jesus. Amen.

#### ELDER JOSEPH W. McMURRIN.

Comparative freedom from saloons—People known by their fruits—Progress of the Church means food to all—Many leaders among the Saints—Fulfilment of Prophecy.

I confess, my brethren and sisters, that I have had a little feeling of uneasiness in all of the meetings of this conference, that feeling having been produced by the announcement made in the opening remarks of President Joseph F. Smith, that among others who would probably be called upon to address the people at this conference would be the members of the First Council of Seventy. Nevertheless, I have enjoyed the conference, and have been deeply impressed with the testimonies that have been borne by the various brethren who have occupied this position.

I feel that some remarkable things have been brought to the attention of the people who have been gathered together in the reports which have been given by the various presidents of the stakes of Zion. I believe one of the brethren reported that in the community over which he presided, in Arizona, there was not a saloon to be found in any of the settlements of the Saints within the borders of that stake. That was followed by the report of another president of stake from the southern part of this state, in which the same declaration was made, that there were no saloons in his stake, though one man had gone over the line into Arizona and there pitched a tent, where he dispensed intoxicating liquors. An-

other stake president reported that in a very populous stake in this county there were but three wards in which there were saloons; and I believe he could have reported that one of those wards was organized in a mining camp, and that another ward was organized in a town where there are smelters. Still another stake president reported that in one of the Cache Valley stakes, where there was a population of 7,500 people, and where there were ten towns, there were but two saloons.

I regard these as remarkable statements. I do not know whether this can be duplicated in any part of the world or not; but so far as my own experiences go in traveling quite extensively among the peoples of the old world, I feel perfectly safe in saying that such a condition could not be found in any community of the old world. With the communities of the world the saloon seems to be almost as necessary, generally speaking, as do churches or business houses. I believe the conditions mentioned in the reports to which I have alluded are peculiar to this people, and cannot be found in any other communities.

While listening to these reports there kept ringing in my ears the saying of the Savior: "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth good fruit; but a corrupt tree bringeth forth evil fruit. \* \* \* Wherefore by their fruits ye shall know them." And these are some of the fruits that have been produced by the preaching of the Gospel of the Lord Jesus Christ and by the gathering together of the people of the earth whose ears have been saluted with the glad message of the Gospel. They have been gathered according to the promises of the prophets of old, from the east and from the west, from the north and from the south, and have come to these mountain valleys, where they have been given pastors after God's own heart, who have fed them with knowledge and with understanding. There need not be any concern in the minds of men concerning the growth of the Church of Jesus Christ of Latter-day Saints. We sometimes discover that men in high places become fearful

because of the development of the work of the Lord and because of the fact that Utah is becoming too small for the people of the Lord, and they have broken over the boundaries of our state and spread out on the north and on the south, on the east and on the west, and they are building towns and cities in many of the states of this American nation. I wonder what harm would come to the people of the United States; what harm would come to people in other lands, if there were populous communities of Latter-day Saints there, and if the chief men among them could stand up and say that in towns where hundreds and thousands of people reside such a thing as a saloon, or a house of ill fame, was unknown. What injury would come to the peoples of the earth by the introduction of the Gospel, and if by paying attention to the counsels that have been given by the chief men of Israel a condition of this character could be produced in all the states of the United States and in all the cities and towns that have been built by the children of men upon the face of the whole earth? And this would be the condition if the people were converted to the principles of the everlasting Gospel as they have been revealed through the Prophet Joseph Smith; for sobriety is one of the foundation principles of the Gospel as taught by the modern prophet. We do not require temperance societies; we do not require extraordinary pledges, to cause us to be temperate. If we have been converted to the Gospel of the Son of God, that makes us temperate. There is more power and force in the everlasting Gospel, there is a greater influence to persuade men to do right and to refrain from doing evil than can be found in any organization that has ever been effected in the midst of the children of men. The power of the Spirit of the Lord, the power that comes through obedience to the things of God, and that enables men to plant their feet in the right path to such an extent that they cannot be turned either to the right or to the left, is superior to all other forces or agencies.

I rejoiced in listening to another testimony that was borne—that twenty

years ago a few people went up into the state of Idaho and pitched their tents on a great sagebrush flat, and that now there are twenty thousand people there who have good comfortable homes, who have conquered the desert, and who have made it to bud and bloom as the rose, according to the predictions of the prophets. This president, in reporting his stake, made the statement that there are homes for twenty thousand people, and that an area of country seventy miles square had been subdued by the faith, the labor and the energy of the colonizers of the Church of Jesus Christ of Latter-day Saints.

From afar the Lord God of heaven has gathered His people, and as a result of obedience to the precious truths that have been revealed from our Father in heaven to men they have been brought unto this mountain country, and been made free men. They have been taught how to conquer the soil, how to subdue this arid country. They have been taught by good and wise men, who have been filled with the inspiration of the Lord, how to bring to pass and fulfill the sayings of the prophets, and to make the dry ground glorious, and to cause by their faith that springs of living water should burst forth in dry places, that the soil might produce in its strength for the sustenance and blessing of the people. And these things are the direct result of "Mormonism." They have been brought to pass among the children of men through obedience to the principles that were revealed to the Prophet Joseph Smith, and that were taught by President Brigham Young and by all the presidents and chief men of Israel, who have builded to the pattern that was given long years ago by the inspiration of the Lord through the great prophet, Joseph Smith.

I wondered also, while listening to the testimonies of these presidents of stakes, many of whom have come from remote places and are perhaps scarcely known to the great majority of the people, what comfort the enemies of Israel could find in the spectacle that has been presented in the reports that have been made by these men. It is stated, you know, among our enemies, that a few men of intelligence preside over us, and

the rest are in bondage and serfdom; that the people are under the hands of a few astute men, who have banded themselves together that they may keep the Mormon people under control and in a species of bondage. I could not help but ask myself the question, What can the people think who are not of us, and who have been led to believe this statement that has gone out, when they see standing up in this great congregation men who are as deeply impressed with the truth of the everlasting Gospel as are the Apostles who preside over them; men who comprehend the truth, who love the truth, and who have dedicated themselves and their talents to the upbuilding of the work of the Lord. I wondered if it was possible for the enemies of the Latter-day Saints to glean any comfort from these men, whom they have supposed were serfs in the midst of this people. Blind indeed are we if we are not able to discern the glorious fact that these men are free, that they have been converted to the Gospel, that they comprehend its truth, and that they are determined with the help of the Lord and the inspiration of His Holy Spirit to carry on this work in the stakes of Zion, to keep their hands to the plow and to carry out the purposes of the Lord, and that they are not men that can be easily turned aside. I think it has been made evident that they are men of character, of strong beliefs, and that they will not be turned either to the right hand or to the left, but that they will press steadily on in the accomplishment of the purposes of the Lord.

Our condition today, my brethren and sisters, is but a fulfilment of the promise that has been made unto us by our Father in heaven through the mouth of the Prophet Joseph; for the Prophet declared a long time ago that these very things which we witness at the present time were to come to pass, and I desire to read to you a word or two concerning this promise that our Father made in the very inception of this work in reference to the future of the work and the men who were to be called from time to time to represent Him in the preaching of the Gospel among the inhabitants of the earth. The Lord said:

"And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days.

"And they shall go forth and none shall stay them, for I the Lord have commanded them."

My heart swells within me with inexpressible joy when I think of the wonderful fulfilment of the promise of the Lord made almost before there was any Church; when the Prophet Joseph Smith, like his Master before him, stood alone in the world, despised and hated of men, laughed at by the people, yet with the promise given him of the Lord that the servants who were to be called in these last days should go forth and that none should stay them. The period of laughing at the statements of the Prophet of God is past forever. The mighty hosts of Israel who stand up in evidence of the truth and of the inspiration of His words are of such a power that they cannot be laughed out of existence. The Lord God has accomplished thus far the work that He promised He would accomplish by the mouth of His Prophet, and He has given a reason for the preaching of this Gospel and for the calling of the Prophet Joseph Smith:

"Wherefore I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jr., and spake unto him from heaven, and gave him commandments;

"And also gave commandments to others, that they should proclaim these things unto the world; and all this that it might be fulfilled, which was written by the prophets."

In compassion for His sons and daughters He called upon His servant Joseph and others, that the threatened calamity might be averted, that the destruction which was coming upon the earth because of the transgression of law and the breaking of the ordinances might be turned away, and that the people might be saved through the everlasting Gospel. Because of His love for the children of men He called His servants and gave them commandments, clothed them with the authority of the holy Priesthood, and sent them forth with a message of glad tidings. The result has been that we have these communities—sober, industrious, God-fearing communities—communities that

have attracted the attention of the world by their labors and success. The fruits of their labors bear witness that the source from which they have drawn their inspiration is a good source.

God help us to be true to this work, which has done so much for us. I heard a brother say not long ago that the Gospel had done more for him than he had ever done for the Gospel; and I think if we will look into our own hearts every man and woman in Israel will feel to say: The Gospel has done everything for me; God help me and my children after me, from generation to generation, to be true to it; for it is the power of God unto salvation. This is my testimony, in the name of Jesus Christ. Amen.

The choir and congregation sang the hymn which begins:

Come, come ye Saints;  
No toil nor labor fear,  
But, with joy, wend your way.

Benediction by Elder Hyrum M.  
Smith.

#### AT THE TABERNACLE.

Closing session, 2 p. m., April 6.

Singing by the choir and congregation:

We thank Thee, O God, for a prophet,  
To guide us in these latter days;  
We thank Thee for sending the Gospel,  
To lighten our minds with its rays.

Prayer by Elder John D. T. McAllister.

The choir sang the hymn which begins:

Ye simple souls who stray  
Far from the path of peace,  
That lonely, unfequented way  
To life and happiness.

#### ELDER MARRINER W. MERRILL.

Importance of Manual training for the Youth—How to gain freedom from debt.

I am very thankful for the privilege of attending this conference, and to see the interest manifested by the Saints in their presence at the meetings. We have certainly had an excellent time, a grand conference so far; and the policy of hearing from the presidents of the stakes and the missions abroad is one that I believe meets with the hearty

approval of all the Saints. The Saints in the outlying districts feel that they are remembered, that they are recognized, and reported by those who have immediate charge of the various fields of labor. The results, I am sure, will be good, and the Saints will be satisfied.

The opening remarks of our president gave us some texts to talk upon, not only here, but when we go home. I think they should not be lost sight of by the brethren from the various parts of the Church. The subject of training our sons and daughters in principles of usefulness deserves our attention. While some of the brethren were talking about it, especially Supt. Tanner, I thought it would be almost impossible to teach all our boys in technical schools, if they were established. But there is opportunity to teach them trades if they do not have the advantages of a technical school. When they are taught trades as they are in the old world they become very thorough—more so, I think, than they would in a technical school, unless they followed it until graduation. To my mind, this is an important subject, because we have so many young men and young women that need to be taught. We find that if we want to employ a mechanic it is difficult to get one that has been raised in our midst. Of course, there are a few scattered up and down the country; but it is difficult to secure skilled labor from among our own people. Now, we are just beginning to build up this country. Look back on Salt Lake City fifty years, and you will see that a vast improvement has been made in that time; but look forward fifty years, and what will you see? We need artisans. Our boys should learn trades. The Bishops and presidents of stakes should take this matter in hand. I knew a Bishop once who ran across five young men that came from the old country. They went to the Bishop to know what to do, and he told them to each learn a trade, and he assigned them different trades. They did not feel very well satisfied about it; they thought they could do something else to more profit, that would bring them in something at once; but they were finally persuaded to learn a trade, and they stayed with their employers until

they were skilled workmen. Every one of them today is in comfortable circumstances, having had employment from that time till now. There is no need of our boys going off to Montana, or out of the country, to fine employment; for there is plenty here. Teach our boys trades, is the thing to do. We must not forget this when we go home, because we have many young throughout the country who need some encouragement in this regard. It is the word of the Lord to the people, and we can all readily see the necessity for it.

Another text given was in regard to not going in debt. Perhaps some of us are in debt, with our homes mortgaged. It is a bad thing, but it is done. Now, do not do it any more. Lift your mortgages and obligations the very first opportunity, and be free.

I want to bear testimony to another thing that was said, because I know it is true from experience, and that is, that the easiest and shortest way to get out of debt is to first pay our tithing, promptly and honestly, and then the promise of the Lord is that the way shall be opened up, and we will be able to liquidate our obligations. Be patient in the matter. Remember the Lord first, and then turn our attention to our creditors. Pay them just as fast as we can; but do not go in debt any more. Let our families live within their income. If you get \$3 or \$5 a day, live on considerably less than that. I knew a young couple that started out in life, and the man worked for \$20 a month and the wife worked for \$2 a week. They were hired out when they were married, because they hadn't anything else to do. How much did they save out of that? I took pains to inquire into the matter and I learned that they saved \$12 a month. When they quit that work and went to house-keeping they had considerable means on hand, with which they bought what they needed. People think that cannot be done. Why, I know that two people can live on \$10 a month, because I have watched this thing for many years. We have high ideas about everything now. The young people must have everything that their fathers and mothers have. The first thing, they must have a house, well furnished, before

they can get married. I do not think that is a good idea. My experience has taught me otherwise. Get married, young people. It is the duty of all who are of marriageable age, to get married. And get married in the Temple. Then work together, put up with circumstances as they are, and improve them as fast as you can. But do not go in debt. Do not go beyond your means to buy fine furniture. Better live in a cabin.

These are practical things, which should be of interest to our people. We do not want our young men and young women to float around; we want them to stay with the Saints. We want them to build up Zion wherever they are located. When they are called, then is the time to go—not before. Do not run up and down the country to improve your condition, unless you can go by the counsel of the Priesthood. Use economy and live within your means. Teach the boys trades. Be a wise and a considerate people. Seek for the Spirit of the Lord to guide us. Seek for the counsel of the brethren who preside. There are men appointed of the Lord throughout the land to counsel and advise with the people. Go to them for counsel; advise with them, and you will go about right. But when we undertake to go on our own hook, we are pretty sure to get off wrong.

May the Lord bless and inspire the Saints to carry out the counsel given. May we make our lives useful and honorable in the earth. I bear you my testimony that this work is true. It is from God. I testify that Joseph Smith was a great Prophet of God, raised up in our day and time to usher in the Gospel dispensation. Thousands of people have had this evidence and testimony, and we know the work is true. It is not our work; it is not the work of the Presidency of the Church; it is God's work, and He has placed these men to direct the affairs of the work, and let us give heed to their counsel. God bless you. Amen.

ELDER ALBERT R. SMITH,  
(President of San Luis Stake.)

I appreciate very much the instructions we have received so far during this Conference, and especially the

spirit that has characterized the utterances of the brethren.

Representing the San Luis Stake of Zion, I feel to say that we are a long way from the headquarters of the Church, a small stake located in the central southern part of Colorado, and bordering on to New Mexico, two or three branches of the Stake being in New Mexico. This Stake has been organized about twenty years. Prior to that time a colony had been planted there under the direction of the leaders of the Church, a few people being called to go there from Utah. Many people from the Southern States emigrated to that land, and we should by this time have quite a populous Stake had all remained who gathered there; but many who came from the Southern States found the climate too rigorous for them, and they scattered into other Stakes or returned to their former homes. We have now four wards and three branches in the Stake, and they are so scattered that it requires traveling six hundred miles in order to reach them all. We have been very kindly treated by the people of the state of Colorado. The lands upon which we have located have been almost entirely state lands, which we have purchased from the state. We have been encouraged in that land by the officials, and we have no complaints to make. In fact, when there were perilous times for the Saints in this State and in other localities, the nucleus formed in the San Luis valley was like a house of refuge to many who were being persecuted, and who for the time being found peace and rest there. Our people have not made very great progress financially. Our country is perhaps not so much favored as some other localities. We live in a high altitude, and it is rather cold; yet we produce grains that bear equally to almost any other place. It is a well watered country usually. Last season was an exception, we being affected by the general drouth that prevailed; but we have splendid prospects now for the raising of grain and stock. Many of the people who have gathered there have been like children in the Gospel, and it has required a great deal of patient labor to get them to understand

and live up to their duties. Our people have made rapid advancement in obeying the law of tithing, considering their lack of understanding in the beginning. Those who bear the holy Priesthood are united, and are laboring for the advancement of the cause of God. We are united with one another, and with the counsels and instructions of the leaders of the Church. We find it difficult to disseminate the teachings of the Conference in that Stake. Very few representatives are able to come this long distance to Conference, on account of the comparative poverty of the people; but those who do come, when they return they try to spread the teachings and spirit of the Conference. At our next monthly gathering of the Priesthood there will be two meetings held, and the officers of every department in the Stake will be instructed by the representatives here. In this way we expect to disseminate the teachings of the Conference.

I am grateful to be engaged in the work of God. I feel that it does not matter so much where we labor if we are willing to labor where God appoints us. He will see to it that we are provided for, and that we and our posterity are led in the ways of righteousness. Although we may not find such pleasant places as others in this life, we will obtain eternal life. I have an abiding faith and testimony in the work of God, and I feel in my heart to say, His name be praised that He has given you and me a knowledge that surpasseth understanding, a divine testimony that we are engaged in His work; and whatever may come to us, having this knowledge and this perfect assurance, we will indeed be happy. That God may bless the Saints everywhere, and bless us to accomplish the mission He has assigned unto us in preaching the Gospel and in building up the Stakes of Zion, and rearing our children in the fear of God, is my prayer in the name of Jesus. Amen.

The choir sang the anthem:  
"Let the Mountains Shout for Joy."

ELDER EDWARD H. SNOW  
(President of St. George Stake).

I take pleasure and pride, my brethren and sisters, in reporting the St.

George Stake of Zion, over which, with Thomas P. Cottam and George F. Whitehead as my counselors, I have the honor to preside. This stake of Zion includes Washington county, in the southwestern part of this state, and all the settlements of the Church in the state of Nevada. There are twenty-two wards and nine branches, and a population of about 5,600, stretching over a large area of territory, and requiring a little over a thousand miles of travel for us to reach them all. The stake presidency visit all of the wards in Washington county once every quarter, and the settlements in Nevada twice a year. We are united as a Stake presidency, and hold our council meetings once a week. We are also united with our High Council, and with them hold council meeting on the first Saturday in the month, and a prayer circle the last Sunday in each month. We have the usual High Priests' quorum, three quorums of Seventy and five quorums of Elders in the stake. We have a most excellent people; in fact, I believe we have the best people there are in the Church. It is an old stake. Many illustrious men have lived there—men who have been marked by reason of their integrity and service in the Church of God. Many presidents of stakes and of missions have been called from this stake. At present I call to mind that there are fifteen brethren presiding over stakes in Zion and missions abroad who were born and reared in this stake.

I want to endorse what has been said by President Smith in relation to debt and diversity of industry. We believe that in our stake. There are not perhaps more than half a dozen mortgages of any kind on record in our county. We are trying to get upon a cash basis, and pay as we go. I firmly believe that there ought to be a greater diversity of industries among us. State builders must have a diversity of industry; and if the word of President Smith needed any corroboration among us as a people, I might call your attention to the fact that all the great educators of our land, those who think and reflect and are above the strife and influence of the commercial spirit, unite today in defining the word

"education" as the power and ability to do some useful thing.

May God impress the teachings of this conference upon our hearts and minds, that they may bear fruit in our lives, in the name of Jesus. Amen.

#### ELDER GEORGE OSMOND

(President of Star Valley Stake).

My brethren and sisters, I feel it to be quite a privilege as well as a duty to stand before this large audience and report briefly the Star Valley Stake of Zion, in which I and my counselors have the responsibility of presiding. It is a small stake, comparatively speaking, in the western part of the state of Wyoming, and formerly formed part of the Bear Lake Stake. It was organized as a separate stake in August, 1892. Since that time there has been considerable of an increase in its population, although, being outside, as it were, of the Church generally, our population has been a floating one. It consists of two small valleys, containing an area of probably 150 square miles of habitable land. We have nine wards completely organized. Thus far I can speak with confidence as to the stake. I can also tell you that our population is about 2,300. But when you come to more minute particulars in relation to our condition, I feel to be truthful and represent us as we really are. I think, though, that we average pretty well with the other stakes of Zion, and I am led to believe this from the fact that when we are called upon to do anything, we come as near doing it as probably other stakes do. Hence I think we average up with other stakes in paying tithing and in other respects. Still, as has been remarked of other stakes, there is great room for improvement. If there were not, there would be nothing for the Priesthood to do. We are not perfect, but we are headed in that direction. My brethren and I are laboring to set an example to the people, that we may say, Follow us as we follow those who preside over us. A great deal that has been said in relation to other stakes would apply to ours. We have different classes of people, as you have. I think we will have candidates for every degree of

glory. But I do believe that the great bulk of the people are trying earnestly and honestly to serve the Lord and to keep His commandments. As a rule, the people are aiming to do right; but sometimes they are poor marksmen and miss the mark. We have in course of erection a large tabernacle, so that it will be sufficient to hold all the people who may come to conference. This is a great need with us at the present time. My counselors are united with me. The Priesthood generally are united, and trying to set an example to the rest of the people, that we may not only say, "Do as we tell you," but "Do as we do."

May the Lord help us all to improve, that our reports from year to year may show an improvement, not only in our particular stakes, but in all the Church. I ask this blessing upon us and upon our labors, in the name of Jesus Christ. Amen.

#### ELDER ANDREW JENSON.

My beloved brethren, sisters and friends. Eleven months ago I left this beautiful city to take a special mission to Europe. I spent about six months in the city of Copenhagen, Denmark, engaged in literary labors, helping to publish a new edition of the Book of Mormon in the Danish-Norwegian language, it being the fourth edition of that book to be published in that language. After completing that labor, it became my privilege and duty to travel somewhat extensively throughout the British Isles, Holland, Germany, Denmark, Sweden and Norway, in the interest of Church history, and also in visiting the different branches and conferences as they are organized in these different countries.

I desire on this occasion, as I have just returned home, to bring a hearty greeting from the brethren and sisters over on the other side of the waters. We have some very faithful Saints in Europe. We have preached the Gospel in the British Isles since 1837. We have preached the Gospel in Germany since 1851, in Scandinavian countries since 1850. Thousands of Latter-day Saints have emigrated to these lands, and

there are thousands of faithful Latter-day Saints living there at the present time, who, like us, are praying for the welfare of Zion, and who are listening to the voice of inspiration, though not altogether as we do. They have to be content, to a certain extent, with the written word. It is true, once in awhile one of the Twelve Apostles and others visit those lands; but the most they get of the words of our leaders is through the written word. But they read this written word. The proceedings of this conference will be translated to some extent into the German, the Dutch, the Swedish and the Danish-Norwegian languages, and thus the people on that side of the ocean will derive some benefit from what is being done here.

I rejoice to have the privilege to return to you just in time to attend this conference; and while I am on my feet I desire to bring you a hearty greeting from President Francis M. Lyman, one of the Twelve Apostles, who at the present time presides over the European mission. The brethren and sisters over there respect him as a man of God, as he really is. He is a father in every sense of that word to the brethren who are laboring under his direction, and to the Saints whom he visits from time to time. Last July we had the pleasure of having him with us in Copenhagen, Denmark, on the occasion of dedicating the most beautiful house that has ever been built by the Latter-day Saints in Europe. It has a hall with a seating capacity of 600. We are just erecting a beautiful building in the city of Christiania, Norway; and we are taking steps to erect another beautiful building in the city of Stockholm, Sweden. We rejoice in the fact that the Lord is pouring out His Spirit upon His people in those lands, and I am a living witness and want to bear testimony to the fact that I know God is no respecter of persons. It does not make any difference where we are born, nor the language we speak. The Lord can be found upon the islands of the sea, upon the continent of Europe, and the continents of Africa and Asia, where I have had the privilege of visiting, as well as upon this land of America. If we seek God, His blessings will

follow us. If we obey the principles of the Gospel, it matters not where we do it, we will receive the same blessings. The Lord pours out His Spirit upon us, no matter where we are. Many are the wonderful testimonies that I have listened to during my late visit to Europe. When people have spoken even in foreign tongues, unknown to the majority of the people here, the Spirit of God has been poured out upon the speakers; and when they have defended the character of the Prophet Joseph Smith I have seen the power of God manifested in a manner that has made an impression upon me which I shall never forget.

I am glad to come home to these mountains. I have been from here a number of times on missions. I do not know but I have been more blessed on this short special mission than I have on any of my former missions; at least, I have been blessed to as great an extent. I come home to you feeling thankful for the experience. I am thankful to God my Heavenly Father that He has indeed revealed himself in these the last days and has restored the fullness of His Gospel. I thank God for my home in these mountains, and I do not know that I ever returned to Salt Lake City from a foreign mission when I rejoiced so much in the fact of coming back home as I did on this occasion. There were reasons for this. We did not have a very pleasant journey home. We had sadness on the road. We lost two of our little company of Saints—something that has not happened for many years. Yet in this I see the hand of God. I know His will has been done in the matter, as it is continually being done wherever His sons and daughters put their trust in Him.

I ask God to bless us as a people. This has indeed been a beautiful conference; at least, it has been so to me; and I hope that the spirit of this conference will go from here to all parts of the world, not only to the different stakes of Zion, but to the uttermost parts of the world where our brethren are laboring as dispensers of truth to a fallen world. God bless us all. I ask it in the name of Jesus Christ. Amen.

#### ELDER JOHN HENRY SMITH.

Unanimity of the Church Authorities—Relating to Capital and Labor Combinations—Preservation of Liberty—Duties within the family circle.

I would have preferred, as a matter of fact, to have listened to a continuation of the testimonies and reports of the presidents of stakes and of missions. Nevertheless, I feel happy in the privilege of standing in your presence upon this occasion, and I desire to say to you that President Brigham Young sends greeting to the Latter-day Saints, and thanks you for your faith and prayers in his behalf. He is in a critical condition, but with good faith, and determined, if possible, to make a live of it and accomplish much work in the future. I desire to report that the Presidency of the Church are in the enjoyment of the spirit of their calling and in unison in their work; and to say of the Council of the Apostles that each one of them is anxious to perform his part and discharge the obligations resting upon him to the best of his ability. The good feelings and wishes of Elder Lyman have been given to you by our brother who has just returned from that field. Brother Grant also joins in greetings to the Latter-day Saints and rejoices in their growth and development and in the good spirit of union that is manifest among the people. He is anxious to extend the work in that land as fast and as far as it may be practicable. I desire to say further that the Patriarch of the Church is in unison with the Presidency of the Church and the Council of the Apostles. The presidents of the Seventies, as you have heard from them, are in like spirit and action with their brethren. I believe the same is true of the Presiding Bishopric of the Church. The general authorities of the Church are fully in attune with each other in connection with the work that is assigned them to do. I know of no time in my connection with the work of the Almighty when the general authorities of the Church were more in unison and with a higher regard and love for one another than they possess today.

I trust that the words that have been spoken and the reports that have been made will write them-

selves upon the hearts of the Latter-day Saints. It is necessary that we unite ourselves together in the accomplishment of every spiritual and temporal work that the Lord may set us to do. Every stake of Zion should be uniting its interests and seeking to provide, so far as within its power, a variety of employment essential to the development of that section. The people should be striving to thus unite their efforts and accomplish the purposes of the Almighty. I believe in combinations of capital, I believe in combinations of labor, so long as those combinations shall not presume to interfere with the rights and liberties of their fellowmen. But when they presume to exercise unrighteous dominion and their efforts are in the direction of harm to their fellows, I am opposed to them, one and all. I trust that the spirit of the instructions given during this conference has found lodgment in every one of your hearts, that you have determined to do the bidding of the Master, to guard your own liberties, to preserve the liberties of your fellowmen; that you propose to carry with you the spirit of the words that fell from the lips of President Winder this morning, that having been made partakers of the heavenly gift of entering the sacred precincts of the house of God, the covenants you have made there to honor your fathers, to honor the laws and institutions of your country and to maintain the rights and liberties of your fellowmen, will be sustained by you in every place and in every station where Providence shall call you to act. I trust that the sentiments of your heart shall be to have your homes pervaded with the spirit of prayer; that as fathers and mothers you shall remember to have your children taught to pray, and that thoughtlessness and disregard of these obligations shall not come in among you. I trust, my brethren and sisters, that each sentiment expressed by our brethren will find place within you, and that you will be led to glorify the name of your Father in heaven; that the voice of the truth, distilled upon your ears in your native land, shall continue to guard and guide every one of our lives in this land where we have our home,

beneath the shades of these mountains, where should exist the spirit of liberty, the love of God, respect for right, and a determination to perform our part to the best of our ability.

When these brethren testify to you that they know that God lives, that Jesus is the Christ, and that the priesthood of the Son of God is among the children of men, they testify to you a truth that you know yourselves. I trust that you seek in your ministry to so labor that the results of your lives will demonstrate, in the character and ministry of your children and your neighbors, your absolute knowledge of the truth of the Gospel of the Lord Jesus Christ.

My brothers and my sisters, it would be imprudent for me to take more time. Perform your part in righteousness. Impress upon the minds of your sons and daughters that no son or daughter of Zion need enter any other church to receive the ministration of the laying on of hands for the healing of the sick; that when God bestowed this Gospel and turned the key, He placed with it the power to heal the sick, to rebuke evil spirits, and to command evils to subside, and if we will live as we should live and instruct our children as we should, they will never hunt any other than the ministrations of the servants of God to be healed of their sickness or to have evil rebuked from their homes, but they will come to you for the aid and comfort necessary for them in the midst of their distresses. This that has been given to us is the Gospel of the Lord Jesus Christ. It is the power of God unto salvation. Its mission and ministry is the regeneration of the world, the establishment of righteousness, the cleansing and purifying of mankind; and if you will walk in the pathway of the Gospel, and fulfill the requirements thereof, no man can complain of your morality; no man can find fault with your temperance; no man can censure the spirit of justice, charity and mercy that shall guide you in your lives. God Himself introduced His word in this day and age of the world. He introduced His Son to the children of men. He pointed the way of life to all His sons and daughters, and has set you upon the road to aid in the regeneration of

the world and in the establishment of righteousness. May He bless you forever. May you be obedient to the truth. May you do the bidding of the Master. This is my prayer, in the name of Jesus. Amen.

#### THE GENERAL AUTHORITIES.

Of the Church were presented by President Joseph F. Smith, to be voted upon by the Conference, as follows:

Joseph F. Smith, as Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

John R. Winder, as First Counselor in the First Presidency.

Anthon H. Lund, as Second Counselor in the First Presidency.

Brigham Young, as President of the Twelve Apostles.

As members of the Council of Twelve Apostles: Brigham Young, Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant, John W. Taylor, Marriner W. Merrill, Matthias F. Cowley, Abraham O. Woodruff, Rudger Clawson, Reed Smoot and Hyrum M. Smith.

John Smith, as Presiding Patriarch of the Church.

The Counselors in the First Presidency and the Twelve Apostles and the Presiding Patriarch as Prophets, Seers and Revelators.

First Seven Presidents of Seventies: Seymour B. Young, Christian D. Fjeldsted, Brigham Henry Roberts, George Reynolds, Jonathan G. Kimball, Rulon S. Wells and Joseph W. McMurrin.

William B. Preston, as Presiding Bishop, with Robert T. Burton and Orrin P. Miller as his first and second Counselors.

Joseph F. Smith as Trustee-in-Trust for the body of religious worshipers known as the Church of Jesus Christ of Latter-day Saints.

As members of the General Church Board of Education: Joseph F. Smith, Willard Young, Anthon H. Lund, James Sharp, John Nicholson, George H. Brimhall, Rudger Clawson, Joseph M. Tanner, and John R. Winder.

Anthon H. Lund, as Church Historian and General Church Recorder.

Andrew Jenson, O. F. Whitney, A. M. Musser and Brigham H. Roberts, assistant historians.

John Nicholson, as clerk of the Conference.

#### THE TABERNACLE CHOIR.

was also presented, as follows:

Leader and Conductor—Evan Stephens.

Secretary and First Counselor—Robert T. McEwan.

Treasurer, Librarian and Second Counselor—George C. Smith.

Organist—John J. McClellan; and all the members of the choir.

#### BRIGHAM YOUNG ACADEMY.

In compliance with a requirement of law, the Board of Trustees of the Brigham Young Academy were presented to the Conference for approval, as follows:

Board of Trustees of the Brigham Young Academy, Provo, Utah—Jos. F. Smith, president; David John, vice president; Wilson H. Dusenberry, Brigham Young, Susa Y. Gates, Reed Smoot, Stephen L. Chipman, John Henry Smith, Jesse Knight, Lafayette Holbrook, Oscar B. Young, Jonathan S. Page, Jr.

All of the voting was unanimously in the affirmative.

#### PRESIDENT JOSEPH F. SMITH.

Satisfactory character of reports—What is expected of the priesthood—Glorious destiny of American Nation—The Church its strong supporter—Characters of those who misrepresent this community—Saloons and their Keepers—The honorable do not assail the people of God.

Brethren and sisters; I have been delighted, beyond my power to express, with the spirit of this conference, with the spirit of those who have spoken to us, with the subjects that they have dwelt upon, and with the reports which they have made to us in general conference assembled. I believe that, in the policy we have pursued, we are carrying out, in a measure at least, the original design and purpose in the Lord of holding these annual and semi-annual conferences. The Lord made it obligatory in former days that conferences should be held frequently, and

that representatives from all the various branches and organized bodies of the Church should be present, with power and authority to report their condition and standing and to speak of any matter that would affect the welfare and prosperity of the people they represented. There is another purpose, I think, subserved in the policy that we have pursued, which I consider a worthy one, and that is this: We want the people to understand, and we would like the world to understand, the great fact that it is not the prominent leaders of the Church of Jesus Christ of Latter-day Saints that wield all the influence among the people of this Church. We want it understood that we have fewer lay members in this Church, in proportion to the number of our membership, than you will find in any other church upon the globe. Nearly every man in the Church of Jesus Christ of Latter-day Saints holds the Melchizedek or the Aaronic Priesthood, and may act in an official capacity by authority of that priesthood whenever called upon to do so. They are priests and kings, if you please, unto God in righteousness. Out of this vast body of priests we call and ordain or set apart our Presidents of Stakes, our counselors, our High Councilors, our Bishops and their counselors, our Seventies, our High Priests, and our Elders, upon whom rests the responsibility of proclaiming the Gospel of eternal truth to all the world, and upon whom also rests the great and glorious responsibility of maintaining the dignity, the honor and the sacredness of that calling and Priesthood. So that nearly every male person in the Church, who has reached the years of accountability, is supposed to be, in his sphere, a pillar in Zion, a defender of the faith, an exemplar, a man of righteousness, truth and soberness, a man of virtue and of honor, a good citizen of the state in which he lives, and a staunch and loyal citizen of the great country that we are proud to call our home.

This great American nation the Almighty raised up by the power of His omnipotent hand, that it might be possible in the latter days for the kingdom of God to be established in the earth.

If the Lord had not prepared the way by laying the foundations of this glorious nation, it would have been impossible (under the stringent laws and bigotry of the monarchical governments of the world) to have laid the foundations for the coming of His great kingdom. The Lord has done this. His hand has been over this nation, and it is His purpose and design to enlarge it, make it glorious above all others, and to give it dominion and power over the earth, to the end that those who are kept in bondage and serfdom may be brought to the enjoyment of the fullest freedom and liberty of conscience possible for intelligent men to exercise in the earth. The Church of Jesus Christ of Latter-day Saints will be a strong supporter of the nation of which we are a part, in the accomplishment of this grand purpose. There are no more loyal people to their country on God's earth today than are the Latter-day Saints to this country. There are no better, purer or more honorable citizens of the United States, to be found than are found within the pale of the Church of Jesus Christ of Latter-day Saints. I testify to this, and I know whereof I speak. We never have been enemies to our nation. We have always been true to it. Though we have been persecuted, we have said, We will put our trust in thee. We have been driven and maligned, not by the nation, but by insidious, wicked, unprincipled, hypocritical, lying, deceitful goats in sheep's clothing, who are jealous and constantly raising a hue and cry against the covenant people of God. Our government would have befriended us, protected us, preserved our rights and liberties, and would have defended us in the enjoyment of our possessions, if it had not been for these infernal hounds who are enemies to morality and to the truth. If there is anything despicable, if there be anything that can never, no, never, enter into the kingdom of God, it is a wilfull liar; and if we have not been lied about, maligned and misrepresented of late, then I do not know what lying is. Well, let the falsifiers go on and lie. Some people are evidently doomed to lie. President Woodruff used to say there were some people in his day who were born to lie, and they were

true to their missions. There are some of these born liars still with us and still true to their mission. They cannot, it would seem, tell the truth; they often do not when it would be for their best good. So let them go on and lie as much as they desire. But let us do right, keep the laws of God and the laws of man, honor our membership in the kingdom of God, our citizenship in the State of Utah and our broader citizenship in the nation of which we are a part, and then God will sustain and preserve us, and we will continue to grow as we have done from the beginning, only our future growth will be accelerated and be far greater than it has been in the past. These slanders and falsehoods that are circulated abroad with the view of bringing the ire of the nation upon us will by and by be swept away, and because of these misrepresentations the truth will be brought out clearer and plainer to the world. Thus the word of the Lord will be verified, that they cannot do anything against but for the kingdom of God. This is the Lord's work; it is not man's; and He will make it triumphant. He is spreading it abroad, and giving it deep root in the earth, that its branches may grow and spread, and its fruit be seen throughout the length and breadth of the land.

By their fruits ye shall know them. Men do not gather grapes of thorns, nor figs of thistles; neither does a bitter fountain send forth sweet water. We, as a people, deplore as much as anybody can the existence of evil amongst us. But when our brethren get up here and talk as some have done, "We have saloons; we have all the 'modern improvements'"—WE have them—I wish they would take the pains to distinguish as to who "we" is. If they mean that the Latter-day Saints have saloons, then they are mistaken. It is not the Latter-day Saints that sustain saloons. If they are fostered and sustained in the midst of Latter-day Saint communities, they are sustained by men that are either in bad standing or have no standing at all in the Church. The most of them are sustained by men who do not belong to the Church. I will venture to say that over here in Emery county, where we hear of saloons and "modern improvements," that there

is not a saloon run by a Latter-day Saint. But, says one, hold on, Brother Smith, there is one, I believe. There was one, out of the many, that used to be run by a man who claimed to be a member of the Church; I don't know that it is now. I give it out to you, my brethren and sisters, that no man who is a Latter-day Saint, in full faith and fellowship in the Church, will ever keep a saloon anywhere. Therefore, if there is a man claiming to be a "Mormon" running a saloon anywhere, the best thing you can do is to cut him off the Church, and then you will know where he is and who he is. He is not a Latter-day Saint, at all events. Now, when you say WE have this, and WE have that, I hope you will draw the distinction between Latter-day Saints and latter-day devils.

I am not sorry I have made these remarks, because it will give some of our "friends" a chance to say something, and there is nothing like having a little of the spice of life. I rejoice in the Gospel. I rejoice in the mission of the divine Savior, the Son of God. I know it is the power of God unto salvation. I rejoice in the name and in the mission of the Prophet Joseph Smith; for I know his mission is divine. I rejoice in the gathering of Israel in the tops of these mountains in the latter days, because I see in it the hand of the Almighty, and not the hand of Brigham Young, nor of any mortal man. No man of himself could ever accomplish that which we see before us. The Lord is behind it, at the bottom and at the top of it, and in and through it, and He will consummate His purpose. The world cannot prevent it either, because it is for good, not for evil. If it were not for good I would pity some of these poor devils that we have amongst us. But we will be patient, longsuffering, and forbearing. We will say, Let God judge between us and our enemies, and award them according to their deeds. We will not harm them. On the contrary, we will protect them. Though they seek to defile us and ridicule our religion, though they lie about us and say all manner of evil against us falsely, we will not hurt them. We will do them good, if they will let us. We

will protect them, as we would protect good men in their rights. We will do all we can to protect the rights of mankind, and nothing to break down the liberties of men. This is our mission, and I pray God to help us to be true to our mission, as these poor creatures who lie about us are true to theirs.

Now, when I speak as I have done about the lying riff-raff that infests our land, I do not wish it understood for a moment that I refer to honorable men. We have honorable men amongst us, and in this nation. God bless and sustain all honorable men. We will sustain, not only the rights and liber-

ties of the honorable, but we will also defend and help to maintain to the uttermost the liberties and rights of dis-honorable men. We have honorable men amongst us, and they are ever in the favor of the people of God.

The choir sang:

Do what is right; the day dawn is  
breaking,  
Hailing a future of freedom and light;  
Angels above us are silent notes tak-  
ing

Of every action; do what is right.

Benediction was pronounced by Pres-  
siding Patriarch John Smith.

Conference adjourned for six months.



# DESERET SUNDAY SCHOOL UNION.

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## ITS ANNUAL GENERAL CONFERENCE.

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The general semi-annual conference of the Sunday schools of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, Sunday, April 5, 1903, at 7:30 p. m. General Superintendent Jos. F. Smith presiding.

Present: of the general superintendency, Joseph F. Smith, George Reynolds and J. M. Tanner; most of the members of the Deseret Sunday School Union board, several of the Apostles, and the Tabernacle was packed with officers, teachers, and Sunday school workers and Saints.

The tabernacle choir sang the hymn: "Earth with her ten thousand flowers."

Prayer was offered by Elder John W. Taylor.

Messrs. Ashworth, Best, Christopherson and Squires then rendered the quartet, "God is love."

Secretary George D. Pyper called the roll of stakes, all but two being represented, as also were the Northwestern states, California and Colorado missions. The secretary also presented the following items gleaned from the annual report of the Sunday schools:

Total number of schools in the organized stakes, 749; in the missions, 291—grand total, 1,040; showing a gain of 64 schools during the year—33 in the organized stakes and 31 in the missions.

Number of officers and teachers in the organized stakes, 14,333; in the missions, 1,647—total officers and teachers, 15,980; a gain of 782.

Number of pupils in organized stakes, 107,323, of whom 52,752 are male and 54,571 females; in the missions, 10,413, of whom 4,821 are males and 5,592 are females—grand total of pupils, 117,736;

an increase of 3,811—2,818 in the stakes and 893 in the missions. This report shows there are 2,590 more girls than boys in the Sunday schools.

Total officers, teachers, missionaries and pupils in the stakes, 121,971, in the missions, 12,060—grand total, 134,031; a total increase of 4,399 over 1901.

The average attendance for 1902 was 58 per cent, the same as for the previous year.

Secretary George D. Pyper then presented the officers of the Deseret Sunday School Union, who were unanimously sustained as follows:

Joseph F. Smith, general superintendent, George Reynolds, first assistant general superintendent; J. M. Tanner, second assistant general superintendent.

### MEMBERS OF THE BOARD.

Joseph F. Smith, George Reynolds, Joseph M. Tanner, Thomas C. Griggs, Joseph W. Summerhays, Levi W. Richards, Francis M. Lyman, Heber J. Grant, George Teasdale, Hugh J. Cannon, Andrew Kimball, John W. Taylor, L. John Nuttall, James W. Ure, John F. Bennett, John M. Mills, William D. Owen, Seymour B. Young, George D. Pyper, Henry Peterson, Anthon H. Lund, John R. Winder, James E. Talmage, George M. Cannon, Horace Cummings, Abraham O. Woodruff.

George D. Pyper, general secretary; George Reynolds, treasurer; Thomas C. Griggs, business manager.

### GEORGE REYNOLDS,

First Assistant General Superintendent, said:

Since we met here, at the October conference, six months ago, the General Board of the union has had a very busy

time, for since then the "Outlines" have been prepared and published. We have already printed 41,000 copies for the benefit of the Sunday schools, and it appears as though we shall have to print many more. The "Outlines," as has been explained to you, are intended to bring unity in the subjects and in the lessons taught in our Sunday schools, that the wide world over, wherever there are schools of the Latter-day Saints, there shall the same lesson be taught on the same Sunday, thus unifying our efforts and giving strength to our teachings. The preparation of these "Outlines" has required a great deal of study, of prayer, and of work, but we feel confident that where accepted, as we trust they will be, by our schools, that the teachers will find them a great help, and one great reason is that they cannot be used successfully and advantageously without preparation, home preparation both by the teacher and the scholar, and it will consequently make the work more thorough and more progressive.

The general report that has been read to you is, in the main, satisfactory; but there is one item that is somewhat disappointing, and that is, the average of increase. You will notice that our increase of teachers, officers and pupils is only about 4,000 for the entire year. This is a smaller pro rata increase than I remember for many a year. There may be many causes for it, but individually I believe that one of the chief causes is a lack of understanding on the part of some superintendents who, because certain ages have been suggested for the pupils in each department, and, to make it evident that the item was only suggestive it is printed in the "Outlines" in italics, yet some superintendents have endeavored to reorganize their schools and to grade them simply on the basis of the age of the child. I believe this has resulted in scores, possibly hundreds of our children, leaving school, because when simply the age was taken into consideration the dullard and the bright child of the same age have been put into the same class, and it has caused a sense of annoyance and discomfort to those who felt that they were not being justly treated. No

superintendent—and I trust the brethren will listen to what I am saying—no superintendent, without he expects to injure his school, will grade simply on the basis of the age of the child. There are other considerations that are more important, and that are never to be forgotten. But then to just simply grade by the age is the easier way, and one that gives the least trouble, the least necessity for investigation. But the fact is, if we wish to do our children good, we must place them in the class or in the department where they will learn the most, where they will make the most progress, and for which they are best fitted. We must take into consideration their aptness, their advancement, their desires, their judgment, as well as their age, when they are graded.

I would say as the treasurer of the Union board, that I cannot make any definite report at this time with regard to the nickel donation, because as yet it has not all been paid to me; but I can say this much, that the nickel donation for last year is larger than it has ever been before. Nor can a complete report be made regarding the prizes offered in the Juvenile Instructor, for the reason that we have not yet been able to make the comparisons necessary before some of the prizes and premiums can be awarded. We have published those premiums that have been awarded to the stakes for the payment of the nickel donation within the time specified, but further than this we shall have to claim the indulgence of the Sunday school workers. Nor is the fault ours. But in a little while we expect to publish them, and when they are published the books awarded will be at the disposal of those to whom they are given.

There is one thing to which I wish to allude for a few moments, and that is the tendency, in some of our schools, to abridge the period of their sessions, instead of allowing the Sunday school to continue the full two hours, from 10 to 12 o'clock, or whatever hours it may be; that is, some of the superintendents shorten the session to an hour and a half, sometimes to an hour and a quarter. It is not desired by the board, as a general thing, that the kindergarten

and the primary children be kept in the full two hours, because we know well that they will become restless and tired, and that they will not be in a condition to give attention to that which is taught them during the latter part of the session. We are always willing that the teachers in these departments should permit the children to leave when an hour and a half from the time of opening has elapsed. But surely, my brethren and sisters, two hours once a week for the religious instruction of our children in the Sunday school is none too much. It is told us sometimes that it is difficult to keep up the interest of the children for that length of time. But we generally find that where that complaint is made, the lack of interest is less, or the restlessness is less in the children than the disinclination of the teachers and superintendents to teach the full two hours. We also find that where difficulties of this kind are expressed that some exercises suggested by the Union board are omitted or neglected. For instance, we will say that there is a certain school that asserts that it cannot keep the two hours' session going with profit. On investigation we shall probably find that they do not have a ten minute singing exercise, that they have no concert recitations, or that the lessons from the "Outlines" are not gone through with that thoroughness that is expected of them. These are the reasons, my brethren and sisters, why there is a difficulty. It is because things essential to the well being and the progress of the Sunday schools are neglected and omitted. Those who have the spirit of their calling and a love for their work and for the children will have no difficulty, under ordinary circumstances, in keeping the children interested for the full two hours by the variety of exercises planned and carried out.

I will say that taking all together, we are doing well. The work committed to our charge is receiving good attention. We are blessed of the Lord therein, and the establishment of stake union boards and stake union meetings, together with the publication of the "Outlines" is accomplishing much to make the schools more thorough, better disciplined and altogether more progressive.

In conclusion, let me say, my brethren and sisters, let it always be remembered that our object in the establishment of the Sunday schools, the reason for their existence is that we may, as an auxiliary organization, strengthen the hands of the servants of God in making Latter-day Saints of the children of God's people, Latter-day Saints in faith and in works, who will love the Father's work and seek to buildup His kingdom.

May God bless us in our endeavors to accomplish this, is my prayer through Jesus, our Redeemer. Amen.

#### WILLIAM KIRKUP,

Superintendent of Sunday Schools in the Oneida Stake, said:

The Oneida Stake of Zion is situated in the north end of what is known as Cache valley. We have in that stake twenty-four Sunday schools, fully organized. We also have a stake board of twelve members. This is not quite sufficient to accomplish the work that is designed by the General Board, but we have a limited supply of material, and if we were to draw fully from the various wards for the number of members required to make our monthly visits, it would materially cripple other organizations. The stake superintendency is fully organized and its members are in perfect harmony with each other. We meet every week, on the Monday night, after having made our visits on the Sunday, when we find it very convenient to make our reports, and in this way get to know and understand the conditions of the schools visited.

Our stake board meets every month, and visits made by the other members of the board are then reported. We visit three Sundays in each month. We have also arranged to hold regular quarterly Stake Sunday school union meetings. We have been holding these meetings for three years, and we find them very beneficial to all the schools of our stake. The improvement that has been made since this organization was effected has been very marked.

We have lately arranged to hold district Sunday school union meetings, because our stake is very widely divided, our settlements being in some cases very distant; and we thought it well

in order to give our teachers better opportunity of hearing instructions from the members of the stake board, to take the union meetings to them occasionally; and we believe that by taking these meetings to five different districts, we shall be able to accomplish more good than we can by calling all of the Sunday school workers together in one place once a quarter. It would be rather difficult for us, under our circumstances, to come together every month, but at some future time we may be able to do better than we are now doing.

We feel well in the cause, and the progress of the Sunday school work in our stake is very encouraging. We are very pleased to have the "Outlines." We have been preparing, in our stake, an outline of our own for the past three years, and we fully appreciate the labors of the board, because we know how much work it takes to prepare them. We are glad, however, that now we have outlines that are applicable to all the stakes of Zion. We are laboring to the end that we may get a proper understanding of them, that we may induce our teachers to thoroughly prepare themselves, for we are cognizant of the fact that without thorough preparation good results cannot be accomplished. May the Lord add His blessings to our labors is my earnest prayer. Amen.

**ELDER THOMAS B. EVANS,**  
Superintendent of Sunday schools of the  
Weber Stake, said:

I am pleased to report, my brethren and sisters, that there are thirty-one Sunday schools in the Weber Stake of Zion, fully organized. Twenty-six members constitute the Weber Stake Sunday School Union board. We have organized a union meeting, which meets on the second Sunday in each month. We also have what we call a local board meeting, or a meeting where the officers and teachers of the local schools meet together with the idea of preparation in mind. That is, each teacher brings an individual outline. At this meeting, after the devotional exercises are over, the teachers of the respective departments prepare what we term a

co-operative outline. This enables them to thoroughly prepare themselves upon the subject matter to be presented to the children on the Sunday following. We are in perfect harmony, I believe, with the Union Board, aiming to carry out their instructions, seeking with the help of the Lord to establish the principles of the Gospel of Jesus Christ in the hearts and minds of the children. May the Lord help us to this end, is my prayer in the name of Jesus. Amen.

Professor John J. McClellan then rendered on the organ "Andantino" (To My Wife), by Lemaire.

**ELDER JAMES H. TAGGART,**  
Superintendent of Sunday schools of the  
Morgan Stake, said:

My brethren and sisters, in reporting the Morgan Stake, I can say that we are and have been patterning after the Weber and other stakes. Besides the instructions we have received from the General Superintendency, we have received instructions from Superintendent Evans and his assistants. We have also had some members of our board visit Cache, Millard, Boxelder, Weber, Davis and Summit Stakes; and have been benefitted by the good points which we have found therein. Our Sunday schools in the Morgan Stake are a grand success, and though we are a small stake, we feel that we shall be able to make a good mark. We are proud to say that we are all united as a band of brethren and sisters. Our worst difficulty is the trouble we have in getting the young men in our Sunday school. We are all laboring to that end, and are succeeding very well. Our local board meetings are a success, but I am sorry to say that in some wards we have not as yet been successful in getting them started, but where they have been started they are working satisfactorily. I pray the Lord to bless us all and our labors in the Morgan Stake, in the name of Jesus. Amen.

**ELDER JOSIAH H. BURROWS,**  
Superintendent of Sunday Schools of  
the Salt Lake Stake, said:

There are forty-one Sunday schools in the Salt Lake Stake of Zion, having

a total membership of some 10,199. Our increase during the past year was 944. So the remarks of Assistant General Superintendent Reynolds certainly do not apply to the Salt Lake Stake in regard to the matter of increase.

Our Stake Sunday School Union Board was organized last November. It consists of 19 members, four of whom are sisters. We are proud of our Stake board, and feel that its members are working together as nicely as possible for the advancement of the interests of the Sunday schools. The superintendency meet generally twice a month in council meeting. The Stake board also meets twice a month. We visit the schools, on an average, about once in six weeks, and enjoy our labors to a very marked degree. Two special points we have been concentrating upon during the last year—the importance of superintendents holding regular monthly council meetings, and also of holding the officers and teachers' 9:45 prayer meeting. I am pleased to state that all of the schools in the stake, with the exception of two or three, observe this prayer meeting, and the number of superintendents who have acted upon the suggestion to hold regular council meetings is increasing.

We are impressed with the importance of missionary work in this Stake of Zion; and notwithstanding that five Sunday schools were organized last year and one this year, we still feel that there is opportunity in several wards for the organization of branch or cottage Sunday schools, whereby the children can be brought together, without being compelled to go such great distances.

We have adopted the method of classifying the Stake work among several committees of the Stake board. We have one committee known as the committee on appointments, conferences, branch schools and missionary work, another on lessons and school work, another on grade, discipline, special features, anniversaries, etc., another on Sunday school choristers and music, and still another on secretaries, libraries and janitors. Since the organization, four of them have gone to work, and we have been giving the subjects presented by these committees as careful con-

sideration as our experience and judgment enable us to do.

We feel that we are now entering upon a very important period of growth of the Sunday school work. With the adoption of the "Outlines" and of more systematic methods we feel that there is a promising period before us. We desire to be united with the general Sunday school board and to carry out the instructions received from them.

We labored last year to make our Sunday school conference a success, and while it required considerable drilling and labor, we think it repaid our efforts. We are now trying, in accordance with the recommendations of the Board, to have the Sunday schools hold annual Sunday school ward conferences, and we have already taken part in a number of these conferences. The preparation that is made enables the schools to make progress, it enables the officers to see what is being done, and it is beneficial in many ways.

I appreciate very much the responsibility that rests upon me in connection with my associates. We are working in perfect harmony and are striving to cultivate the spirit of our calling. We feel that it is a field that is worthy of every sacrifice and effort that we can put forth. May the Lord bless one and all, from the General Superintendent to the least that may be engaged in the Sunday school work, to the glory of our Father in Heaven, and in the name of Jesus. Amen.

Sister Lottie Owen then sang, "Calvary."

#### PRESIDENT JOSEPH F. SMITH, General Superintendent of Sunday Schools of the Church, said:

I desire to say just a few words. The benefit of our Sunday school work to our children and the rising generation cannot, I think, be too highly regarded by the Latter-day Saints, and more especially by those who are rearing children, and who desire to have their children brought up and to grow up in the way they should go.

One of our brethren, reporting his labors as stake superintendent of Sunday schools, made a remark something like this, that they had everything in

excellent condition, but their greatest trouble was to get the boys to attend school. Now it occurred very forcibly to my mind while our brother was giving utterance to these words that this difficulty can be easily overcome, if the fathers and the mothers will take sufficient interest in their boys and in their girls to see to it that they attend the Sabbath school. But if the fathers and the mothers are indifferent to the welfare of their children, and indifferent to the efforts that are being made by the teachers of the Sunday schools for the benefit of their children, and allow their children to roam about unguarded, uninstructed, unwatched, on the Sabbath day as they please, then it is a task indeed to get these children to go to school. It does seem to me that if all who have children would take sufficient interest in them to see that they all attend the Sunday schools, our schools would be well filled and our children would enjoy greater opportunities than many of them do today. It shows a woeful neglect and deplorable carelessness or thoughtlessness on the part of the parents when their children are not encouraged and urged, with all kindness and yet with all parental firmness, to go to the schools that are instituted in the Church for their guidance and instruction, and to help the parents bring up their children in the way they should go. I pray you, my brethren and sisters who have children in Zion, and upon whom rests the greater responsibility, teach them the principles of the Gospel, teach them to have faith in the Lord Jesus Christ, and in baptism for the remission of sins when they shall reach the age of eight years. They must be taught in the principles of the Gospel of Jesus Christ by their parents, or the blood of the children will be upon the skirts of those parents. It seems to me so plain a duty and so necessary for them to see to it that their children avail themselves of the opportunities that are afforded them in having them taught and instructed in these principles in the Sunday schools that are established in the Church and conducted Sunday after Sunday for the benefit of their children. I should feel contemptible, I was going to say, in my own mind, in my own feelings, if I had children who were

neglected by their parents in regard to these matters. Our little ones are only too anxious to go to Sunday school, no matter what may occur, whether it rains or is cold or pleasant or what not; whether they are sick or well they cannot be kept from the Sunday school unless there is great cause for it. And I will add this, if the Latter-day Saints will take an interest in their children, the interest which they ought to do, some of the conduct exhibited by some of the children, I suppose of the Latter-day Saints, which we have witnessed this evening as we came to this meeting, would never occur, and would not be seen in the cities of Zion. The first thing that met my eye as we came down the street was a crowd of boys puffing tobacco on the sidewalk. Who are they? Are they the children of the Latter-day Saints? No, I hope not—I hope not, for the good name of the Latter-day Saints, for our sake and credit as teachers, as children of God, as parents in Israel, who have the interest and welfare of our children at heart. I should pray that these boys that I saw on the street with their mouths and their breath befouled by tobacco smoke are not theirs. I hope they are not the children of Latter-day Saints. May be they are. If they are, I am sorry for it. Language was heard, profanity, taking the name of God in vain, on the Sabbath day, by this Temple block, near the walls of this sacred building, where we meet to worship God and to pay our deference to Him and to acknowledge His hand and His mercies toward us here tonight. We heard the voice of profanity from the lips of children. Who are they? Are they yours, Latter-day Saints? Are they the children of men and women that have embraced the Gospel of eternal truth? If so, shame upon their parents as well as upon the children. That is my judgment and my verdict upon them. And if these children were taught and kept under proper influences and under the proper guiding eye of their parents they never would be left to do such things as these, nor would they ever do it, because they would be ashamed, and they would think too much of their parents to do it. But of course where children see their parents do those

things, where children hear their parents do such things, you cannot blame the children so much for following in the footsteps of their parents or for emulating their example. The object of our Sunday schools and the object of our Church schools, the great, the paramount object, is to teach our children the truth, teach them to be honorable, pure minded, virtuous, honest and upright, and enable them by our advice and counsel and by our guardianship over them until they reach the years of accountability to become the honorable of the earth, the good and the pure among mankind, the virtuous and the upright, and those who shall be worthy to enter the house of God and not be ashamed of themselves in the presence of angels if they should come to visit them. Now I felt to make these few remarks, my brethren and sisters, tonight; and I say it is my judgment, and I think it must be the judgment of every intelligent man, that if the parents of children in this community would see to it that their children were kept under proper restraints and were properly admonished and taught, properly guarded in their youth, and sent to school under the influence of good teachers, which it is their duty to do, and is the best thing to do, the only thing to do for our children, that the evils of which I have spoken would not be witnessed in our midst.

The Lord bless you and those who labor in the Sunday school cause, as well as in all departments of education for our youth, is my prayer, in the name of Jesus. Amen.

ELDER JOSEPH M. TANNER,  
Second Assistant General Superintendent of Sunday Schools, said:

I am very happy to meet my brethren and sisters this evening. There is one matter to which it is desirable that your attention be called. There are now in process of building quite a number of meetinghouses. Many of the Bishops have felt the necessity of providing in these meetinghouses rooms for the Sunday school classes, for certainly one of the principal uses to which our meetinghouses are put is the Sunday school work. In some instances, annexes to the meetinghouses

have been built and rooms suitable for the classes have been partitioned off, and the children enjoy their work in separate rooms; and as a consequence the Sunday school is a much more desirable place to be. In the past all our classes have been mixed up in one room. In the past we have done the best that was possible to separate the students by means of curtains, so that they should not see one another, although the voices of the teachers and students could be heard, perhaps, all over the room. We feel that the efforts of the Bishops to provide suitable rooms for our children are very commendable, and I have no doubt that in time to come our meetinghouses, or separate houses, will be so arranged that school rooms will be provided for all the classes. It not infrequently happens that our meetinghouses now have basements so partitioned and so arranged that they contain a considerable number of class rooms, and in this way the work of the Sunday school is very greatly enhanced. We are very pleased that some of the parents, too, have been willing to open their homes, where they had large rooms, for the use of our kindergarten classes, so that the little children have had a place to meet on the Sabbath morning where there was an organ in the home, and where there were opportunities for them to enjoy their Sunday school pastime; and by providing these additional conveniences and accommodations for the benefit of our children, we have found that they take more interest in the work. I merely desire to call your attention to this, and I hope that the superintendents are all interested in every new meetinghouse that is built, that they are constantly on the watch for opportunities to improve the seating accommodations of the children. And may God bless the Saints and all in their efforts, and sanctify the instructions of this conference to our good. I ask it in the name of Jesus. Amen.

The choir sang:

"The Mountain of the Lord's House," and the benediction was pronounced by Elder James E. Talmage.

GEO. D. PYPER,  
General Secretary.

F. E. BARKER, Reporter.

# GENERAL CONFERENCE

OF

## THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

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### FIRST DAY.

The Seventy-fourth Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, at 10 a.m. on Sunday, April 3rd, 1904, President Joseph F. Smith presiding.

#### THE PROCEEDINGS.

There were present of the general authorities: Of the First Presidency, Joseph F. Smith, John R. Winder and Anthon H. Lund. Of the Council of the Twelve Apostles; Francis M. Lyman, Abraham O. Woaruff, Rudger Clawson, Hyrum M. Smith and George A. Smith. Presiding Patriarch, John Smith. First Seven Presidents of Seventies: Seymour B. Young, Brigham H. Roberts, George Reynolds, J. Golden Kimball, Rulon S. Wells, and Joseph W. McMurrin. Of the Presiding Bishopric: William B. Preston, Robert T. Burton and Orrin P. Miller. There were likewise many presidents of stakes, their counselors, presidents of missions and other leading men of the Priesthood.

The choir and congregation sang the hymn which begins:

"Come, come, ye Saints, no toil nor labor fear,

But with joy wend your way."

The opening prayer was offered by Elder Joseph E. Taylor.

Singing by the choir, the anthem:

"From afar, gracious Lord, Thou hast gathered Thy flock."

#### PRESIDENT JOSEPH F. SMITH.

##### OPENING ADDRESS.

Guiding care and mercy of the Almighty—His requirements of the Latter-day Saints—Condition of the unbelieving—Nature of the Holy Priesthood—The government of God means freedom—The Saints look forward to and long for its establishment.

Feeling very greatly dependent upon the mercies of the Lord for the guiding influence of His Holy Spirit, I am delighted this morning to welcome this vast congregation of Latter-day Saints to the opening meeting of this seventy-fourth annual conference of the Church.

We begin our conference on this beautiful morning, I firmly believe, under the divine approval, blessing and favor of Almighty God, who has guided the destiny of His people from the organization of the Church until the present, and whose overruling power has preserved us from the hands of our enemies and guided us in our footsteps and in our journeyings into the tops of these mountains. Here, by His blessing, we have had a measure of peace for so these many years. We have been permitted to grow and increase in numbers, and, as I believe, in faith, intelligence and in a better and broader understanding of the principles of life and salvation which have been restored to the earth in the latter day, through the administration of divine messengers to man and through the divine calling, appointment and inspira-

tion of the Prophet Joseph Smith and his co-laborers in this work, whom the Lord prepared in the beginning and fitted, by the power and influence of His Spirit upon them, for the ministry which they were called to fill and perform in the Church.

It has not been by the wisdom of man that this people have been directed in their course until the present; it has been by the wisdom of Him who is above man and whose knowledge is greater than that of man, and whose power is above the power of man; for it is unto God, our Father, we are indebted for the mercies we have enjoyed and for the present prosperous condition of the people of God throughout this intermountain region and throughout the world. The hand of the Lord may not be visible to all. There may be many who can not discern the workings of God's will in the progress and development of this great latter-day work, but there are those who see in every hour and in every moment of the existence of the Church, from its beginning until now, the overruling, almighty hand of Him who sent His Only Begotten Son to the world to become a sacrifice for the sin of the world, that as He was lifted up so He, by reason of His righteousness and power and the sacrifice which He has made, might lift up unto God all the children of men who would hearken to His voice, receive His message and obey His law.

My heart swells with gratitude to God, my Heavenly Father, for His loving kindness and mercy to His people and to the people of our nation and, indeed, to the people of the whole world. I can see the hand-dealing of the Lord not only with us, a little handful of people in the midst of these mountains, but also with the great nation of which we are a part—I was going to say an insignificant part, but I will not qualify this remark in that way. I think also that I can discern the hand of the Lord in His dealings with other nations of the earth, and I fully believe that He, and not the wisdom of men, is shaping the ends or

destinies of the nations of the earth for the accomplishment of His purposes in the latter days. Not only are we the people of God, but all the inhabitants of the world are His children, and all men in every land and in every clime who will humble themselves before the Lord and acknowledge Him are entitled to a measure of His blessing, favor, mercy and protection. The Lord will look after them and will overrule circumstances for their good, as He has overruled, in a greater measure, circumstances for the good of His people who have made a covenant with Him by sacrifice, who have obeyed the voice of the Spirit unto them, and have yielded submission to the laws of the Gospel and become members of the Church of Jesus Christ of Latter-day Saints, by faith, repentance of sin, and the ordinances of the Gospel that have been instituted by which mankind may be initiated into the family of God and become His sons and His daughters, heirs of God and joint heirs with Jesus Christ.

I desire to express to you, my brethren and sisters who are here today, my firm and fixed conviction that God, the Eternal Father, is constantly mindful of you. He is mindful of His people throughout all this land, and he will reward you according to your faithfulness in observing the laws of righteousness and of truth. No man need fear in his heart when he is conscious of having lived up to the principles of truth and righteousness as God has required it at his hands, according to his best knowledge and understanding. I do not suppose that you think or that anyone will think that we esteem ourselves as perfect, or as different and apart from other people of the world. We are, indeed, I am sorry to say, altogether too much like the rest of the world in many respects. We are people with like passions, like weaknesses, like imperfections—no, doubt, results of human nature—as the rest of mankind. But the difference lies here: We have made a covenant in our hearts with God, the Eternal Father, that we will forsake sin; that we will eschew the

very appearance of evil, as far as we possibly can; that we will overcome to the utmost our weakness and proneness to evil and wrong-doing, that we will seek light from all sources of light and intelligence; that we will seek knowledge that comes from above, and hold our ears open to listen to the words of truth, to the voice of understanding, and to the voice of inspiration that comes from the Lord, or that may come from man, inspiring men to do better, to improve, to advance in the scale of righteousness and of intelligence in the world; and that we will keep ourselves, as far as it is possible for us to do so, clean and pure and unspotted from the sins of the world. That is the difference. We have covenanted with God that we will do this, and we expect that God will require us to keep this covenant that we have made with Him, and that we will strive with all our might to live consistent lives before the Lord and keep His laws.

It is hard, very hard indeed, to make the blind see or the deaf hear; and it is a truth laid down in the doctrines of the Gospel as taught to the ancient Nephites upon this continent, that there are none so blind as those who will not see, and there are none so deaf as those who will not hear. There are those who will not see and who will not hear, and it is vain to attempt to open their eyes, for they will to keep them shut. It is vain that we attempt to open their ears to hear, for they have closed their ears against the everlasting truth and they will not hear it. What are we to do under such circumstances as these? Are we to grieve about it? Shall we slacken our effort in the least because these conditions exist in the world? Shall we turn back from the plow to which we have put our hand because there are those in the world that will not see the truth and will not hear the voice of the Spirit of God calling them to repentance and to obey the commandments of the Lord? Verily no! He would be a weak and vacilating and an unprofitable servant who would turn

away from righteousness because there are those who will not repent of their sins and turn unto righteousness.

Our duty is to keep steadily on—on and upward in the direction that the Lord Almighty has marked out for us to pursue. Keep the faith; honor the name of God in your hearts; revere and love the name of Him whose blood was shed for the remission of sins for the world; honor and hold in the highest esteem him whom God raised up in his childhood to lay the foundations of this great latter-day work; honor that power and that authority which we call the Holy Priesthood, which is after the order of the Son of God, and which has been conferred upon man by God Himself. Honor that Priesthood. What is that Priesthood? It is nothing more and nothing less than divine authority committed unto man from God. That is the principle that we should honor. We hold the keys of that authority and Priesthood ourselves; it has been conferred upon the great masses of the Latter-day Saints. It has, indeed, I may say, been bestowed upon many that were not worthy to receive it and who have not magnified it and who have brought disgrace upon themselves and upon the Priesthood which was conferred upon them. The Priesthood of the Son of God cannot be exercised in any degree of unrighteousness; neither will its power, its virtue and authority abide with him who is corrupt, who is treacherous in his soul toward God and toward his fellowmen. It will not abide in force and power with him who does not honor it in his life by complying with the requirements of heaven.

Some people think it is a dreadful sin for a people like the Latter-day Saints to claim that they believe with all their souls that the world would be better if only the laws of God could be enforced in the world. Some people think that if God's authority, if God's law, if God's righteousness were to be enforced among the children of men that it would deprive men of their liberties, it would bring them into bond-

## GENERAL CONFERENCE.

age, and that it would debase and degrade them. We do not look at this in this way. We believe that God's will is to exalt men; that the liberty that comes through obedience to the Gospel of Jesus Christ is the greatest measure of liberty that can come to man. There is no liberty that men enjoy or pretend to enjoy in the world that is not founded in the will and in the law of God and that does not have truth for its underlying principle and foundation. It is error that makes bondsmen. It is untruth that degrades mankind. It is error and the lack of knowledge of God's laws and God's will that leaves men in the world on a par with the brute creation; for they have no higher instincts, no higher principle, no higher incentive, no higher aspiration than the brute world if they have not some inspiration that comes from a higher source than man himself.

I believe in God's law. I believe that it is His right to rule in the world. I believe that no man has or should have any valid objection in his mind to the government of God, and the rule of Jesus Christ, in the earth. Let us suppose, for a moment, that Christ were here and that He was bearing rule in the world. Who would come under His condemnation? Who would be subject to His chastening word? Who would be in disharmony or unfellowship with God? Would the righteous man? Would the virtuous man? the pure and virtuous woman? the pure and the honest in heart? the upright? the straightforward? those who do the will of heaven? Would they be in rebellion to Christ's rule if He were to come here to rule? No. They would welcome the rule and reign of Jesus Christ in the earth. They would welcome His law and acknowledge His sovereignty, they would hasten to rally to His standard and to uphold the purpose and the perfection of His laws and of His righteousness. Who would then be recreant to the rule of Christ? The whoremonger, the adulterer, the liar, the sorcerer, he who bears false witness against his neighbor, he who seeks to take advantage of his brother and who would

overcome and destroy him for his own worldly gain or profit; the murderer, the despiser of that which is good, the unbeliever in the eternities that lie before us, the atheist, perhaps, although I think that he would not be so far from Christ as some that profess to be teachers of His doctrines and advocates of His laws. It would be the rebellious, the wicked, those who would oppress their neighbors and enslave them if they could. Such as these would be the people who would not welcome the reign of Jesus Christ. Are there any who profess to be Latter-day Saints in this class, and would fear to have Christ reign and rule?

Now, we do not claim that God rules in the sense that the world charge us with believing. We do not claim nor profess that Jesus reigns in the earth as the world charge us with believing. We say that we would welcome His reign. We say and we feel in our hearts that we would love to have Him come and reign and rule among men. We say and we believe in our hearts that so far as we overcome our weaknesses, our imperfections and our rebellious nature which is against the will of the Father, so far as we are able to subdue the carnal mind and the wickedness and the weaknesses of human nature with which we are beset, so far as we are able to rise above the groveling condition of fallen man and attain a higher plane, of virtue, honor, purity and righteousness, that so far, and no farther, does Christ, the Son of God, reign in our hearts. And we would to God that we were in such a condition that He would reign supreme over our souls, and over all that we possess. Who shall gainsay this? Who shall say that it is wicked to obey Christ? that it is wrong to follow in His footsteps and obey his laws? We will not say that, and we will not, if we can help it, permit ourselves to be crowded into the corner, by which we will have to confess that we would rather that hell should reign on earth than that heaven should reign. We would rather that God would reign, that heaven would

smile, that righteousness should prevail, that truth should cover the earth as the waters cover the mighty deep. We would rather that every man and every woman on earth were a child of God and an heir indeed and a joint heir with Jesus Christ. We prefer that. We are working for that; we pray for it; we preach the Gospel for this purpose, and we hope, by the blessing of the Almighty upon our efforts and labors in the world, that before this work shall have completed its mission and the object of its existence in the world, every knee shall bow and every tongue confess that Jesus is the Christ, to the honor and glory of God and to the redemption of the world. We are going to keep right on in that line as long as God will give us our liberty and permit us to live in the flesh; and when we shall have finished our mission here and go behind the veil, with the Priesthood that has been conferred upon us here and its keys, authority and power, we will continue to administer for the redemption of those that have died without a knowledge of the truth, in the world of spirits, until every son and daughter of God that has liyed upon the earth shall have had the privilege of hearing the sound of the Gospel of Jesus Christ and of embracing it, that their prison doors may be opened, and that liberty may be proclaimed unto them, the liberty of the Gospel of Jesus Christ, wherewith we are made free.

God bless you. May He pour out His Spirit upon His people and help them to be wise and prudent in their words and in their actions. We say to you keep the laws of God, and you should honor and keep the constitutional laws of men. That is what we say.

We say to you, pay your debts and get out of debt. Pay your obligations and free yourselves from the bondage of obligation, if you can, and as soon as you can. We say to you, protect your own faith by Godly lives. We say to you do unto others as you would have them do unto you—in righteousness. We say to you, keep the faith delivered to the Saints in the latter-

day. We say to you, honor God in your lives; honor and love Christ, the Son of God, in your hearts; uphold in honor and maintain respect for the name of Joseph Smith the Prophet of God who was instrumental in laying the foundation of this great latter-day work. Do not turn away at every wind of doctrine or be swayed by the cunning and craftiness of men, whereby they lie in wait to deceive. Know the truth for yourselves. Walk in the light as Christ is in the light, and you will have fellowship with Him, and then the blood of Jesus Christ will cleanse you from all sin. God bless you to this end is my humble prayer, in the name of Jesus Christ. Amen.

The choir then sang the anthem "The Mountain of the Lord's House."

#### PRESIDENT ANTHON H. LUND.

Preparation for the advent of Christ—His death and resurrection—Salvation for the dead.

I greet this congregation in the name of the Lord, and I ask that I may have a share of your faith and prayers while I shall stand before you. I have enjoyed the remarks of our President this morning, and I believe his words have found an echo in every heart. He has portrayed unto us our mission and our duties here upon the earth—that which we are striving for, namely, to serve the Lord, to carry out His purposes, and to be instruments in His hands to bring about the reign of peace, the reign of Christ, here upon the earth. This work in which we are engaged, we have been told, and we have an assurance thereof, is the work which is to prepare men for the second coming of Christ. We believe that the time is near at hand when the prophecies concerning His coming will be fulfilled. We know that before His coming there must be a people prepared to receive Him. We have tried to prepare ourselves, and those amongst whom we labor, for this great event, and we cannot do this in any other way than the one which our President has pointed out to us.

I am reminded that this is Easter. We celebrate today the glorious event, of the resurrection of our Savior. About

1870 years ago this great event, which confirms our hope of eternal life, took place. Our Redeemer was laid in a new grave, and remained there until the third day after His crucifixion. He arose and took upon Himself His body—the same body which had suffered upon the cross, and which had been buried; and in that body he was seen again amongst His followers. What a great event is the resurrection of Christ! He conquered death; He demonstrated unto us that death should not forever reign; that though He, Himself and all the seed of Adam should be subject to death, yet death should not continue to have power over them. He overcame death. He broke its chains, He took up His body again, and fulfilled the great mission for which He came here upon the earth. What a glorious hope is given unto us through this event! I suppose the date of this anniversary is nearly correct. It was about this time of the year when the resurrection took place. With Christmas it is different. We have nothing to go by to show us that the birth of Christ took place in December, but we have suggestions made that it was early in the year, and that it must have been at a time when it was warm enough for the herders to be out in the fields taking care of their flocks. This event, however, which is celebrated today throughout the Christian world we know, according to the gospels, took place at the time of the Jewish passover. In order to have it recur annually on a Sunday, the Christian chronologers have made it fall on the Sunday after the first full moon that comes next after the 21st of March. It gives us pleasure, therefore, to know that we are near the right time when celebrating this event.

Many doubt the statements of the evangelists and say that the resurrection could not take place. Unbelievers have used arguments against belief in the resurrection of Christ. With us, however, there is no doubt concerning it.

We believe the Bible to be the word of God as far as it is translated correctly, and in that book we find the testimonies of several writers to the fact that Jesus

was resurrected, and that He was seen after He had risen, by the Apostles, by acquaintances, and at one time by as many as five hundred at once. This was the testimony borne by His disciples when they went out into the world after the ascension of Christ, and they were willing to suffer all things for that testimony. They did not bear this testimony with any view of obtaining worldly honors in compensation for their labor; on the contrary, they knew that the bearing of this testimony concerning Christ would lead to their following Him even unto death; but this did not deter them, they did not hold back or feel afraid of what the world would do, but persisted in bearing testimony that Christ was risen and that they had seen Him.

Not only did Christ rise from the dead at that time, but others were seen who had risen from their graves—righteous men and women who died before Christ, and who had the privilege of rising with him. I do not believe that the resurrection then was a general one; I believe it extended to those only who, while upon earth, had proved themselves willing to do all for the kingdom of God, and to whom neither property, honor, nor life itself had been too dear to keep them from carrying out the purposes of God.

The Latter-day Saints believe in a literal resurrection. We do not entertain the idea, as many in the world do, that the resurrection will be a spiritual one only. The promise of the Lord is that we shall receive our bodies again. We look upon death merely as a temporary separation of the spirit and the body. The body of Jesus was laid in the grave, and a guard placed before it, but His spirit did not slumber there. It was only the body that was dead. The spirit was still alive, and in the spirit He visited the good and righteous in Paradise, and also visited the prison where the spirits of men had been awaiting His coming for many generations, they having been placed there for rejecting the Gospel when it was preached unto them. We are told in the Scripture

that He visited the spirits in prison and preached unto them. No doubt they received with gladness His message, and were liberated from the prison. Thus he fulfilled the prophecies which had declared that His mission was to open prison doors. After this, his spirit returned unto His body. The body was quickened and immortalized. It underwent a process of which we have no conception. But it was the same body. He visited His Apostles after His resurrection. He appeared in their midst without their seeing how He came. The grosser elements of the body were no doubt eliminated. If there had been anything corruptible in the body that was laid in the tomb, it was not incorporated in the resurrected body. Before His crucifixion His body was subject to death, and He was killed by His enemies; but when He took His body again all that belonged to mortality had been eliminated. His body was an immortal one. Yet when He showed Himself to His disciples He proved unto them that He was the same Jesus; there were the wounds in hands and feet, and even in His side—a convincing proof unto His disciples of His identity, and that His body had been resurrected.

We look forward to a time when this great blessing shall come to us also. We do not look upon death as the end of our individual existence. On the contrary, knowing Him to be our prototype, we have the assurance that death is only temporary, and that there will come a time after death when we shall again receive these same bodies which we possess here upon the earth, and that the union of spirit and body shall never be dissolved. The bodies we shall receive will be immortal, and the spirit and body reunited will constitute a living soul.

While upon this subject I will read a few passages from the eighty-eighth section of the book of Doctrine and Covenants:

"And there shall be silence in heaven for the space of half an hour, and immediately after shall the curtain of heaven be unfolded, as a scroll is unfolded after it is rolled up, and the face of the Lord shall be unveiled;

"And the Saints that are upon the earth, who are alive, shall be quickened, and be caught up to meet him.

"And they who have slept in their graves shall come forth; for their graves shall be opened, and they also shall be caught up to meet him in the midst of the pillar of heaven:

"They are Christ's the first fruits: they who shall descend with Him first, and they who are on the earth and in their graves, who are first caught up to meet Him: and all this by the voice of the sounding of the trump of the angel of God.

"And after this another angel shall sound, which is the second trump; and then cometh the redemption of those who are Christ's at His coming; who have received their part in that prison which is prepared for them, that they might receive the Gospel, and be judged according to men in the flesh.

"And again, another trump shall sound, which is the third trump; and then cometh the spirits of men who are to be judged, and are found under condemnation:

"And these are the rest of the dead, and they live not again until the thousand years are ended, neither again, until the end of the earth.

"And another trump shall sound, which is the fourth trump, saying, There are found among those who are to remain until that great and last day, even the end, who shall remain filthy still."

Here we have, through a revelation given in 1832, a prophecy concerning the manner of the resurrection. It was given by revelation unto the Prophet Joseph Smith, and it gives us a good idea concerning that great event which will take place hereafter. When Christ shall come the Saints that are upon the earth will be quickened, and caught up unto Him. They will not have to be laid in the grave and undergo death in the ordinary way, but all the change pertaining unto death will come unto them, even if it be as the apostle said, "in the twinkling of an eye." The Lord's power will be made manifest—for He holds the keys of the resurrection, He knows all concerning our physical organization, and He is able to accomplish this great wonder of the resurrection. So when the time comes the faithful of the Saints will be quickened and caught up to meet Him and the many thousands that are coming with Him.

"They who have slept in their graves shall come forth; for their graves shall be opened, and they also shall be caught up to meet him in the midst of the pillar of heaven." Now, these are the first fruits of that resurrection, and they shall descend with Christ. They also who are on the earth shall be caught up to meet Him. And all this by the voice of the trump of the angel of God.

This, brethren and sisters, is something worth working for. We desire to live so that when this event shall come, whether we be on the earth or in the grave, that this sound may be heard by us—that we may come forth and join that happy throng. The revelation goes on to describe those who shall hear the trump, but who are of a different class to that to which I have referred. There will be some that did not hear the gospel upon the earth, but who received their portion in the prison. We have generally thought that the doctrine of salvation for the dead was not taught until 1843, when the Prophet Joseph received revelations concerning work for the dead; but from the very beginning the Lord revealed unto him that there was a possibility of salvation being obtained by those who had passed away without a knowledge of the Gospel. And so we are told here of the next class that shall be resurrected:

"And after this another angel shall sound, which is the second trump; and then cometh the redemption of those who are Christ's at his coming; who have received their part in that prison which is prepared for them, that they might receive the Gospel, and be judged according to men in the flesh.

"And again, another trump shall sound, which is the third trump; and then cometh the spirits of men who are to be judged, and are found under condemnation.

"And these are the rest of the dead, and they live not again until the thousand years are ended, neither again, until the end of the earth.

And another trump shall sound, which is the fourth trump, saying, There are found among those who are to remain until that great and last day, even the end, who shall remain filthy still."

Perhaps the sons of perdition are the last class. All will be resurrected. Jesus died for us all. He became the Redeemer, He bought us for a price, and His death brought the privilege of resurrection unto every soul, whether he be a sinner or not. All will receive a share in the resurrection—not in the first resurrection, but they will be resurrected, and will be brought before the bar of our Heavenly Father.

Brethren and sisters, let us so live that there will be no danger of our being in the latter classes, but that we may be among the first fruits of Christ. Sunday after Sunday we promise that we will take upon us His name. Let us not only take upon us His name, but show in very deed that we are His. Let us follow the good counsel given us this morning, live our holy religion, carry out the commandments of God, and not fear what man may say concerning us. We know what we have received; we know that this work is for the salvation and betterment of men, then let us carry out its principles. This is my advice to you. God bless you all. Amen.

#### PRESIDENT JOHN R. WINDER.

Missionary work at home and abroad.

I have no doubt, my brethren and sisters, but that you, with myself, have greatly rejoiced in what we have heard from Presidents Smith and Lund. With those brethren, I join in extending to you a hearty greeting to this conference. When I think that many of you have traveled hundreds, and some of you thousands, of miles to visit this Conference, I feel in my heart to hope you will be amply repaid for your journey. I trust we will keep in mind the good instructions we have already received, and that we will be more diligent and determined to serve the Lord with all our might, mind and strength. Our motto, as I understand it, is "Peace on Earth, and Good Will to Men." Some of you, my brethren, who are present today, are laboring in the nations of the earth, endeavoring to enlighten the

minds of those who are in darkness and bring them to a knowledge of the truth. I have no doubt the feeling in your heart all the time is, "Peace on earth, good will to men." While we claim the right to serve the Lord with full purpose of heart, in our own way we have no wish to deprive others from doing the same. We hope and expect to always have the privilege of serving the Lord as we feel is best, and while we value this privilege ourselves, we extend the same right to everybody on the face of the earth. I rejoice this morning, my brethren and sisters, in the progress of the work, and the good reports we receive from the utmost bounds where our brethren are laboring. There is a gratifying growth and increase everywhere, so far as we can learn. It is remarkable the inquiries that are now being made in relation to the Gospel; and while I rejoice in what the missionaries are doing abroad, I sometimes think what a difference in experience there is right here on this Temple block. Here we have established a bureau of information, and a number of brethren and sisters are called to act as missionaries on this block. Instead of their having to wander up and down the earth seeking for the privilege to distribute tracts or impart information in relation to the Gospel, hundreds and thousands come to them to obtain information; and tens of thousands of books and pamphlets in relation to the Gospel have been distributed by the brethren and sisters who are laboring here. What a change has come over us! I believe that some of you, while traveling abroad, will find the fruits of the labor on this block. Many visitors, if they do not obey the Gospel as a result of the work of the missionaries here, at least become more friendly to the Latter-day Saints than they were before they visited us.

It is a glorious work, brethren and sisters, that we are engaged in; may we never tire of it, but always be willing and faithful in the discharge of every duty that is required of us. I feel thankful that the Lord has preserved my life, and permitted me to meet with

you here on the seventy-fourth anniversary of the organization of the Church of Jesus Christ of Latter-day Saints. If anybody on earth has cause to be thankful I think I have. The Lord has permitted me to live to see almost my eighty-third year, and I am deeply thankful to Him for His goodness. While life shall last I propose to work more energetically and faithfully than I have done hitherto, if the Lord will help me to do it. God bless you all, my brethren and sisters, is my prayer in the name of Jesus, Amen.

The choir sang the anthem:

"In Our Redeemer's Name."

Benediction by Elder Lewis W. Shurtliff.

#### AFTERNOON SESSION.

The choir sang the anthem:

"Lift up the Voice in Singing."

Prayer by Elder James H. Hart.

Singing by the choir:

"The Overthrow of Gog and Magog."

#### PRESIDENT FRANCIS M. LYMAN.

Causes of the unity of the Saints—Necessity for continuous faithfulness to God—An admonition to the people.

It is about three years since I stood before so large a congregation. During that time I have been abroad, and have always felt that we were greatly favored when we could meet from one hundred to six hundred people. I greatly desire your sympathy, your faith and prayers, and the blessing of the Spirit of the Lord. If the Lord speaks through me, I am sure I shall be edified in speaking and you will be in listening. I greatly enjoyed the measure of the Spirit given to our brethren this morning, and the word of the Lord that we listened to through them. I feel disposed to read to you a few words uttered by the Savior on the occasion of His first visit to the people of Nephi. They are to be found in the eleventh chapter of III Nephi, in the Book of Mormon:

"And the Lord commanded him (Nephi) that he should arise. And he arose and stood before them.

"And the Lord said unto him, I give unto you power that ye shall baptize this people when I am again ascended into heaven.

"And again the Lord called others, and said unto them likewise; and he gave unto them power to baptize. And he said unto them, On this wise shall ye baptize; and there shall be no disputations among you.

"Verily I say unto you, that whoso repented of his sins through your words, and desired to be baptized in my name, on this wise shall ye baptize them; behold, ye shall go down and stand in the water, and in my name shall ye baptize them.

"And now behold, these are the words which ye shall say, calling them by name, saying,

"Having authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

"And then shall ye immerse them in the water, and come forth again out of the water.

"And after this manner shall ye baptize in my name, for behold, verily I say unto you, that the Father, and the Son, and the Holy Ghost are one; and I am in the Father, and the Father in me, and the Father and I are one.

"And according as I have commanded you thus shall ye baptize. And there shall be no disputations among you, as there hath hitherto been; neither shall there be disputations among you concerning the points of my doctrine, as there hath hitherto been;

"For verily, verily I say unto you, he that hath the spirit of contention is not of me, but is of the devil, who is the father of contention, and he stirreth up the hearts of men to contend with anger, one with another.

"Behold, this is not my doctrine, to stir up the hearts of men with anger, one against another; but this is my doctrine, that such things should be done away.

"Behold, verily, verily, I say unto you, I will declare unto you my doctrine.

"And this is my doctrine, and it is the doctrine which the Father hath given unto me; and I bear record of the Father, and the Father beareth record of me, and the Holy Ghost beareth record of the Father and me, and I bear record that the Father commandeth all men, everywhere, to repent and believe in me;

"And whoso believeth in me, and is baptized, the same shall be saved; and they are they who shall inherit the kingdom of God.

"And whoso believeth not in me, and is not baptized, shall be damned.

"Verily, verily, I say unto you, that

this is my doctrine, and I bear record of it from the Father; and whoso believeth in me believeth in the Father also, and unto him will the Father bear record of me; for He will visit him with fire, and with the Holy Ghost.

"And thus will the Father bear record of me, and the Holy Ghost will bear record unto him of the Father and me; for the Father, and I, and the Holy Ghost are one."

It is a great mystery to the people of the world how the Latter-day Saints hold so unitedly together as a people, why there is such a fraternal, binding feeling existing between them. Quite generally they look upon it as the result of compulsory power, exercised by the leaders of the Church. How incorrect this idea is! What holds this people together so solidly, and what makes them willing to labor for the salvation of the children of men, at the sacrifice of their own worldly affairs and interest, is answered in the text I have just read to you. These words were uttered on the occasion of the visit of the Savior to the Nephites. The Savior's ministry in the flesh commenced when the Father announced: "This is my beloved Son, in Whom I am well pleased." That was the introduction of the Son, by the Father, to the people in Judea. That also was the introduction by the Father to the Nephites, in the land Bountiful, after the Savior had been crucified, resurrected, and had ascended to the Father. With this, as in Judea, He introduced the Gospel among the Nephites. We find also that, in our own day, the Father has deigned to speak again, and introduce His Son, Jesus, to the Prophet Joseph Smith. The Savior, as in Judea, and in the land Bountiful, so in our own beloved country, started the work of the Lord, and taught His doctrines to the Prophet Joseph, to Oliver Cowdery, and to others, giving them authority to preach the Gospel, to baptize repentant sinners and to install them as members of His Church. Having done this, the Father bearing record of the Son and the Son bearing record of the Father, He announced the sacred truths of the Gospel, and declared it is eternal life to know

God and Jesus Christ whom He hath sent; and that it is necessary to receive the Holy Ghost, who is given to all who repent of their sins and are baptized for the remission of them. This is the course that has been taken in the introduction of the Gospel, as recorded in the Jewish and Nephite scriptures, and in the scriptures of the present day. The form of baptism, the words to be used, the declaration of faith and repentance necessary, are the same in all the scriptures. All the doctrines laid down by the Savior for the salvation of the children of men are indispensable; no man in this or any generation can ever enter into and inherit the kingdom of God, except he believes and obeys these doctrines. They who receive and conform to these principles, receive the Father, and the Son, and the Holy Ghost, through their faith, repentance, obedience, integrity, and devotion to the work of God while they live in the flesh. The Holy Ghost inspires every faithful heart. It is His power that brings you here today; it is His inspiration that prompted you to leave your homes, to travel hundreds of miles to the headquarters of the Church, for the purpose of worshiping the Lord and listening to the counsels of His servants. The Lord has spoken to us today by the inspiration of His Spirit. He has been present with us by His Spirit. Every Latter-day Saint has been moved upon by that same Spirit, and record has been borne in our hearts that we have listened to the word and the will of the Lord. That is the power, the secret power, that binds our hearts together and makes them respond as one, no matter where we may be. We may be thousands of miles apart, yet we are in unison, because bound together and inspired by the one Spirit. It is the same Spirit which binds the Father and the Son and makes them one. As the Father and the Son are one, so are we one. This is accomplished through our faith, repenting of our sins, cleansing our hearts, and living lives of purity before Him. We may make a good start, but if we fail to continue in our

good works and in our devotion to the Lord, that Spirit will diminish within us, and as His influence grows less within us, we are inclined to divide one against the other and receive the spirit of the world. Then it is that every man is for himself, following the imaginations of his own heart instead of being guided by the inspiration of the Holy Ghost. I would like us to understand and realize this. Every Latter-day Saint is an important factor in this great Latter-day work. In a sense, the Lord counts upon you, my brother, my sister, my neighbor, my friend. He depends upon you, He needs you in His work, He needs your service, your faith, your attention; He needs you to stay at home and He needs you to go abroad; He needs you to hold official positions, and He needs you to labor without official positions; He needs your services every day, under the inspiration of the Holy Ghost. Not that His work depends upon you, but only for your salvation, He needs our righteous services that we may be saved; He needs my services that I may be saved and redeemed; He needs my devotion and faithfulness every day of my life. My life will not be too long, neither will yours, and the nearer we come to the end, the shorter will appear to us the time the Lord has allowed us to live on the earth. We may regret hereafter that we have not made better use of the years that have been allowed us, for at most they are not many. A hundred years is not a very lengthy period, and few of us, if any, will live to that age. As we get into the sixties, seventies, and eighties, the time begins to seem remarkably short to us. We may then wish we had worked harder, had been more faithful, and devoted more hours and minutes to the service of the Lord. We realize the fact—which is as true as that we are here today—that every man is rewarded according to the extent and quality of his life's work; just as men are rewarded by earthly employers according to the diligence, devotion, faithfulness, wisdom and judgment they exercise in the labors they perform. The

Lord requires of us the choicest efforts we can make—intellectual, physical, moral and spiritual, all that we can accomplish. He desires that we shall be amply rewarded, and the supply of reward and blessing for the children of men is not limited. There is an abundance for every man, woman and child that ever was or ever will be upon the earth. After they have received all they earn through their faithfulness, there will be a boundless store of blessings left. As eternity continues and can never grow less, so the blessings and favor of the Lord are not wasted or diminished by the appropriation of them; hence we need not fear they will become exhausted. Space, matter, truth and righteousness are illimitable and the blessings and favor of the Lord are also limitless. We are confined to the little world we live upon today—a few thousand miles around it—and that is the limit we can traverse in worldly affairs; but it is not the limit of the universe. The numberless worlds like this, and the inexhaustible materials of which they are made, are incomprehensible to our minds. Men are limitless also in number. The few hundred millions who dwell upon this earth today are but as "a drop in the bucket" compared with the posterity of our Father who dwells in heaven. One reason we are here is that we may have posterity, that we may multiply and replenish the earth, and increase in numbers. We are here that we may increase also in righteousness, and in all things that are essential to salvation. We are here to lay the foundation for these purposes, and we have not time to waste, we cannot spare one moment; every hour needs to be utilized, and most precious they will appear to us when we come near to the end. When a man who has neglected his duties feels that there are only a few years, or a few weeks, more time allotted to him, how he does want to live; how he wishes he had gone to the temple; how he wishes he had performed a mission abroad, or more missions; how he wishes he had been devoted all his life to the work of the Lord. Perhaps he has

a taste of the joy of having done a little; has worked a few years—forty or fifty—but wishes he had done more. He has spent, possibly, too much of his time endeavoring to gather means. He may not have gathered much, because men are not numerous who gather a great deal of means; as a rule, we have but little. We may not have been sufficiently devoted to the things of God, to the interests of Zion, to spreading the doctrines of the Lord, and to using an influence with our neighbors and friends at home and abroad, to bring them to repentance and salvation.

Let me exhort you, my brethren and sisters, who are here today in many thousands, oh! be determined from this time to serve the Lord more diligently the rest of your lives. I want to do it myself. Let us all serve the Lord better; let us be more faithful and devoted, let us be more consistent and wise, let us do our duty faithfully and well as Latter-day Saints, as citizens of the cities, counties and states of our nation. Let us see how much we can do that may assist men to be blessed and redeemed, that they may be warned and brought up out of their fallen state into a condition of righteousness, with the favor and blessing of God upon their heads. Let us live so that we may enjoy the knowledge, inspiration, and light that was so beautifully portrayed to the Nephites, as I have read to you. The same doctrines and principles have been laid just as plainly before us, in the restoration of the Gospel to this people, as they were to the Nephites and to ancient Israel. There has been the same carefulness and consideration from our heavenly Father and His Son, Jesus Christ, and the Holy Ghost, and the same manifestation of powers, gifts and graces unto this people as was extended to Israel in Judea, and unto the Nephites. The Lord has been merciful and kind unto us in this dispensation, and has set His hand for the last time; in other words, has planted His work for the last time upon this earth, and it will remain unto the end. This work will yet be tolerated by the peoples

of the world. We will remain among them; we will be friendly and seek to do good to them; we will labor for their salvation, as we have ever done, and still better as we learn how to work more wisely.

It is delightful to meet with such a body of Latter-day Saints. The Spirit which comes upon every man who repents and is baptized for the remission of his sins, is with this people. We enjoy it every day, possibly not as much as we ought to, but we do possess it nevertheless. We have it in our meetings, in our wards, in our organizations, and in the councils of the Priesthood. We are thus inspired of the Lord, and made one. We enjoy that Spirit until it becomes almost common with us. We do not always realize what a large measure of the Spirit of the Lord is in our homes with our families, enabling us to live for years together without contention. Under its influence a man may live a long lifetime without quarreling with his neighbors. Although the Lord has provided Church courts to adjust difficulties, and officials to correct iniquity in members of the Church, every Latter-day Saint should see to it that he enjoys a measure of inspiration sufficient to take care of himself, to direct and control his own life, to bring out all the good that is in him, and prevent him doing anything that is wrong, or that would make trouble with his neighbor; always living by the rule of right and peace that brings happiness to humanity. Everyone of us should endeavor to act that way. I should walk among the children of men so that no exceptions need be taken to my course of life. I ought to be so modest, reserved, and circumspect in every movement of my life, and in my ministry, that no man or woman will feel offended at me, otherwise I have need to repent and reform. You, my brethren and sisters, should walk in like manner. Let us all so order our lives that we may be able to approach our heavenly Father. When there is sickness in our families, or when we are

called to administer to the sick among our neighbors, we should always be prepared with influence and power from the Lord to bestow blessings, impart counsel, or exhort the people, and possibly reprove sometimes, helping all in the path that leads to eternal life. By observance of the laws of the Lord we are led in the straight and narrow way, and the Holy Spirit alone can keep us there. We have power to so live that the Spirit of the Lord may dwell with us. We cannot be Latter-day Saints without the Spirit of the Lord; and should not try to live without it. Do not try to speak without the Spirit of the Lord; do not try to build up the kingdom of God without the direction of His Spirit. If we endeavor to do these things by our own wisdom we will be sure to go astray and make mistakes. It is the office and calling of the Spirit of the Lord to dwell with you always; to be in your homes with your families; in your neighborhoods, and in your business affairs, on the Sabbath day and throughout the week, and every day in the year, if you do right.

The Spirit of the Lord should dwell richly in our hearts, for the redeemed are the temples of that Spirit. We are sent here that the Spirit of God may domicile in our hearts. That was a part of the design in our coming. Without it, joy cannot be obtained, and the object of our being will not be realized. By the inspiration of that Spirit, when President Smith and his brethren stand up here and speak to us, we know that the Lord is with them; we feel it in our bones, and in every fiber of our being, that God is with the President and speaks through him. Our hearts are touched, and the Spirit of God bears record in our souls that he is a man of God. He has done the will of the Lord, and we recognize the spirit and power by which he speaks. That is your privilege, my brethren and sisters, as well as it is mine. You have recognized unquestionably that the Spirit of God has inspired the words spoken. Thus the Lord has spoken, the word of

the Lord, the mind of the Lord, and the purposes of the Lord have been announced through his servants to whom we have listened.

The Lord is with this people. He has not forsaken them because the Prophet Joseph was slain. He has not forsaken this work because the Prophet's successors have passed away. He will not forsake this work, though those who preside now may die; and those who lead Israel today will no doubt pass away in due time when their work is accomplished. But this work will go on and endure; it will increase, as it has done; it will spread over the borders into the states and territories that surround us, and our neighbors will love us and bless us, and will seek after us. They will appreciate the people who belong to this Church; for they are a good people, as a rule. They love righteousness, they are honest, upright and virtuous; they are ready and willing to do what God requires; they are His servants and handmaidens, and are not easily shaken in their faith, thank the Lord! Never mind what occurs; never mind what my weaknesses are, nor what anybody's weaknesses are; do not trouble about any mistakes that may be made. Remember that the Lord makes no mistakes. Men make mistakes, but God never does. He knows what is right and proper. He knows what should be done, and how and when it should be done; and He leads His Church and people gently along, and will lead them unto salvation.

This is my testimony to you, my brethren and sisters, after I have been away from you three years. Oh! how I have rejoiced when I have heard and read of the prosperity of Zion, and felt the spirit of Zion. With all the changes that have been made, I have been able to recognize that the Lord is here. It makes no difference what changes may come, the Lord never changes. He is here, and you are His sons and daughters. He has inspired you, and He would inspire you many times more if you would put yourselves in condition to receive more of His Spirit.

I pray the Lord to bless you. It is hard for me to talk so loud and to such a large congregation, and I shall have to cease; I pray the Lord to bless Israel and the leaders of Israel. I pray the Lord to stay with us by His Spirit and never forsake us; for in Him we have strength and power, wisdom and judgment, and He will control and guide us. He will bless these men who are called to stand at the head of stakes; He will bless our sisters who stand at the head of associations; He will pour out His Spirit on them; He will remember the mothers who take care of the households, and who train their children in the way of life and salvation; and He will bless all the families of the Saints. God will be with us and sustain us. I thank Him for the measure of His Spirit that we enjoy today in this splendid Tabernacle. God bless Israel forever, in the name of Jesus Christ. Amen.

The choir then sang, "Who Are These Arrayed in White," the duet part being rendered by Mrs. Bessie Browning and William Phillips.

#### ELDER BRIGHAM H. ROBERTS.

Christ a revelation of God to man—Pre-existence and immortality of man.

Very much to my surprise I have been called upon to address this splendid congregation. In my own heart I could wish that the task had been assigned to another; for I do not believe that any man can stand before a congregation of this kind without feeling his own unworthiness and his own limitations, which make him sense the truth that he is not sufficient for the task. So I feel on this occasion that if I can bring my own heart and soul into attune with the Infinite, and can receive the help that comes from the possession of the Spirit of the Lord, then, my brethren and sisters, something of profit, something uplifting in its nature, something that tends to strengthen faith and to increase knowledge, may be brought forth.

As the brethren who have preceded me this day, so I will exalt the Lord

in your presence. When I think of man, of his weaknesses and limitations. I truly feel the need of turning to our Father and bringing Him forth, together with the Lord Jesus Christ and the Holy Spirit, as the center of our faith and the circumference of our hope. This morning the President and Brother Lund brought forth a beautiful theme suggested by this day, commonly accepted as the anniversary of the Resurrection of the Lord. While it is common to deal with a great variety of subjects in these general conferences—and indeed the necessities of the people require the consideration of a variety of subjects—I think it is well and in harmony with the whole atmosphere of our work, and of this day, to devote thought to the Lord Jesus Christ; to speak of Him and honor Him in our hearts, and be put in remembrance of Him and the great atonement He has wrought out for the children of men. Believing this subject to be worthy of our consideration, it has occurred to me that I could not do better than to read to you some items from His history, as told in that beautiful simple manner in which it is contained in the Scriptures. I read to you from the Gospel of Matthew:

"In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre (in which the Lord had lain).

"And behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

"His countenance was like lightning, and his raiment white as snow:

"And for fear of him the keepers did shake, and became as dead men."

These keepers, you will perhaps remember, were appointed to watch the sepulchre at the suggestion of the Jewish Priests, lest the disciples of Jesus should come by night and steal away the body of the Lord, and then report that he had risen from the dead; for they remembered that it had been part of one of his discourses that though he should be crucified he would arise from the dead on the third day. Recalling

this, the Sanhedrin inspired the appointment of certain men to watch the sepulchre, lest his body should be stolen.

"And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

"He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

"And go quickly and tell his disciples that he is risen from the dead and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

"And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

"And as they went to tell his disciples behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshiped him.

"Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

"Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all things that were done.

"And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

"Saying, Say ye, His disciples came by night, and stole him away while we slept."

It must have been indeed a large reward that these hypocrites and liars gave to the soldiers, for a Roman soldier to go to sleep at his post on duty was a capital offense. But mark this:

"And if this come to the governor's ears, we will persuade him, and secure you.

"So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

"Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

"And when they saw him, they worshiped him: but some doubted.

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth."

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

"Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen."

I think that is a beautiful chapter.

worthy of all acceptance. Every effort for effect, all the tricks and cunning of so-called skillful writing, are absent, and the truth is stated in that form which best becomes her—in simplicity and modesty. I read this chapter that we may enter into its spirit, and have it recall to our minds the great truths relating to this part of the life of our Savior and Redeemer.

I rejoiced this afternoon in the reading by President Lyman from the words of the Third Nephi, wherein the advent of the Savior into this western world is proclaimed, and where so explicitly and plainly the great truths and ordinances of salvation are set forth. And as he read I recalled the fact that audiences in this city have been listening recently to criticisms of the book in the Book of Mormon known as "Third Nephi," and the question has been discussed whether or not it is entitled to be considered a "fifth gospel." You know we have the history of Messiah's birth, life and ministry in four books in the Jewish scriptures, and this III Nephi gives an account of his ministry on this hemisphere; and as I say, the question has been discussed as to whether it is to be considered a "fifth gospel." By the way, partly in objection, it has been stated that it contains no new truth; that it is unlike the gospels in the Jewish Scriptures in this, that while Mark adds something to what Matthew has said, and Luke adds something to what Mark has said, and the gospel according to St. John is generally considered the supplementary gospel by way of pre-eminence, because it adds so much that the others have omitted; but it is claimed that the Third Book of Nephi or the "fifth gospel," adds nothing to Christian knowledge concerning salvation. They are very much mistaken. The passage which Elder Lyman read here this afternoon would put to silence several very great controversies throughout Christendom if men would but accept that "fifth gospel." This remark, however, is merely by the way.

I come back to the anniversary that

we celebrate on this day—the resurrection of the Lord Jesus Christ. I am glad that there are so many millions this day rejoicing in this one great truth of the Christian religion—the fact of the resurrection of the dead; the hope of immortality, which it teaches to mankind. The various sects of Christendom may be in error in relation to many things, and in error concerning some matters pertaining to this fact of the resurrection; but I rejoice that through all the apostasy from the true religion of Jesus Christ this one part of the Gospel remains in the minds and hearts of so many people, and is with them a hope and an inspiration to higher and to better living. When the Church as an organization ceased to exist; when, as we may say, that glorious sun set behind the horizon of man's vision, it did leave, at least, some lights in the sky that reflected some portions of the truth of the Gospel of Jesus Christ. The dispensation of the gospel, which we call the dispensation of the meridian of time, because that dispensation was given about midway between the commencement of the work of the Lord in this world by the creation of Adam, and the final winding up scene which shall complete the salvation of men and the redemption of the world—I say that that dispensation of the Gospel, occurring midway between these two great events, was glorious in many respects. It was glorious in this for one thing—it brought forth a full and complete revelation of God through the person and character of the Lord Jesus Christ. For, in addition to the work of redemption that He wrought out for mankind, Jesus Christ stood forth as the revealed Deity, as God manifested in the flesh, the revelation of God to man; so that henceforth all the mists that befog philosophy, all the errors of science falsely so called, all the mystery that Paganism had interwoven with this theme, might stand removed from the vision of man, and henceforth God should be known not only as to the fact of His being, but also as to the kind of being He is. It was the design

of the Lord that man henceforth should see divinity—God revealed through the person and character of Jesus Christ. And that truth remains in the earth; it is a standard by which we may measure the teachings of any who shall come proclaiming Deity. Does he measure up, and is He identical with Jesus of Nazareth, the revelation of God to man? If not, then we know that teacher who so fails is in error; for as Jesus Christ is in His resurrected immortal body of flesh and bone—as Jesus Christ is in His mental, moral and spiritual nature, so God is.

Now, that truth came forth in its fullness in the dispensation of the meridian of time, and also this splendid truth which is having such an influence in the hearts of men—the resurrection of the dead. The great truth that man must live, and live eternally; that he is and will be, in his resurrected personage, an indestructible being. Running parallel with that great truth is this other truth, that he must school himself to live in harmony with truth as God reveals it. The sooner he learns that lesson the sooner will he be in the way of perpetual and eternal happiness. He must conform to law, for it is universal and infinite. It is everywhere operating. Man cannot escape it. Observance of the law will bring him happiness and peace, and he will find himself in harmony with all the infinities through obedience to law.

These are some of the splendid truths of our common Christian heritage, and I am very happy that there are so many millions who participate with us, in part at least, in a knowledge of these great things.

During the remarks of our President this morning I was reflecting upon the subject of the resurrection of the Savior, and of the many congregations that would assemble to do Him honor this day, and I thought, what is it that we have to offer the world that they do not now possess? For, in their misconception of this latter-day work, men have narrowed it down until they miss the really fundamental truths upon which the Church of Christ in these last days is based, and fail to grasp

the genius of this great work, just as it has been explained to us by Elder Lyman, that they misconceive the bond that unites us, the force that impels us to united action and makes us, by way of pre-eminence the united people. And this thought came to my mind in connection with the resurrection, namely, that we have such a fullness of the truth, that we believe not only in the immortality of man after his resurrection, but we believe in the absolute immortality of the intelligence that is within him. That is to say, we believe in an immortality that has no beginning, just as we believe in an immortality that has no end. Any thing short of this is not immortality. John begins his Gospel with a very beautiful preface, which I will read to you. I think, by the way, that he wrote it because when he composed his gospel pagan ideas had begun to creep into the Church. The philosophy of Plato, which was the rage in that day, had taken possession of the minds of the people. Plato, by the way, had seized upon some great truths, and among others he had grasped, at least in part, the meaning of man's immortality, the pre-existence and the indestructibility of man's spirit. So I think, with this in mind, and in order to state the truth exactly to the followers of Jesus, John started this beautiful preface of his Gospel by saying:

"In the beginning was the Word, and the Word was with God, and the Word was God."

"The same was in the beginning with God."

"All things were made by Him; and without Him was not any thing made that was made."

"In Him was life; and the life was the light of men."

Later on he said:

"And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father) full of grace and truth."

This last verse identifies Jesus Christ with "the Word." "The Word" that was with God, that was God, and that was made flesh, was the Lord Jesus Christ. This statement of John's in the

preface of his gospel, has reference of course to the pre-existent spirit of Jesus and to the estate in which He lived, moved, and had a tangible being with the Father; and so like the Father's spirit that we may say He was of the same substance with the Father. In the Christian world, belief in the eternity of the Lord Jesus Christ is a doctrine quite generally accepted. But "Mormonism" has a word to speak in this connection for all the children of men. For while the pre-existence of the spirit of the Lord Jesus Christ is a great truth, there is a still greater truth to proclaim, and that greater truth is part of the message that "Mormonism" has to deliver to the world.

In a revelation given in 1833 to the Prophet Joseph Smith the Lord Jesus says:

"And now, verily I say unto you, I was in the beginning with the Father, and am the first-born;"

Now mark you:

"Ye" [meaning the Elders whom He addressed]—"ye were also in the beginning with the Father; that which is spirit, even the spirit of truth," . . .

"Man was also in the beginning with God. Intelligence, or the light of truth, was not created or made, neither indeed can be."

"All truth is independent in that sphere in which God has placed it, to act for itself, as all intelligence also, otherwise there is no existence."

"Behold, here is the agency of man, and here is the condemnation of man, because that which was from the beginning is plainly manifest unto them, and they receive not the light."

"And every man whose spirit receiveth not the light is under condemnation."

"For man is spirit."

Man is not so much lime, phosphate, and other gross materials, but man is spirit; and was, like Jesus, in the beginning with the Father. Intelligences are begotten spirits, and they partake of the nature of him who begets them. Paul says: "We have had Fathers of our flesh which corrected us and we gave them reverence: shall we not much rather be in subjection to the Father of spirits and live?" There is this difference, I think, between a

created thing and a begotten personage: A created thing may not partake of the nature of him who creates it; as for instance, the vessel, constructed and put forth into the sea under the cunning hands of the shipwright, does not partake of the nature of its creator; but if the shipwright shall beget a son, he imparts to him of his own nature, and the offspring in a general way is like him who begets it. So when we speak of God creating man we ought to make this distinction. God begets intelligences, spirits, and these spirits, male and female, partake of the nature of God. Intelligence itself is uncreated, self-existent; and these spirits begotten in the world where God dwells are afterwards begotten men and women here in the flesh, to follow still further in the footsteps of their Father.

This is the great truth which I referred to a moment since that Mormonism has to offer to the world. It is a principle that was unknown to men in our generation until it was revealed through God's chosen servant in these last days, the Prophet Joseph Smith. We carry this message in our right hand to the world. We not only tell men of the immortality that shall be after the resurrection, but we tell them of the immortality that existed before their earth-life began. The mists that shroud the origin of man and that perplex the philosophers are pushed away, and behold! we look into a beginningless past, as we look forward into an endless future. Beginnings can only be of a local nature, and this beginning spoken of here when Jesus was "in the beginning with the Father," and when your spirits and mine were "in the beginning with the Father," has reference only to things pertaining to this mortal life of ours, and this earth upon which we live, and does not refer to duration apart from these local events about which we talk; and concerning which, in order to be understood, we have to speak of in terms that are sometimes in themselves paradoxical. As Brother Lyman taught us this afternoon, duration itself is beginningless and endless, just as matter is exhaust-

less, and cannot be created and cannot be annihilated. It can only be changed in form to meet the purposes of God as He designs the development and growth of His universe.

We take then this truth to the world, the truth of the eternal existence of man's intelligence. And what will be the moral effect of the announcement of such a doctrine? A spiritual awakening. We had not known, neither had our fathers known, until it pleased God to reveal it, whence man's origin; but now we begin to recognize man's importance in the world. We begin to realize that his intelligence, the spirit, exists upon the self same principle upon which God exists. We speak of God as a self-existent being, and the doctrine is true. The Prophet Joseph Smith taught that man also was a self-existent being, of the same nature as his Father. I say the moral effect of that truth in the world will yet beget a spiritual uplifting the like of which has not been known in the ages that are past.

I was pleased to hear the hopeful notes in the words of our Brother Lyman, whom we are as glad to see among us as he is to see us, and it is with warm hearts and welcome hands that we hail his return. After being faithful, sturdy, and true as he has been while abroad, he now returns to us, and we bid him a hearty welcome in this general conference. Let me be your mouthpiece in saying to him, Welcome, Brother Lyman! I say I am pleased to see the hopeful note in his words concerning the acceptance of this people and their doctrines by the world. Many tens of thousands will yet receive these truths, perhaps not directly from your hands nor from mine; but already, as leaven in measures of meal are these principles working, and light is bursting upon the intelligence of the children of men, and they will yet lay hold of these great fundamental truths of ours; either directly or indirectly, and so shall this work push its way among the nations of the earth, until our Father's children (for all the inhabitants of the earth are His children as well as we are) shall lay hold

of these truths, and ultimately be brought to an acceptance of a fulness of the Gospel of Jesus Christ.

I love Mormonism. I love it because it is true—because it is the fullness of truth. And then I rejoice in its bigness, in its grandeur. I love its spirit of liberality, as manifested here in the words of the brethren at this conference. I love it because its roots run down deep into the great things of God, and it is as a tree well planted, that the winds which beat upon it shall only help by driving its roots deeper into the soil, spreading further to right and left, establishing itself as a tree of God's planting, under whose friendly branches there is room for all who will come unto it; and whose very leaves are sufficient for the healing of the nations.

Mormonism has a word of hope for scattered Israel; it has a word of hope for the poor, wandering Lamanite, the fallen son of noble sires, the degenerate remnant of a once magnificent people. The Gentiles, in their pride, look upon him and despise him. They see his footsteps hastening towards what they regard as utter extinction. But we arrest their sneers by proclaiming the word of God that there is hope even for this apparently helpless race, and Laman shall yet be remembered by the Lord; He is under covenant to do it. The fathers of old prayed in behalf of their posterity, and God heard and promised, and the children shall yet be blessed.

We have a word of hope also for Judah, the outcast, the one people against whom every man's hand has been raised, and who have been persecuted in ages past and now by those who pretend to be followers of Jesus Christ, who Himself was of this same Jewish race. Does it not seem strange that those who have taken upon them the name of Christ should be the most bitter persecutors of His race! But we have a word of hope for Judah. We are authorized of God to say to our Jewish brethren, that Jerusalem shall be redeemed; that your people shall yet plant their feet in the land of promise; that God will guard your state, and

at the last, in a splendid display of power and glory, will redeem you from the nations that now oppress you.

We have a word of warning to the Gentile races upon this promised land of the western world. Honor the God of this land, says our Book of Mormon. If ye honor Him not, but steel your hearts against Him, however great our love may be for you, the warning word of God is, that if you honor not the God of this land, who is Jesus Christ, you may read your fate in the calamities that have overtaken the former nations, who in pride and worldly glory once occupied this land from north to south as you do. But we will not be doubtful of you, but hopeful, that you will honor the God of the land—Jesus Christ. We will proclaim peace, and the peaceable things of God's kingdom. We invite and exhort all men to accept these principles of divine truth, so burdened with knowledge and with hope-giving life, and so precious in ministering unto man's honor and glory. The Lord bless you in the name of Jesus. Amen.

Singing by the choir:

"The Lord God Omnipotent reigneth."

Benediction by Elder Charles W. Penrose.

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#### OVERFLOW MEETING.

An overflow meeting was held in the Assembly Hall, Sunday, April 3, at 2 p.m. Elder Hyrum M. Smith of the quorum of the Twelve, presided. The Temple choir and congregation joined in singing, "Now let us rejoice in the day of salvation." Prayer was offered by Elder Joseph Christenson. The choir then sang, "Hosanna to the King."

ELDER NEPHI L. PRATT.

(President of Northwestern States Mission.)

I arise to speak to this congregation in fear and trembling. I hope, while we are together this afternoon, that we will be blessed with the Holy Spirit in great abundance, that we may be comforted, and have our faith strengthened, and be instructed as the Lord would

have us, that when we leave this meeting, at its conclusion, we may feel we have been fed with the bread of life.

I do not know of a time when, in the beginning of a conference, I have felt happier or more satisfied in my soul than this morning, in listening to the inspired discourses of the brethren. My heart was made to rejoice exceedingly. I felt that to be with the Lord, to feel His power resting upon us, even for one or two hours, as it did in the meeting in the tabernacle this morning, was better than a life-time spent in gratifying ambition, or having the pleasures that the world can give.

I could not help thinking of the situation of the wicked, those in the world who are without the light and knowledge of the truth. I thought also of the authority and power that rests upon the servants of God, by which this people are led and instructed from time to time. My heart glorifies God that we are so blessed, in the midst of a world of people filled with unbelief, and I wondered why we have been selected out of all the world, and that there are so few of us, fortunate ones chosen to perform the particular work of the Lord in the earth. When President Lund was speaking this morning, he directed our minds to the glorious future in which we hope to obtain life everlasting. I thought, as I looked over the congregation and saw the white-headed men that are among us, how youth is slipping away from me, and from thousands who, a few years ago, had brown or black hair, bright eyes and straight bodies. I looked upon these people today and thought of how mankind, in our present state, in a world of sorrow, sin and death, is subjected to the ordeal of gradually losing brightness of eye, straightness of form, elasticity of step, the dignified carriage of youth or middle age, and becomes old and decrepit; and I thought, where is there an individual among men, in any nation or country, who would not give the crown of a king, if it were his to give, to possess the eternal life and power that was described in this morning's discourse, by our brother who spoke up-

on the resurrection of the dead, to have the vigor and power to eternally live and be all that a man is in this world when he is at his best. That would surely be a boon to be sought for. If there were a fountain anywhere in this world from which men could drink and have restored to them the faculties of youth, or of middle age, and have eternal life, kings would give up their thrones for such a boon; the rich would cast their riches down as nothing, and give all in exchange for life everlasting, even on a world like this. Millions of people would drag themselves across a continent, on their hands and knees, to drink at such a fountain. All mankind would seek it with diligence; it would be the one aim of their lives, as they increased in years, to get to where they might drink at the fountain of eternal life. "Mormonism" tells us about the fountain of eternal life. "Mormonism," if lived here, will improve the powers we have on this earth, and will give us a life that is many fold better, a life of eternal companionship with those with whom we have joyfully associated in this world. Think of Joseph Smith the Prophet being resurrected from the grave, and President Young, and Heber C. Kimball, and other mighty men we have become acquainted with. Where could we find greater or better associations than with these Saints? Where could we obtain better companionship in this life than that which God has given us in our association with the Saints? God has given to us vitality and power in our organized capacity, that is the wonder and admiration of the world; our destiny will be envied by intelligent people.

In the Northwestern States mission, our meetinghouses are being filled, where, a short time ago, all the advertising we could do would not bring together "a baker's dozen." In our street meetings we almost block up the traffic sometimes in some of the larger cities. The work of God is growing, out there where we are. Thousands of people hear the Gospel now who pre-

viously did not pay any attention to it. There seems to be a spirit resting upon the people that causes anxiety in some, and in others curiosity, to hear us. They hear the Gospel preached and feel the spirit of inspiration, and many, like sheep when they lick salt, want to come again, and the work is growing. The newspaper men, formerly, would not print or publish anything about us that we furnished them, but would go to our enemies, like those who went to the enemies of Jesus Christ in ancient times, and obtain garbled stories about us; now they come to us for information. They seem now to prefer to get information direct from us about "Mormonism" and the Gospel; and, strange as it may appear, they publish the truth about us, and publish interviews as they are given, not distorting and changing the facts as they used to do. It is no sign we are apostatizing, because they speak well of us; we know we are not because we enjoy the Spirit, and are being fought hard by the ministers. Whenever we have a good degree of success we always have a river of slander coming, like a stream of filth, from the mouths of sectarian ministers and preachers. Well, we don't care; it does not hurt us.

Brethren and sisters, we feel like going on in the work of God; my whole heart is in it. If we left it where could we go? We will stay with it, God being our helper, and be faithful to it, and do good to our fellow-men, no matter what they do to us. We will carry the Gospel to the various nations of the earth, and build up Zion at home. If we do this, and live righteous lives, the Lord will never forsake us. The day will come when the angel of God will sound his trump, when our bodies will be released from decrepitude, when old age will be thrown aside like a garment, and eternal life, eternal felicity, and eternal association with the Lord and with our loved ones will be ours. That we may have the blessings of God to be and abide with us forever is my prayer, in the name of Jesus. Amen.

ELDER ASAHEL H. WOODRUFF,  
(President of Northern States mission.)

My brethren and sisters, I sincerely trust that I may enjoy your prayers of faith to assist me during the few moments that I shall address you upon this occasion.

I appreciate, to the fullest extent, this privilege accorded us of coming up to Zion occasionally, and looking into the faces of the servants of God and listening to their voices, because they speak unto us the words of eternal life.

Like the brother who preceded me, my soul was made to rejoice in listening to the words uttered by the inspired servants of God in our meeting this morning, in the Tabernacle. I felt to say in my heart, "We thank Thee, O God, for a Prophet, to guide us in these latter days," to point out that road which will lead us to the perfection that our Father in heaven has admonished us, through His Son, to strive for. I realize, and have a testimony to bear, that by following the teachings given to us, by the mouthpiece of God on the earth, we will be able to reach that condition. It is not possible for us, by following man's wisdom, to attain that condition. Man does not know the perfection of God; all the things necessary for us to do to reach that condition have not yet been revealed to us. Jesus Christ so informed His Disciples, when He labored among them. The people of the world have made a mistake in supposing that all God ever intends to do or say, for the advancement and welfare of His children, has been said and is recorded in the Bible. But Jesus did not leave this impression, as we will find by studying the Gospel and the sayings of the Savior. It was not possible for His disciples to absorb and comprehend all things He desired to teach them, and so he said to them upon one occasion: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of him-

self; but whatsoever he shall hear, that shall he speak: and he will shew you things to come."

We are a blessed people in that we have realized the promise made to the children of men, that those who do the will of the Father shall receive the gift of the Holy Ghost, which is a guide to our feet and a light to our path. We are a blessed people in that we have at our head today those who are clothed upon with the Spirit of the Lord, and who speak not as the scribes but as those having authority. I thank God, my brethren and sisters, that I live in a day and time when we have a prophet to guide us.

Unfortunately, the people of the world persist in misunderstanding the Latter-day Saints; they persist in misuderstanding "Mormonism" and what it intends to do for the world of mankind. In their blindness, they have attempted in times past, and are attempting at the present time, to bring all the powers of the adversary to overthrow and frustrate the work of God, which He has established upon the earth in these the last days. I presume that, among the enemies of this work, there are those who fancy there is trembling of knees and failing of spirit on the part of those who have espoused this cause. They vainly imagine that the experiences we have been passing through, and the persecution which has and is still being hurled against us, will result in the overthrow of this work. If we were not assured in our hearts that we are engaged in the work of God, a work which has as its object the blessing of mankind, not an individual work; that we are not pursuing our own selfish desires, that our position in the world is not our own choosing, independent of a higher power—if we did not know for a surety that we are a people chosen from the world for a special purpose, that God has chosen us, as He did people in days that are past, to be special instruments in carrying out His purposes upon earth, there might be some reason for the feeling to which I referred. There is no doubt in the minds of the Latter-day Saints

as to the final outcome of this work. They have received testimony upon testimony to the effect that God is at the helm; they know that the efforts of those who understand us not will be in vain, as in times past. It is the consciousness of the rectitude of our intentions that buoys us up under all these things, and in the face of all the trials and persecutions that, as a people, we are now and have been in times gone by called upon to pass through.

As Latter-day Saints, we take a peculiar view of life. We look upon our present existence as a season of trial, a probation, in which we are gaining experience, and learning those lessons that will enable us to advance and increase in knowledge and power in the presence of God, and that will entitle us to be numbered among His jewels, when He shall come to gather them unto Himself. We regard our condition here as similar to being away from home. We have left our Father and Mother in heaven, become self-exiled from the associations of our primeval existence, and have come down here on earth in obedience to the will of God, for a wise purpose He has in view. We do not look upon life as a pleasure ground, as a holiday, we look upon it as a school, in which we are engaged learning lessons that will fit and qualify us for the presence of our Father in heaven, when we go hence. We do not believe we have any time to fritter away and waste, or to spend in the pursuit of pleasure, or following delusive fantasms and things that lead from the grand purpose of existence on the earth; we believe that our time and talents and all that we have and are, ought to be dedicated to the service of the Lord, and that we should try, to the best of our ability, to carry out His purposes concerning us, here on earth. It matters not what people say of us, if we have a conscience void of offense towards God and man. If we know we are persecuted for righteousness sake, it matters not, we can rejoice that we are thus privileged. I do not believe it proves

that a people are wicked or corrupt because they are made to suffer. I believe the people of the world will yet find out there is such a thing as suffering for righteousness sake. I believe the Savior spoke the truth when He said: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you." It matters not that our accusers, those who find fault with our religious belief and principles, are the fashionable, the educated and cultured of the world; Jesus Christ was accused by such. He was brought to judgment by law, and His accusers were the high and grand among men, Scribes and Pharisees, who offered long prayers in public places, to be heard of men, who were careful in the observance of outward forms and ceremonies, "righteous" men! men who were in such condition that they could not cast the first stone at the woman taken in adultery, but who were grieved in spirit because Jesus went about "uttering blasphemy" by saying he was the Son of God. Those were the influences, the kind of witnesses, and testimony that were brought to bear against Jesus of Nazareth, which brought about His conviction, and death of ignominy upon the cross. The lawyers of today tell us that His death was a judicial murder; so we see, my brethren and sisters, it is possible for the law to be wrong. It is sometimes possible for a few people to be in the right and the rest of mankind in the wrong. It is possible for people to have to submit to an erroneous human law.

The Saints of God are required to prove themselves, by retaining the testimony of Jesus Christ in the face of persecutions and affliction. We have been charged with being an immoral people. We frequently meet this in our labors in the missionary field; but if intelligent individuals will consider the history of this people they will find a refutation of the charge in the lives of the Latter-day Saints. Surely those

were not immoral people who put their wives and children into covered wagons crossed fifteen hundred miles of unexplored country, exposed to dangers and hardships incident to the settling of a new and wild country, and to savage beasts and savage human beings! It is not the practice of immoral people to pursue the arduous avocations and exhibit the self-sacrificing characteristics our people have. We know it is not the sin and wickedness of the world that our maligners are fighting. It is the Church and kingdom of God that is being assailed, and that, too, in a land of liberty, in the land of Washington, the land of Jefferson, the land of patriots, who fought, bled and died that they might hand down to us, their descendants in many instances, the priceless boon of religious liberty. We resent in our feelings this condition; the inconsistency of the position of many people of the world. We claim the right to enjoy religious liberty, and adhere to the declaration of the patriots that this land should, as intended, be a land where all might worship God according to the dictates of their conscience, as long as they do not infringe upon the rights or liberties of their fellowmen. I am at the defiance of the world to prove that the Latter-day Saints have ever infringed upon the rights of others. They have been persecuted and trodden upon for their religion's sake, but they are willing that other people shall enjoy their convictions in this regard. We will try to treat all mankind as brothers and sisters. We will treat them as fellow-citizens until they prove themselves unworthy. But we do not propose to shake hands with the devil, so to speak, to show how liberal and generous we are. We have nothing to do with him nor his ways, for he fell and was cast out, with other rebellious spirits, and he became the devil. He and his host of unembodied spirits, if they could have had their way, would have compelled men to follow their course, and do as they directed, but that was not according to the plan of our Father in heaven. He designed that we should all enjoy religious lib-

erty, and be free moral agents unto ourselves; and it is because we insist upon this principle, and this rule, that we have, in a measure, become obnoxious in the sight of our fellow-men. The devil is not dead, by any means, nor his hosts, but he is "continually going up and down in the earth seeking whom he may devour," as the Scriptures say, putting it into the hearts of one class to persecute another class of people, and trying to draw men from virtue to vice and to bring them down to death. It is necessary for us to be true to our covenants, and to teach the world what "Mormonism" really is, that it is the Gospel of Jesus Christ, restored to the earth in the day and time in which we live.

We have every reason, my brethren and sisters, to feel encouraged in the work in which we are engaged. The word of our Father in heaven has been declared that this Church, which is the embryo of the kingdom that will come and govern during the millennium, shall not be overthrown or given to another people. We do not need to look forward with such uncertainty as the early Saints, who were taught by the Apostles that an apostasy would take place. It is different in our time, for we have the assurance, through the prophets of God, that this work shall not be overthrown, whether we, as individuals, fall or not, the work of God will continue. Now, I pray that the blessings of the Lord will continue with us during the meetings of our conference and that we may go away much refreshed and strengthened. May God add His blessing; I ask it in the name of Jesus. Amen.

ELDER JOSEPH E. ROBINSON,

(President of California mission.)

For the few moments I shall stand before you, my brethren and sisters, I sincerely desire your prayers of faith, for one of the hardest things in my experience has been to speak to the Saints of God. I am not afraid of the people of the world, because we have a message to bear to them. We can tell them of the revealed Gospel, that God has set

His hand to reclaim His chosen people from the four corners of the earth, that His kingdom has been set up in these the last days, never more to be thrown down or given to another people. We can tell them of the gifts, of the officers and of the ordinances of the Church. We can tell them that God has again revealed Himself to men in the flesh, and that He has sent His angels with messages of great joy for the salvation of the souls of men. This is new and strange to them, but to the Saints of God, who have grown familiar with these teachings, it seems that it is like "carrying coal to Newcastle" for me to speak to you upon these things. I know that the Gospel is true. I feel in every fibre of my being that Jesus is the Christ. I know that Joseph Smith was His prophet, and was the agent in the hands of God in establishing His work in the last days, never more to be thrown down or given to another people, although we may fall individually, as my brother has said.

I rejoice in mingling with my brothers and sisters. There is nothing dearer to the heart of the missionary, it seems to me, than to come to Zion and commune with the Saints, and hear the testimonies and receive the instructions of those who are called to preside, those men who are the living oracles of God upon the earth. My heart was lifted up in praise, and my courage was strengthened in the testimonies borne this morning by the First Presidency of this Church, in the message of peace and good will unto all men, which should characterize the efforts of every Latter-day Saint, and particularly the missionary. Like Isaiah of old I felt to say:

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"

"Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion."

We live in that day and age, my brothers and sisters. The Lord has

gathered His children from the east and from the west, from the north and from the south, even every one that is called by His name, and has brought them and established them, as foreseen of old, in the tops of the mountains, where the house of God has been erected, that the fulfillment of the promise made of old, that the hearts of the children should be turned to the fathers and the hearts of the fathers to the children, might be realized; that this Gospel should come in its fulness, and that a full fruition of all the promises of the ancient prophets might be realized in this generation and link the dead past with the present, reach out into the future and make the children of God one in the knowledge of the Gospel, enjoying its fruits and realizing its promises.

These men who have been called to preside are the oracles that keep us in the straight and narrow way. If it were not for them it would not be long before we would be in the same condition as the people of the world: we would forget the plan of salvation; we would change the ordinances and transgress the law; we would be left in darkness; we would be leaders of the blind. When men tell us that the Scriptures are complete and contain all that is necessary for salvation, I would ask: Why, then, do men in this day—men who profess to be scribes and scholars, who have been tutored in the seminaries of the land to be teachers of the word of God to the people—why do they differ as to the rendition of those Scriptures? Why will some tell us that belief alone in the Lord Jesus Christ is sufficient to save us, and others just as well educated, just as well housed as to their places of worship, just as popular among the people and with a following just as large, will say it is necessary that men should be baptized? Then, again those who agree upon the necessity of baptism differ as to how it should be performed, whether it should be by sprinkling, by pouring or by immersion, and others will say: We welcome you into our faith and will ad-

minister this ordinance in any form you desire it. If the canon of Scriptures is full, and it is not necessary to have other teachings along this line, to make things plain nor to have living oracles, why this disparity in the teachings of the scribes and scholars, and those who, like the Jewish scholars of old, have been instructed in colleges of learning, and yet differ as to these things? Who will tell us definitely from the Scriptures, and settle the controversy, as to who can perform marriages and how it should be done? For whatever the Lord God doeth, we are told, is forever. Who among the Christian ministers will dare to perform a marriage for time and all eternity? and yet God gave, by the hands of His prophets, wives unto His servants, and it was forever. Tell us who should partake of the sacrament, whether it should be the Priest alone, the close communicant, or all the people. Tell us upon what day we should worship; should it be upon the Sabbath of the Jew (Saturday), or Sunday, the day of the Lord, as observed by the Christian churches? Tell us, if the canon of scripture is full, who has the authority to minister in the rites of baptism, of which we have been speaking, whether it should be the Deacon, or the Priest, or the Elder. It is not necessary, regarding these ordinances and rituals of the Gospel, that God should reveal the way, and make it clear to His people how these things should be done? These men in the world, who would teach us, have the Bible, and many of them have studied it closely, and are converted largely to its teachings, and yet there is all this diversity of opinion regarding these things.

Recently I was at the Stanford University, and upon the bulletin board there I read a proposition like this, which was to be debated upon: "Resolved that a new religion, for all men and for all time, should be established for the human race." Down in the city of Los Angeles I observed a new structure going up, bearing the name of "The Church of the New Christian Re-

ligion." I thought to myself that the people of the earth, those outside of our own Church, feel the necessity of living oracles, else why debate this question? else why establish a church called the new Christian religion? If the principles that were set forth by Christ and His Apostles were maintained in their purity, and completeness, there would be no need to establish such a church, nor to debate such a question; for the Gospel of the Lord Jesus Christ is the power of God unto salvation. It does not deal with the past alone, nor with the uncertain future, but with the living issues of to-day. Within it is that agency that will uplift and save humanity in every land and clime, if they will but heed its teachings. There is nothing that the heart of man can conceive of, that is desirable and good, that is not included in the Gospel. There has been no system of ethics evolved that parallels the teachings of the Lord Jesus Christ, as contained in the fulness of the Gospel. Despite the scattered truths that were revealed by Christ, and the great men of the earth since His days, those who have spent years in writing ethical truths have never been able to eclipse the old pagan fathers of Greece, who knew not the Lord Jesus Christ, nor His teachings, and they have never evolved a better scheme for the evolution of mankind, to bring them to a plane of perfection. It takes the Gospel of the Lord Jesus Christ to do this thing; but the people of God are in the minority, as they have ever been since the earth was organized, apparently, for no sooner did Adam and Eve commence to beget sons and daughters than there were those who strove against the righteous and the righteousness of the law. Although God had instructed Adam not only in His word and in the plan of life and salvation, as we can see from the scriptures, but also in the art of agriculture, how to prune and dress the vine, how to clothe their own bodies, and how to live, yet, notwithstanding this, Adam's sons re-

belled against the truth, and one of them put to death righteous Abel. Even in the time of Noah, despite the fact that there were many great men, such as Jared, Lamech, Cainan, Methuselah and Enoch, who heard the testimony of father Adam—and one of them, Enoch, had walked with God for 320 years—yet the majority of the people in that day turned a deaf ear to the word of God. Noah labored with them upwards of 120 years to convert them to the testimony of their fathers. Many of them, doubtless, had a knowledge of the Lord, and knew that He had appeared and talked with men, and yet how few received his testimony. Well, after this time, we find that even Abraham had to flee from his father's household, and from the idols his father worshiped, and go into a strange land and among a strange people to receive the Priesthood of the fathers—which, by right, belonged to him—that he, too, might worship the Lord God, according to the dictates of his conscience, free and untrammelled from the superstitions and unjust laws of his father's household. It was not the majority even, that believed after the miraculous manifestations of the Lord in Egypt. Although He brought His people from that land and overturned, one by one, the gods of the Egyptians, what a short time it was after Moses was removed from them that they forgot God, and returned to the worship of the Egyptian god, Ammon, symbolized by the calf made by Aaron and his brother, and, as a result, the wrath of God prevented all, save two, from going in to the promised land. Take the history of the prophets later: They were subjected to insults and injuries, and many of them were put to death by the people who said we have no need of prophets, we have Moses for our prophet and have no need of thee. This history was repeated in the days of the Savior who called the people to account because they embellished the sepulchers of the prophets, but stoned to death the living prophets. It was the Savior who said to the people of His own country who were offended at him: "A prophet

is not without honor, save in his own country, and in his own house." He was put to death, and His Apostles, save one, were all put to death because of the testimony they bore, and that, too, largely by those who were looked upon as the wise of the earth, students and scholars of the law. In this day and generation, while history has repeated itself, by us being in the minority and our prophet and his brother and many of the Saints being put to death for the testimony of Jesus, the promise is made unto us that in this day the Gospel will continue, as you heard by the mouth of the Prophet of God this morning, until every knee shall bow and every tongue confess that Jesus is the Christ, when there shall be none to hurt or make afraid in all God's holy mountain. I say, may God hasten the day, and may He help us so to live, my brethren and sisters, that people abroad may sense the fact that our desires are to uplift humanity, that "Mormonism" has revealed unto us that plan, that system, that scheme that will save mankind, being the truth which makes men free.

I remember one of my experiences upon a railroad train, in speaking to a well traveled lady, a scholar, too, upon some of the ethics of the day. She had been reading from Browning's "Rabbi Ben Ezra," or "The Story of Life," on the opportunities of men. She dwelt largely upon its beauties and the possibilities which it held out to men to become Godlike. Without telling her who I was, I elaborated upon and explained to her the belief of the Latter-day Saints regarding the opportunities and talents that God has endowed us with, telling her that inherent within us are the attributes of Deity, and that we only lack the time and opportunity to develop these things to become like the Father. As I dwelt upon this subject at some length, she became greatly enthused, and, having learned my name, she said: "O, Mr. Robinson, I think a man who entertains such philosophy as you do must be able to reach out into the infinite, and clasp hands with the Creator, and be lifted away

from the things of this mundane sphere; that there is nothing mean or low that a man who has such grand ideals could stoop to do." She talked in this way and looked at me rather curiously, and at last I asked her if she would not like to know what school of philosophy I belonged to. She said she would, and I told her that I was an Elder of the Church of Jesus Christ of Latter-day Saints, commonly called "Mormons." She exclaimed, "O, horror! horror! I would not have sat there if I had known that." After a while, when she had to get off the train, having considerable baggage, I proffered my assistance, and she accepted it, but I told her that before I would help her off I would like to ask her a question or two. "Why is it that when I told you of the philosophy of the evolution of man along the lines of right, and all that is good and legitimate, that you praised it as the grandest philosophy you ever heard of, and said it was soul-satisfying and elevating, and that it lifted men above the mundane things of this sphere, and then when I told you that this was the philosophy of the 'Mormon' people you turned away from me in disgust and derision?" "Well," she said, "Mr. Robinson, it is such a horrid name; why can't you call yourselves something else?" I rejoice in the name we bear, my brethren and sisters, that of the Church of Jesus Christ of Latter-day Saints. Have you ever thought of the fact that, out of the hundreds of churches and isms in the world, ours is the only one that bears the name of the Lord Jesus Christ, and that even nineteen hundred years after the Savior's time upon the earth? Of all the churches I have heard of, and we have a great many in California, the one that came the nearest to that name was an independent church on Broadway, in Los Angeles, called "the Independent Church of Christ"—not the Church of Jesus Christ.

I rejoice in the Gospel and in the opportunities that it holds out to us, and in the assurance it gives me that we shall live, as spoken of by Brother

Pratt this afternoon, and be clothed upon with eternal youth and everlasting life, associate with our loved ones, and answer the full end of our creation; that all of the grand ideals, all of the hopes and ambitions that are God-like in this life shall be met with a full complement, and be realized to the fullest extent in the life to come, and we shall rule and reign forever with Jesus Christ, our Lord.

God bless you, my brethren and sisters, and help us to realize these things, is my prayer, in the name of Jesus. Amen.

The choir then sang, "Count Your Many Blessings."

#### ELDER J. GOLDEN KIMBALL.

I am ready to confess that I am keyed up to a pretty high tension, and the only thing I am afraid of is that I will say just what I think, which would be unwise, no doubt.

I feel a good deal, or at least I imagine I do, like a man does when held up by a burglar and he is looking into the muzzle of a six-shooter. I would quietly and willingly hold my hands up, but during the time would think very profoundly of what I would do if given my liberty. We are in a similar position today, but all the men in the United States cannot prevent a man from thinking. There are not Apostles enough in the Church to prevent us from thinking, and they are not disposed to do so; but some people fancy because we have the Presidency and Apostles of the Church they will do the thinking for us. There are men and women so mentally lazy that they hardly think for themselves. To think calls for effort, which makes some men tired and wearies their souls. Now, brethren and sisters, we are surrounded with such conditions that it requires not only thought, but the guidance of the Holy Spirit. Latter-day Saints, you must think for yourselves. No man or woman can remain in this Church on borrowed light. I am a strong believer in the following statement made by my father in the House of the Lord in 1856

"We think we are secure in the chambers of the everlasting hills, but the time will come when we will be so mixed up that it will be difficult to tell the face of a Saint from the face of an enemy to the people of God. Then, brethren, look out for the great sieve, for there will be a great sifting time, and many will fall; for I say unto you there is a test, a test, a TEST coming, and who will be able to stand?"

I think we are able to decide these matters for ourselves, through the grace and favor of the Lord. We ought to know where we stand. There are a multitude of thoughts springing up into the minds of the people regarding our present condition, and as for myself, I believe if we, as Latter-day Saints, those of us who have a testimony, will testify that Jesus is the Christ and Joseph Smith is a Prophet of God, it will bring us all the trouble we can stand. At least, that has been my experience. Our special mission and calling is to see to it that all peoples and nations hear the glad tidings of great joy. Personally, I have no feelings against the Gentiles and those who are not of our faith, and I can say it honestly, thanking the Lord that I am broad minded enough to carry the olive branch in my hand and preach the Gospel of peace to the nations of the earth; but when it comes to apostates and our own people lifting up their voices against us, I tell you there is not influence enough to restrain me from rebuking them. I am not willing to fold my hands and stand silently by and hear apostates abuse our leaders and people. Why? Because they know better. They have been taught, nurtured and warmed at our hearths, and they know they falsify the truth. I will say to the Latter-day Saints, I have no use for a traitor, unless he will speedily repent of that great sin. I do not believe the Lord will give to a traitor salvation, unless he repents. The people of these United States have no use for a traitor. The Masons have no earthly use for them, neither have the Methodists, Baptists, or any other Christian people, and I join them in the cry against traitors and those that love and make lies.

I will now read to you a few words from the sayings of the Prophet of the Lord, at a meeting held in Nauvoo, Illinois, July 2nd, 1839, with the Twelve Apostles and some of the Seventies who were about to go on their missions to Europe.

"O ye Twelve!" said Joseph, "and all Saints! Profit by this important key—that in all your trials, troubles, temptations, afflictions, bonds, imprisonments, and death, see to it, that you do not betray heaven; that you do not betray Jesus Christ; that you do not betray the brethren; that you do not betray the revelations of God, whether in the Bible, Book of Mormon, or Doctrine & Covenants, or any other that ever was or ever will be given and revealed unto man in this world, or that which is to come. Yea, in all your kicking and floundering, see to it that ye do not this thing, lest innocent blood be found on your skirts, and you go down to hell. All other sins are not to be compared to sinning against the Holy Ghost, and proving a traitor to thy brethren."

I pray God to bless you, my brothers and sisters. I wish there was more time for us to speak to the people. I say to you, as a servant of the Lord and as a watchman upon the towers, it is high time that we were looking up. I tell you, if there is anything on earth that we need in the Church, in this day in which we live, it is not money or temporal power, it is a spiritual uplifting, and it must take place in Zion, or else there will be a falling away.

Now, brothers and sisters, in your comments and conversations and in expressing your views, see to it that you do not express yourselves thoughtlessly before the rising generation; don't pass your opinion too quickly, and by doing so cause the young people to fall away from the Church, for they have not received the testimonies that you have. You have a great mission to perform at home. See to it that you do not "lift up the heel against the Lord's anointed," crying out that they have transgressed, for the Lord

says, "those who cry transgression, do it because they are the servants of sin, and are the children of disobedience themselves."

May the Lord bless, direct and prosper this people, I ask it in the name of Jesus. Amen.

ELDER DAVID H. CANNON,  
(President of St. George Temple).

I have rejoiced in listening to the testimonies of the brethren who have preceded me this afternoon, and in the words of counsel and admonition we received from the Prophet of the Lord and His counselors, in the meeting of the conference held this morning. I desire that, during the few moments I shall occupy, my utterances may be under the guidance of the Spirit of God, because this is His work with which we have become identified.

I was very pleased with the remarks of President Kimball, in regard to being true to the Gospel, and to the obligations we have assumed in connection with this great latter-day work. I remember meeting a man who had been diligent during his early experience in the Church, who had been valiant in testimony regarding the principles of the Gospel that God had revealed for the redemption of His people. This man left the Church, after having been faithful to the Gospel for many years. I asked him how it was that he had lost the testimony. He said he could not say, that he was just as sincere after he denied the faith as he was at the time he was preaching the Gospel. I met him again, a few years afterwards, when he was reunited with the Church, and I asked him how he accounted for these changes. He told me that the cause of his apostasy was made known by the revelations of the Lord to him, and that it was because he had grieved the Spirit of the Lord by talking against his brethren, men who were appointed to preside over him. He told me that President Young had inaugurated co-operation in temporal affairs, and that it came in contact with his own pre-conceived ideas; that he murmured against President Young, and also against others of the servants of God,

and the Spirit of God became grieved and by degrees withdrew from him, and he was left to himself. As he fell into darkness he neglected his duties, neglected to say his prayers and to live according to the requirements of the Gospel, until his mind became blank, the light that had shone within him before ceased, and he was an apostate. Subsequently the Lord touched his understanding, and caused him to realize his position; he then began to see if he could not regain the light by humbling himself before the Lord and manifesting exceeding humility. By degrees the Spirit returned to him, and the light in its glory, and the beauties of the Gospel, dawned upon his mind, and he again became faithful and diligent, and continued so until the time of his death. Now, the light of the sun, when it illuminates the world, does not come suddenly, for we, with our natural eyes, would not be able to endure it. If you will arise early in the morning you will, probably, see the morning star preceding the daylight, then a glimmer of sunrise in the east, and, as time advances, the earth becomes bathed in an effulgence of light, and, by its coming gradually, we are able to endure it. Just so with the Gospel. The principles God has revealed for the redemption of His people do not manifest themselves to the people suddenly, but the man who conforms to the first principles, having faith in the Lord Jesus, repenting of his sins, going down into the water, and being baptized for the remission of his sins, receives the Holy Ghost, which will lead him into all truth. As he obeys the laws of the Gospel, and conforms to its sacred requirements, his understanding of the Gospel broadens; but when he ceases to do right the light of truth begins to wane within him. As long as he proves faithful and diligent in the observance of the laws of God has revealed, that light continues to grow within him, and the Gospel satisfies his heart's desire in the shape of religion; but when he becomes derelict in his duties, and begins to neglect his prayers, and speak evil of the

servants of God, criticising those who bear the Holy Priesthood who preside over him, then the light begins to wane again, and the Spirit of God withdraws until he is left entirely to himself.

This work, my brethren and sisters, is the work of God. He has revealed it to bring mankind back into His presence. By strict obedience to its requirements we will have joy in our life and labors; when we neglect to conform to its teachings, the reverse will be the result. May God enable us to comprehend properly the principles He has revealed, and to live by every word that proceedeth from His mouth, is my desire, through Jesus Christ, our Redeemer. Amen.

#### ELDER JOSEPH W. McMURRIN.

I have very greatly rejoiced my brethren and sisters, in listening to the good words that have been spoken to us by our brethren this afternoon; I also rejoiced in listening to the testimonies and counsel that were imparted to us by the Presidency of the Church in the opening session of our conference. I have no doubt but what there was a feeling of joy and satisfaction in the hearts of all the Saints who were assembled together, in listening to the words that were spoken by President Smith and by his associates in the Presidency. We ought to be able, through the training we have received in the Gospel of Jesus Christ, to know the voice of the good shepherd and to follow him, and not be carried away by strange voices or by strange doctrines, by the ideas that are presented to us, from time to time, by those who are not of us. I think we must all have felt that we were listening to the voice of the good shepherd, that the inspiration of the Almighty actuated the brethren who stand at the head of the Church in the counsels that they imparted to us in our morning's session of the conference. We have within our own souls the understanding and knowledge that we are engaged in the work of our Father, a work that has been revealed from the heavens for the salvation of the human race, a work that has been spoken of by the mouths of all the holy prophets since

the beginning of time, a work that was engaged in by the Redeemer of men when He dwelt for a little season in the flesh.

Every man who bears a testimony, understandingly and truthfully, of the Gospel of Jesus Christ, knows that the knowledge he is in possession of has come to him by the inspiration of the Holy Ghost, that it has been given by the revelations of the Father, and that he is not dependent upon man for a continuation of that knowledge. We depend, my brethren and sisters, upon the continuation of a knowledge of the Gospel, that we are in possession of, through keeping the commandments of God. Through keeping these commandments we can also depend upon the fulfilment of the promises made pertaining to the future. If we are to have a realization of the glorious things spoken of today it will be through attending to the duties and responsibilities that rest upon us as members of the Church of Jesus Christ of Latter-day Saints. We must live in the present and attend to our duties as they are made known to us, if we are to have the approval of our Father in Heaven, and if we desire to make our calling and election sure. God has pointed out the way whereby we can make our calling and election sure.

Those who are not of us seem to think, sometimes, that it is a dreadful doctrine to teach that we should honor the Priesthood, as spoken of by some of the brethren today, that we should be careful not to lift up our voices in criticism of the authority of God, and that there is danger in pursuing a course of this character. It seems to me, my brethren and sisters, that we ought easily to understand that, if God Almighty has spoken from the heavens, and has clothed men with His authority, and commanded them to magnify that authority in the midst of the peoples of the earth, He will expect the peoples of the earth to recognize and honor that authority, and especially require this of His Saints, who have a knowledge of the truth. That is a part of the responsibility that has come to us through the Gospel. While we do not believe we should

worship men, or that there is anything in the Gospel that requires any man or woman to give undue or improper reverence to any man, we do believe the Gospel requires that every soul shall recognize the authority God has established, and that they shall follow that authority. That has always been the case in every age of the world. Whenever God has had His authority upon the earth he has demanded this of the people; and He has abundantly blessed those who have hearkened to His counsel, and who have been true to His representatives.

My brethren and sisters, let us take warning from the words that have been spoken. We should remember that the mission of the Church of Jesus Christ of Latter-day Saints is and always has been, "Peace on earth and good will to man," as stated by one of the First Presidency this morning. It is the mission of this great people—not the few men who are abroad in the world preaching the Gospel, nor just the few men who compose the Council of the Twelve, nor any other organization of the Priesthood alone—it is the mission of the entire people that their lives, their conversations and example shall declare to all the world we love peace. We have received the message of truth, and it is our mission to bear record to the divine will of our Father in heaven and preach the Gospel, that men may be saved. Our Father revealed in the very beginning of this work, as men became anxious to know the will of God concerning themselves, that the most important thing men could do was to cry repentance to the people, to teach the doctrines of the Gospel, and that if they labored through their entire lives and saved but one soul, great should be their reward and their joy in the kingdom of our Father. We need to save souls at home; we need to be doing things, to be laboring diligently, that our skirts may be clear, and that we may be justified. It is written in the revelations that we are not to wait to be commanded in all things. Sometimes we appear to think that the Bishop, or some other authority, should

designate labor for us, and that we are not to do anything unless we are instructed or appointed to do it. God has said: It is given to man, by his own agency, to seek to bring to pass much righteousness, of his own volition and of his own will, without commandment from any source; and he that waiteth to be commanded in all things is a slothful and an unwise steward.

Now, we need to be doing the things that have been suggested to us today, and the things that will be suggested in the counsels that may be imparted to us in other meetings. By doing so we shall be firmly established in the everlasting Gospel, and no experiences can ever come to us then that will wrest us from the foundation upon which we stand, if we stand upon the foundation of obedience to the things of God we will always see the light and rejoice therein. There will be no fear in our hearts; for the Spirit of the Lord will be with us, and the Spirit of the Lord casteth out all fear. God bless you, my brethren and sisters, and may power be given unto us to be true and faithful to our covenants, and to each other, and to our Father in heaven, is my prayer, through Jesus Christ. Amen.

The choir sang, "Love Everlasting," after which the benediction was pronounced by Elder Angus M. Cannon.

#### OPEN AIR MEETING.

An open air meeting was held on the Temple block Sunday afternoon, April 3, at 2 o'clock, Elder Geo. A. Smith, presiding. Singing, "High on the Mountain Top." Prayer was offered by Elder Rulon S. Wells. Singing, "Guide us O Thou Great Jehovah."

President Wm. T. Jack of the Cassia stake, was the first speaker. He referred to the restoration of the Gospel through the boy Prophet, Joseph Smith, and showed the necessity for authority to baptize and administer in the laws and ordinances thereof, such authority as was held by the Apostles and Saints of old and which was taken from the earth when they passed away. It was necessary to be restored to prepare the hearts of the people for the coming of

the Master. The speaker admonished the Saints to continue to live lives of purity that they might in very deed be the people of God and a light unto the nations.

Elder Benj. Goddard spoke upon the subject of baptism for the dead. He showed how unjust it would be to condemn and cast into perdition the millions who had not had an opportunity of hearing or believing the sacred Gospel of Jesus Christ. Said that beyond the grave the Gospel is being preached now, even as Christ himself went to the spirits in prison for this purpose. Baptism, he said, is an indispensable principle. How strange it would be for Christ to preach the necessity of baptism without providing a way in which His instructions and commands might be obeyed. Since baptism is an earthly ordinance it must be performed on earth, and as Christ has done a vicarious work for us, so may we work vicariously for others and thus become saviors on Mt. Zion. The speaker quoted scripture to prove his remarks, dwelling emphatically on the saying "Else what shall they do which are baptized for the dead? If the dead rise not at all why then are ye baptized for the dead?"

Elder Arnold H. Schulthess spoke of the wonderful and rapid growth of the Church, and how the Spirit of God and the spirit of sacrifice took hold of the people's hearts in foreign lands and led them to the land of Zion to establish an ensign of righteousness on the mountain tops. He closed by bearing a strong testimony to the truthfulness of the Gospel.

President James G. Duffin of the Southwestern States mission read from the Doctrine and Covenants a revelation concerning the Gospel, as revealed to Joseph Smith, being preached to all the world. He showed the great missionary work being done by the Saints and the sacrifice the "Mormon" people are making to proclaim to the world the blessed principles of life and liberty for which the Master was crucified, and for which Saints in former and latter days have been willing to live and die. Over 52 nations of the

earth have already been visited by the Elders, and the work will continue until all nations shall hear it, and until righteousness shall cover the earth as the waters cover the deep.

Elder Rulon S. Wells continued the theme of the rapid growth of the Church, citing instances where God's power has been manifest in the Church's development. He referred to the natural and strange desire among the Saints abroad to come to Zion when they receive the Spirit, notwithstanding the opposition that might be brought to prevent them. He showed that the Spirit of God bears testimony to them that they are the people of God, as it did to the Apostle Paul, Peter and the other Apostles and Saints. He said the gates of hell had not prevailed against the Gospel when the Master was nailed upon the cross, but that was the greatest victory the Church had ever known. The work of redemption defied the gates of hell and lifted men to their Redeemer.

President Ben E. Rich of the Southern States mission read the hymn, "Oh My Father," and commented upon the same. He proved by Scripture that our spirits had a pre-existence. Christ was the Lamb slain before the foundation of the world, to be wounded for our transgressions and bruised for our iniquities, that by His stripes we may be healed. Jeremiah was chosen and ordained a Prophet of God. Job was one of the sons of God who shouted when the morning stars sang together and the sons of God shouted for joy. We were sent here as to a school to prepare us for the higher grade we may enter in the land of eternal progression.

There is a secret something that whispers to us we are but strangers here, that dust we are and to dust we shall return; but "the spirit shall go back to God who gave it." There is a force in the words of the faithful Elders abroad which strikes conviction to the hearts of many.

Elder George A. Smith closed by bearing a faithful testimony. Singing, "Oh ye mountains high" by the congregation and benediction by Elder B. Clegg.

## SECOND DAY.

Monday, April 4, 10 a. m.

The choir and congregation sang the hymn which begins:

"Praise to the man who communed  
with Jehovah,  
Jesus anointed that Prophet and  
Seer."

Opening prayer by Bishop William B. Preston.

Singing by the choir:

"Ye simple souls who stray  
Far from the path of peace,  
That lonely, unfrequented way  
To life and happiness."

ELDER A. O. WOODRUFF.

The *faith'ul* are valiant in the testimony of Jesus—  
The doubtful are fearfu in times of danger—  
Power to resist temptation—The kingdom of God can be seen on y by the obedient.

My dear brothers and sisters, I hope that through the blessings of the Lord I may be able to make you hear, and be guided by the Spirit of our Heavenly Father in my utterances. I desire to say only those things that the Lord would have me to say. I feel very thankful to the Lord for a testimony of the divinity of this work, for a knowledge that God lives, that Jesus is the Christ, the Redeemer of the world, and that Joseph Smith was divinely commissioned of our Heavenly Father to establish this work, which has attracted the attention and the interest, either for or against it, of so many people. If it were not that God is at the helm, and directing this work, it had as well been abandoned many years ago; but the great assurance which has possessed this people in every hour of trouble, has been that God would deliver them and lead them out of every difficulty, stronger in faith and in numbers than before. That has been the history of our people. Had it not been for this testimony, that the Lord Himself is the author of this work, the conditions which have arisen in the past would have caused the people's

hope to sink within them, and the outlook would have been very forbidding.

From time to time we may expect trouble and difficulty, because the Lord has decreed that He would have a tried people; that he would purify the gold in the fire, but that none of the gold should be lost. The dross would be consumed, and the gold should still remain. Such has been the past experience of this latter-day work, which has grown so marvelously under the persecution and the trouble which has beset it, ever since it was started by the Lord thrugh the Prophet Joseph Smith. The Latter-day Saints, as a rule, are not easily shaken by conditions, however trying they may be. The experience of the past has shown us that the few men who have fallen by the wayside, because they were filled with fear when trouble arose, have signally failed in their efforts to lead others from the Church. The majority of the people of God today are not easily moved nor frightened; their hearts do not sink within them when clouds appear upon our horizon. I believe it is pleasing in the sight of the Lord when His people have sufficient faith not to be easily moved, so that when any difficulties arise, or whenever they are beset by the enemies of righteousness, they do not feel that the whole work is going to pieces, and that the Church can no longer make the remarkable progress it has made up to the present time. Our past history should be a strength unto us, and a hope for the future. It should stimulate our faith in God. Indeed, in the minds of those who have a testimony of the truth, there is no doubt whatever in regard to the outcome of this work. They know it will triumph over all its adversaries, no matter how powerful they may be. Whatever agencies are organized to oppose the work, they know

that God is all-powerful, and that He rules the destinies of men and nations, and He will bring His work to victory in the end. So the Latter-day Saints who are doing their duty are not easily moved. On the other hand, whenever anything has arisen in the shape of opposition, and whenever the clouds have been dark and threatening, those who were weak, because they were not doing their duty and keeping the commandments of the Lord, have always been the ones who thought the work was going to pieces, and that "the bottom was falling out of Mormonism." Whenever members of the Church have such feelings within them it is an evidence of their own weakness, and of the fact that they are not keeping the commandments of God, because of which they have not the assurance regarding the final victory of this work that a faithful man possesses. We expect there will be opposition, but at the same time we confidently expect that God, in the future as in the past, will deliver us if we will only do our duty. We never intend to so shape our faith and belief that it will please the adversary, or the world. The present chaotic condition of Christendom, with its jarring, differing sects, presents a practical illustration of what the Gospel would be if it were cut and pruned to suit the wishes of the enemy of all righteousness. This Gospel tree which was planted in the meridian of time by Jesus Himself and which was nurtured by Him and His followers, was shorn of many of its limbs and branches to suit the wishes of the ungodly, until its symmetry was lost. The Priesthood was taken to God, while those who were devout in maintaining the pure principles which God had revealed were put to death in various ways, because they would not recant, and deny the testimony which God the Eternal Father had given to them. These faithful souls contended that man must fear God rather than man, that he must meet his obligations to God, and in so doing he could not help but be a good citizen of the state. Those who keep the commandments of God are certain

to become a benefit to any community in which they live. Most people shiver at the thought of trouble, especially if it come to them individually. They may feel all right if it comes to some one else, but when it strikes home those who are inclined to be weak and doubtful in regard to this work become very fearful. For their part they do not want any persecution. All they desire is a smooth road, a pathway strewn with roses, where there are no obstacles to meet. But we claim that this work is divine, and if we expect to receive the reward of obedience thereto we may expect to labor hard for it. If we gain the great reward, we shall not be able to shun the fight, but will have to be valiant for the testimony of Jesus, upholding righteousness, doing our duty to God and to our fellow men in every respect. When I see men, as I do sometimes, who are filled with fear every time there is prospect of trouble, I always think of the Apostles in the meridian of time. I think of how they, rather than deny the testimony of Jesus Christ, were willing to submit to the most ignominious death for the testimony which God had given them.

The pride of the Latter-day Saints in regard to this work is that it is true, revealed from God to man, and that, unlike the various man-made organizations there has been no necessity to call a convention for the revision of its creed, to suit the will and wishes of mankind. This fact has been one of the main features which has stimulated the Saints through all the troubles and trials which have come to them, and one of the things they have cherished most. As Latter-day Saints we have great reason to rejoice in the goodness of the Lord. He has never forsaken us; and while I do not think that we ought to tempt Providence, or do unwise things that would bring trouble upon us, I have no fear in regard to the outcome of this work, if every man in the Church does his duty to God and to his fellow man. The fear is, if we have any in regard to our

selves individually, can we keep the faith? Can we trust in God in times of trouble and adversity as well as in times of peace? For my part, I rejoice that the Lord is still at the helm. I oftentimes think of the experience of the Savior, after He had fasted forty days and forty nights, and was then tempted of the devil. He was shown the kingdoms of this world, and was promised dominion over all of them if He would but fall down and worship Satan. What was the answer of Jesus? "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." Then He was taken upon a pinnacle of the temple and told by Satan to cast himself down; "for it is written, He shall give His angels charge concerning Thee: and in their hands they shall bear Thee up, lest at any time thou dash thy foot against a stone." The Savior answered him, "It is written again, thou shalt not tempt the Lord thy God." Now, I feel that, as Latter-day Saints, we have no right to, figuratively, cast ourselves from the pinnacle of the temple. God expects us to use the wisdom He has given us and not to tempt Him. Then if trouble comes upon us, according to the will of God, we will be strong to meet it. It is not always those who appear anxious to get into a fight who are the bravest when the battle is on. More frequently those who are the most reluctant to enter the combat are the ones who show the best qualities under fire. As a people we have never had any desire for trouble. We only desire to serve God and keep His commandments, and then to leave the result with Him. By doing this we will be justified in the eyes of God as well as in the eyes of all good men. We never expect the wicked or the ungodly to be pleased with the plan of life and salvation which the Lord has revealed, but we do hope that the honest in heart will be able to see the kingdom of God as it has been established.

A friend of mine, a few days ago, in speaking of that passage which is so familiar to us all

relating the conversation of Christ with Nicodemus, brought to my mind a new phase of that part of it where the Savior says, "Except a man be born again he cannot see the kingdom of God." In other words, we cannot expect a man to see the kingdom of God unless he is born again. I had never thought of it particularly in this light before, but there appears to be some force in it. Notwithstanding the kingdom of God was established by the Redeemer Himself, His enemies could not see it because they had not been "born again." It was right among them, yet they were not able to perceive it. The same may be said in regard to the work which the Lord has established in this day. Notwithstanding the Church and kingdom of God is among the people, they see it not, they comprehend it not, because they have not been "born again." According to the words of the Savior, they cannot see the kingdom of God unless they are born again; consequently they do not recognize the fact that the Church of Christ is upon the earth, and the kingdom of God is here in embryo, because they will not receive the light which has come into the world, for they love the darkness of the world better than the light of the Lord. We believe, however, that every trouble and adversity which the Latter-day Saints are called to pass through will tend to call the attention of the honest in heart to the work of God, and will be the means of bringing salvation to hundreds and thousands. The very agencies which our enemies use to defeat this work will be overruled by God for the benefit of it. It must be very discouraging to the enemies of truth when they take a retrospective view of the history of the Latter-day Saints and see how the Lord in His kindness has turned, for the blessing and increase of the Latter-day Saints and the work of God, all their efforts against it. Everything they have done to defeat it has only tended to strengthen it. This is in accordance with the saying of the Lord, that man could do nothing against His work, but for it.

I love the work in which we are engaged. I have faith in it and in its final outcome. I believe in God the Eternal Father, and I know that we are able to approach Him. In His loving kindness He is mindful of us. We have access to Him, and He answers our prayers. I know that Jesus is the Christ, the Savior of the world, and that this is His work, and that it will come out triumphant. I thank God that I have faith in the leaders of this people. I have faith and confidence in Joseph F. Smith, the man who stands at the head of this Church; I know him to be inspired of God. The Lord is with him, and with the help of God I want to follow his leadership, observe his counsels, and do the will of the Father as it shall be expressed through him. God grant that the spirit ~of peace which the Gospel brings may pervade the homes of all the Latter-day Saints, that we may not be filled with fear at any time, except in regard to our own condition, and lest we may not be keeping the commandments of God. The only reason that we have for fear is that we are not living near enough to the Lord; but if we are doing His will we need not fear, for though all earth and hell should assail His work, yet will it prosper, because it has the stamp of divinity upon it. It is the work of God, not of man. This is my humble testimony, my brethren and sisters, and I rejoice in bearing it, in the name of Jesus Christ. Amen.

#### ELDER SEYMOUR B. YOUNG.

My beloved brethren and sisters, I desire very much that you will assist me by your faith and prayers, that in what I shall say I may be led and guided by the Spirit of the Lord. When I look upon this congregation of friends and brethren, my heart rejoices, and I am led to a renewal of my faith, and to greater confidence in the principles of the Gospel and the outcome of the work of the Lord. As the days and the years advance, the evidences of faith in the religion of Jesus Christ are manifested by your coming together in these general Conferences. When the first Con-

ference of the Church was held in the State of New York on the ninth day of June, 1830, I think there were only twenty-six members in the Church at that time. When the second Conference was held in September of that same year, there were thirty-five or thirty-six. Comparing that Conference with the one we are holding at the present time, there is certainly evidence that the Lord is in this work, not only in the increase of numbers, but in the living faith that is in the hearts of the Latter-day Saints today, prompting them to faithful labor and to united effort in pushing forward the work of the Lord.

Reference was made yesterday to the life of our Savior, and to the generally accepted idea that yesterday was the anniversary of the day on which He rose from the tomb. However, whether Easter Sunday is the proper day or not, we have no objection to it. The great underlying fact is that He rose from the dead, after having suffered crucifixion for the sins of the world, and that He was the Son of God. After He arose He ministered unto His disciples; but we are told there was one doubting Thomas, who would not believe though his fellow disciples assured him they had seen the risen Redeemer. Afterward, when the Apostles were all together in a room, with the doors shut, Jesus stood in their midst, and said, "Peace be unto you." Turning to Thomas, He said unto him, "Reach hither thy finger and behold my hands; and reach hither thy hand, and thrust into my side: and be not faithless, but believing."

We know today that in the ministry of our Lord and Savior there were but few who followed Him, as compared with the great mass of the people. His doctrine did not please the multitude. Very few received His word and believed that He was the Savior of the world, the promised Messiah, the expected King of the Jews. We note, too, that the persecution which came upon Him, His scourgings, His buffetings, and His final crucifixion, were not administered by the

heathen, nor by those who had no promise in regard to the coming of the Messiah. It was His own race, the house of Judah, from which He sprang, that inflicted upon Him these cruel tortures, and finally put Him to death upon the cross. So it seems to have been all along the line of true Christian endeavor and work. Wherever there has been the Spirit of truth, wherever there has been an effort to lead humanity into a better way, and to mark out a righteous newness of life, there has been intense opposition exhibited against it by the many. The truth has had but few followers, but it has had many opposers.

When the Prophet Joseph Smith was inspired by the Lord Almighty to establish this work in the earth, he gave to it the best efforts of his life. Every thought, every reflection of his soul, and the love of his whole heart, were enlisted in this great work. How great it was he possibly did not realize when the Lord first communicated to him; and even after the Church was organized and began to assume a condition of some importance in the world, even then, no doubt, he was not fully aware of the greatness of the structure he was instrumental in founding; but as revelation was given to him, precept upon precept, and line upon line, he became more and more filled with the Spirit of the Lord, and with enthusiasm in regard to the work; and as his enthusiasm grew, and as he became more and more endowed with power from on high, the efforts of those who opposed him were renewed and redoubled. We find that history repeated itself. The opposition did not come from the heathen, it did not come from nonbelievers in Christ, nor from unbelievers in ancient prophets and apostles. It came from men who said they believed in the mission of our Lord and Savior, Jesus Christ, and in the mission of His apostles, and that they believed He suffered death for the sins of the world, and rose again on the third day, thus becoming the first fruits them that slept, He having the key of the resurrection, with power to

unlock the tomb. So, as I say, we find history repeating itself. Opposition to this work has not come from those who did not believe in Christ, but it has come almost invariably from those who have professed to be followers of Christ, just as the opposition to the Savior came from those who professed to believe in His Father. Singular as it may appear, it is an everlasting truth that there is always opposition to the principles of life and salvation, and it seems as if the more men profess to be enlightened, and the greater their professions of faith, the greater is their opposition to those who introduce living, saving truths. The fiercest opposition to the Savior came from those who professed to be the most devout in their observance of the law of Moses, and who adhered most strictly to the forms and rituals of the law. And so opposition to the Gospel of Jesus Christ to this day has come from those who appeared the most devout.

Despite all this, we are moving along in the even tenor of our way, and making some progress. Testimonies are increasing in the midst of the Saints, and as our young people grow up to manhood and womanhood they are receiving the testimony of the Gospel, and are willing to go forth and devote their lives in proclaiming this Gospel. Our missionaries now have gone forth to the principal nations of Christendom, and are lifting up their voices fearlessly in proclamation of the truth. Yet we are not very popular that I know of in any land. Nevertheless, the Gospel is extending, Zion is growing, the Saints of God are spreading abroad, and today our testimonies are brighter than ever before. We have deep down in our hearts a stronger conviction of the truth. We know that God lives, and that Jesus Christ is our Savior, who died for the sins of the world, that we might live. When Easter Sunday comes, or when any other Sunday comes, it is the Lord's day and we reverence His high and holy name. We come together and worship Him. Thus to us every Sunday, in a sense, is

Easter Sunday, for we worship the Lord on that day, and not only on Sunday, but every day in the week. We do not put off the feeling of worship on the Monday, nor on any other day. If we feel as we should, we regard every day as the Lord's day, and we feel that we ought to serve Him and keep His commandments continuously, and not have a Sunday religion like a Sunday coat, to be laid aside as soon as the Sabbath day is passed. The religion of the Latter-day Saints is practical to a wonderful degree. Hence, we see that during the last four weeks, through the advice and counsel of the leaders of the Church, we have had four new Stakes of Zion organized. Every organization thus perfected will add strength to the work, and will give greater power to the brethren who preside and to the people over whom they preside. Moreover, it will add to the glory of God, because the Saints will live nearer to Him and keep His commandments better; for where the Saints are thoroughly admonished, and are in close touch with their leaders, the spirit of union, and the power to do good and to work righteousness, is greatly increased. So we rejoice whenever a new stake or a new ward is organized. And all this is in keeping with the progress of the work. We realize, my brethren and sisters, that we are not held in very high esteem by our friends of the different Christian faiths of the world; but this does not matter. We have our work to perform, and if we act well our part the Lord will see that His work will spread abroad in the earth, and that all the honest shall have the chance to hear the gospel. I rejoice today that we have leaders in our midst who know and understand the mind and will of the Lord, and who are willing to devote all their energies and their lives for the good of Israel. Under the inspiration of the Spirit of the Lord they prepare for these great Conferences, and they give us the word of the Lord, that we may be encouraged from time to time by meeting together and hearing their voices in no uncer-

tain sound proclaim the mind and will of the Lord. They point the way in which we should walk, and they admonish us to follow them as they follow Christ. We have confidence in our leaders today, and the Lord has given us inspiration to be able to say that we know this is His work, and in this we are determined to devote our lives and the best talent He has given us. That we may be faithful and true in keeping the commandments of the Lord is my prayer in the name of Jesus. Amen.

ELDER J. G. McQUARRIE,  
(President of Eastern States Mission.)

My brothers, sisters and friends, I wish I could express the blissful consciousness I feel thrilling and pulsating through my soul in being surrounded by thousands of my brothers and sisters. One can hardly realize this feeling unless he has been out separated from the love that one feels in Zion—cast upon the ocean, as it were, like a cork amidst the waves, a stranger in the community in which he sojourns, and after a few years to return to be surrounded by thousands of people whose faces are lit up by the same spirit, and to clasp the hands and feel the throb of that pulse which beats in harmony with his own. I am grateful unto God for the blessings of the Gospel and for this spirit which makes us kindred with those in heaven, and causes us to feel we are really and truly brothers and sisters.

I preside, act as a kind of bishop, over that portion of territory lying north of Virginia and east of Ohio. It includes about one-third of the population of the United States. There are a great many people there who have not yet learned I am their "bishop," and I expect it will be a long while before they find it out. When I was first asked to preside over that district I felt the responsibility, in that vast throng of God's children, to see that they were warned of the fact that the Gospel has been restored and that it is now being preached to the world as a witness. When I stood upon Brooklyn bridge,

one of the great thoroughfares of the city of New York, and watched the throngs of people passing (three hundred thousand every day), and when I realized that this was only one of many thoroughfares in that great city, and that city was only one of many in the district; and when I thought of the thousands of cultured, eloquent ministers in the district, it seemed impossible for a few western boys, many of whom, like myself, come from the sands, rocks, and the cactus fields of the south, to make ourselves heard, or known in that great mass of humanity. When we first hired halls no one entered them, and when we tried to get into their homes and experienced their exclusiveness, I again thought how impossible the task would be. Had I not known that this work was from above, I would have given up in discouragement. One had to possess a sublime faith in God, knowing that it was His work, and that he could make possible what He had called him to accomplish. With this faith we turned our faces to the task, carrying on the good work that had been started by those who preceded us. I feel today I can say we have at least accomplished one part of our task. I believe that every soul in the district has heard that the kingdom of God has been established, that God has spoken again from the heavens, that His servants are traveling as they did anciently, and that this Gospel is being preached as a witness unto the people. God has done His part. Among other things He has used the powerful agency of the press. The press with its ten thousand tongues has sent this Gospel into the homes of the rich and proud as well as the poor and humble. And this, not because of our ability, but as a result of our faithfulness. Scarcely a week passes but there is something in the papers concerning the work in which we are engaged. Portraits of the Elders, views of their homes, the places where we hold our meetings, and our articles of faith, are published so often that we cannot help but acknowledge that God is assisting us to accomplish His purpose. This strengthens our

faith, even as Nephi's faith was strengthened when he returned after accomplishing his mission, obtaining the plates of brass "that a nation should not dwindle in unbelief." I mention this to strengthen the faith of some who may feel unable to accomplish the task that God has assigned to them. While many things are said in opposition to us it is only bearing out the prophecy that the name of Joseph Smith should be known for good and for evil in all the nations of the earth. If you wanted to make your name known for good and evil in all the nations of the earth, how could you do it? Think of how few men have made their names known in all the earth, either for good or evil. The name of Jesus Christ has been eighteen hundred years reaching the limits, and yet today, nearly every one who has heard the name of Jesus Christ has also heard the name of Joseph Smith; and while they say many things that are evil concerning him there is generally something said that is good.

During the last year we have had greater success in our district than ever before. We have succeeded in establishing ourselves quite firmly. We hold Sunday schools and regular meetings in good halls and in good districts; and we have congregations in Boston, Brooklyn, New York, Philadelphia, Baltimore, Albany, and Alleghany. Reporters come to our meetings and interview the elders, and when they come in contact with them, and meet a pleasant congregation of representative people, they get a good impression of us, and this preaches the Gospel more effectually than we proclaim it. I remember when the greatest storm of abuse we ever experienced broke over us, when there was a very bitter feeling, reporters came to meet the elders and they remarked that we looked like college graduates, that we had that clear look in our countenances which indicated virtuous living. We cannot help but show in our faces the Spirit of God if we keep His commandments. When we assume to be representatives

of the Church and kingdom of God, when we go out of private life and assume public life, something more is expected of us. When our boys and girls are called from the various avocations of life, and go into public life as missionaries of the gospel, they themselves seem to realize this fact. They know they are expected to represent the character of Latter-day-Saints. They know that their mothers, fathers, and friends are praying for their success. They know they are expected to reflect credit upon the Church. They feel that, in a way, they are representatives of Jesus Christ, and that they should reflect His character in their lives and His principles in their teachings. I believe the Latter-day-Saints can be justly proud of their boys and girls, so far as their conduct in the mission field is concerned. When I have seen boys come into the mission field unsophisticated, perhaps uneducated, some who have never spoken in public places, some who never were called upon to defend their belief, but who possessed that living faith deep down in their hearts which, when the call for duty came, prompted them to respond to it, when I have seen this class of boys become in a very short time able defenders of the faith, and competent to meet any man in the world in support of the principles of the gospel, it has been to me a strong testimony of the truthfulness of the gospel of Jesus Christ. I have noticed, too, that members of the Church who are indifferent, and who visit us occasionally look with pride upon these Elders. If they should see an Elder with a cigar in his mouth, or entering a saloon, they would be indignant and say he should be recalled, they would assert he was not worthy to represent them, even though they did the same things themselves. Those who are neglectful in keeping the commandments themselves are often most severe in their censure of an Elder who makes a mistake. We have a right, my brethren and sisters, to expect this of our representatives. On the other hand, what has an Elder

the right to expect from you who live in Zion? We are pointing people to Zion, we are telling them that it is established in the tops of the mountains that God's house and God's people are here, and when those people come they expect to find Zion. We have a right to ask of every Latter-day Saint that he or she shall reflect the glory of the Gospel light, just as much as you have a right to expect it of your representatives in the world. Christ has a right to expect it from that "peculiar people," that "royal generation," that "holy priesthood," which Peter spoke of. When we name His name we should keep His commandments. When saints gather up to Zion and they see those who, perhaps, were once Elders among them going into saloons, or other men who bear the holy priesthood breaking the commandments of God, what is the effect? You shatter their faith. I know that the blood moves quicker about our hearts when we sing of these snow-capped mountains, these fertile valleys, and of the crystal streams flowing down from the mountains and running off into a shimmering sea. It is a beautiful picture, my brothers and sisters; but snow-capped mountains, beautiful valleys, crystal streams, and shimmering seas, do not make Zion. Zion is where the pure in heart dwell, and if we are going to live worthy of the light we have received we must be pure in heart. If we live up to the light and knowledge we have received and reflect it in our lives in these mountains, I know that the Gospel can and will revolutionize the world.

We feel encouraged in our missionary work, my brethren and sisters. Your sons in the mission field are doing a glorious work, and they are meeting successfully all the opposition that is brought to bear against them. They do not flinch from the storms that arise; they do not fear when threats are made. I hope that everyone who is here, will appreciate the power of the priesthood, knowing that this is God's work, and that none will feel to waver or falter. God bless you, my brothers

and sisters, and bless Zion, that she may grow and prosper, I ask it in the name of Jesus Christ. Amen.

#### ELDER RUDGER CLAWSON.

Unity in prayer—Need of prayer under all circumstances—The Lord's willingness to answer it—Operations of good and evil.

Brethren and sisters, I wish that each of you could stand here and look into the sea of faces that are before me, and then you would have something of the feeling which I have in standing before so large a congregation of Latter-day Saints. I esteem it as a very great privilege; at the same time I feel the responsibility of occupying the position of a teacher in the Church of Christ. I feel the need of your faith and prayers in my behalf, and of the Spirit of the Lord to enlighten my mind and to inspire my remarks, so that I shall be able to say something that will edify the Saints. I have been very much impressed with the spirit of the conference, with the large gatherings in this building yesterday, as well as at the meeting in the Assembly Hall, the meeting at the Bureau of Information, and in addition the large number of people who were walking to and fro on this block. Zion is growing. It is going to be a very difficult matter to accommodate the Latter-day Saints in these conference gatherings. Nevertheless, we shall have to do the best we can. We rejoice in the spirit of the work.

One thing that has impressed me very much during the conference is the character of our worship before the Lord. In the assemblies of the Latter-day Saints a very important feature is the calling upon the name of the Lord in prayer. The words that are offered up in the invocation from this pulpit mean a great deal to the people. We must not suppose that when an Elder of Israel is called upon to pray, the words which he utters belong to him, or that the prayer is altogether his prayer. I do not so consider it. The prayer which is offered up ascends to heaven in behalf of the entire congregation. This is indicated by the response which fol-

lows the prayer, when the people lift up their voices and say amen. That response makes the prayer general in its character and applicable to the whole Church. It is your prayer; it is the prayer of the Latter-day Saints. And when prayer is offered up in this manner I am simple enough to believe that it penetrates into the very heavens, and is heard by God our Father, and such prayers will surely be answered upon our heads.

It is astonishing the amount of scripture and revelation that has been given upon the subject of prayer, touching its importance, its far-reaching character, and its necessity to the children of men, especially to the children of God. I am reminded of a passage which occurs in a revelation given to Martin Harris in March, 1830. The Lord said unto him:

"And again, I command thee that thou shalt pray vocally as well as in thy heart; yea, before the world as well as in secret, in public as well as in private."

"Pray always, and I will pour out my Spirit upon you, and great shall be your blessing; yea, even more than if you should obtain treasures of earth and corruptibleness to the extent thereof."

How impressive are those few simple words in regard to prayer! How far-reaching! They enter into a man's life and comprehend his whole existence, at least from the years of his accountability until he passes into the grave. He must pray under all circumstances. Prayer is not reserved for the Sabbath day or for any particular occasion. It is not only to be used at the general conferences of the Church, but the spirit of prayer must be in our hearts unceasingly. We must pray in our families; we must pray in secret; we must pray in our hearts. The spirit of prayer must be with us when we retire at night and when we arise in the morning. It must be upon us when we leave our homes for our daily employment; in the office; in the shop; in the field; in the mountains or in the valleys, or wherever we are. We are told in the words which I have quoted that if that spirit is upon

us the Lord will bless us, and the blessings which will come in answer to prayer will be of more importance to us than treasures of earth. We know something of the treasures of earth; we realize the value and the desirability of earthly things. We know how they are sought after, and what great sacrifices are made for them. But how much better it is to enjoy the full measure of the Spirit of God which is promised.

Then we learn in another revelation, that was given to the Prophet Joseph Smith in 1832, something concerning the character of our heavenly Father. In that revelation He says to His Church through the Prophet:

"Draw near unto me and I will draw near unto you: seek me diligently and ye shall find me; ask and ye shall receive; knock and it shall be opened unto you;

"Whatsoever ye ask the Father in my name it shall be given unto you, that is expedient for you;

"And if ye ask anything that is not expedient for you, it shall turn unto your condemnation."

Mark, brethren and sisters, how clear-cut are these words. There is no doubt, no dubiety. It does not say if and peradventure you call upon the Lord, He may be gone on a long journey and you cannot reach Him; or He is very busy; His attention is now attracted to the nations of the earth; probably He is busily engaged with the great war between Russia and Japan and He cannot give you any attention, therefore you might as well cease praying. No, this revelation does not give forth any such ideas. Our heavenly Father is always near and ready to listen to His children. "Draw near unto me and I will draw near unto you." It is not like we sometimes find it upon the earth with great men. Take the President of the United States, for instance. He is a great man, with very serious and grave responsibilities resting upon him. His whole attention is devoted to the government and welfare of the people. The obligations resting upon him are perhaps almost more than he can carry. Consequently, when people call on him, many times he cannot receive them. He may be very

busily engaged upon his annual message, or upon some other matter, and those who go to see him may have to wait hours before they get access to him, or it is possible that they may have to trust their business to some representative of the President. How different with our Father in heaven, who has the responsibility of the world resting upon Him. His hand is upon the nations. He is directing in all the affairs of this world. He controls in all the kingdoms of the earth. He knows what is going on. He knows the status of this great war, and He knows just how it will all result. In other words, He will have it come out to further his purposes. He knows all about affairs in England, in France, in Germany, and those ten great kingdoms spoken of by Daniel, the Prophet. I have no doubt He knows all that is going on in our own nation, and the great responsibility resting upon the people of the United States, the people of Canada, and the people of all the countries of America. And yet—think of it! He says to you and to me: He says to this poor man and to this poor woman: He says to this rich man and to this rich woman: "Draw near unto Me and I will draw near unto you." Yes that poor widow down there, to whom nobody is paying any attention, and who has very little influence,—to her the Lord says: "Draw near unto Me and I will draw near unto you." "My ear will be open to hear your prayer and to answer it." Did not the Savior notice the widow who cast her mite into the contribution box? She was poor; and all she had she threw into the box, and she was left penniless, and one might naturally say without a friend in the world. But she did have a friend, and that friend happened to be the Lord, than whom there is none greater. He stood there and said of that poor widow that of her poverty she had cast into the box more than all the others who had given of their wealth. Is not this a comfort and a consolation? And this is what prayer brings—prayer that is offered in the

congregations of Israel, in the homes of the Latter-day Saints, and from the heart. Such prayer is effectual, and it reaches into the heavens. It has an influence there.

To show the importance of prayer I remind you, my brethren and sisters, that in this world there are two great powers, and these two powers are at warfare. There is the power of good and the power of evil. They do not harmonize, they do not mix. Like oil and water, they will not mix. On the one hand, there is the power of good striving with every man and woman; on the other hand, there is the power of evil striving with every man and woman. Their prospects, their record, and all their future will depend upon which of these two great powers controls them. You can see this exemplified in what occurred with Peter. The Lord said to him:

"Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat:

"But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren."

What a wonderful saying was this! We would get the impression that the Savior had a perfect assurance that His prayer had been heard of the Father. Although Simon Peter was one of the chiefest of the Apostles; like other men he had his weaknesses and his imperfections, and I suppose the Lord knew wherein he was the weakest. He understood that Satan desired especially to sift Peter as wheat, and to destroy him if possible. Herein comes the power and virtue of prayer. The Lord Himself prayed for him. He did not criticize or scold him, for He saw that he had weaknesses—as we all have, and I doubt not but Satan would like to have all of us that he might sift us as wheat. I firmly believe that if it were not for the faith and prayers of this people, which are ascending continually to heaven, Satan certainly would have power over us, and perhaps in many instances we would be overcome and destroyed. The Lord prayed for Peter, and His prayer was heard, and so He

charged Peter that when he was converted he should strengthen the brethren. We must bear in mind this great conflict that is going on between good and evil. Everything that is good, every power and principle that leads to good, is from God; and every influence that enticeth man to do evil is from Satan, the father of lies. Thus we may judge between the good and the evil.

Before I sit down I want to call your attention to the power of prayer as it has been exemplified in the coming forth of the Book of Mormon, which is truly one of the most wonderful books ever published. The world might appreciate this book if they were not blinded by the subtle craftiness of man, and by the power of evil which lieth in wait to deceive. This book came forth by the power of God through the Prophet Joseph Smith, and I tell you that its coming forth was greatly influenced by prayer. It is so declared in one of the revelations of God given to the Prophet, found in section 10 of the Book of Doctrine and Covenants. I will read it, because it is so impressive, and shows clearly the efficacy of the prayers which were offered by the Nephites in regard to the coming forth of this book:

"And, behold all the remainder of this work does contain all those parts of my gospel which my holy prophets, yea, and also my disciples, desired in their prayers should come forth unto this people.

"And I said unto them, that it should be granted unto them according to their faith in their prayers;

"Yea, and this was their faith that my gospel, which I gave unto them, that they might preach in their days, might come unto their brethren the Lamanites, and also all that had become Lamanites, because of their dissensions.

"Now, this is not all—their faith in their prayers was, that this gospel should be made known also, if it were possible that other nations should possess this land;

"And thus they did leave a blessing upon this land in their prayers, that whosoever should believe in this gospel in this land, might have eternal life;

"Yea, that it might be free unto all of whatsoever nation, kindred, tongue, or people they may be."

From this it will be seen that the

coming forth of the Book of Mormon was influenced by and in fact was in answer to the prayers of the Nephites, offered up 1400 years before and recorded in the celestial kingdom. In conclusion, I say to you, my brethren and sisters, that your prayers and my prayers, if they are offered up in faith with singleness to the glory of God, will be recorded in the celestial kingdom, and the precious offerings and supplications that go up from these conferences will be recorded and will be answered upon the heads of this people, as God lives, if we will do our duty. May God bless you in the name of Jesus. Amen.

The choir sang the anthem: "Come let us sing unto the Lord." Benediction was pronounced by Elder Collings Hakes.

#### AFTERNOON SESSION.

The choir sang the hymn which begins:

"Though deep'ning trials throng your way,  
Press on, press on, ye Saints of God;  
Ere long the resurrection day  
Will spread its life and truth abroad."

Prayer by Elder James E. Steele.  
Singing by the choir:

"Awake, ye Saints of God, awake!  
Call on the Lord in mighty prayer,  
That he will Zion's bondage break,  
And bring to naught the fowler's snare."

**ELDER WILLIAM McLACHLAN,**  
(President of Pioneer Stake.)

My brethren and sisters: In standing before you this afternoon I desire, above all other blessings, that the Spirit of the Lord may direct the words I shall utter. Forty-one years ago I became identified with the Church of Jesus Christ of Latter-day Saints. A few weeks later I received a testimony of the truth of this work. In the year 1862, in answer to prayer, with a very earnest desire to gather to this land, the Lord spoke to me by the power of His Spirit, and gave unto me a promise that I should have the privilege of gathering according to my desire the

following year. With that word came the most positive and definite assurance that was ever given to man. I could not doubt the word that the Lord gave to me on that occasion, and it was fulfilled to the very letter, although I had much trouble and difficulty in accomplishing my wish. From that time to the present I have been a resident of Salt Lake City—that is, from October, 1863. I feel it is a great honor to be called to labor in any capacity in the work of the Lord. I realize very much my weakness and my inability to fill the call that has been made upon me, and the honor that has been bestowed upon me by the Priesthood of the Son of God. But I have been a worker, more or less, all my life, and my desire is to serve the Lord first, and then, if I am able, to serve the people with all the strength that God shall give me. I wish to devote my time, and the ability that God shall give me, under the inspiration of His Spirit, in laboring for the building up of this work and the spread of righteousness and truth in the earth. The pugilists of the present day talk about heavy, light and feather-weights; I feel that I am a feather-weight. But the Lord is just as willing to hear and answer the petitions of the humble and incapable as those who are competent, and blessed with great talents and ability. I feel it is the privilege of every man and woman who has entered into covenant with God to be just as good as the best. There is nothing to prevent all from being good. The man who has the greatest ability is not always the best man; but the man who is humble, who is willing to acknowledge the hand of God, and who will seek His aid in accomplishing the work that has been assigned him, will be blessed and prospered in that labor. It is with this confidence in God my eternal Father that I have accepted this honor that has been conferred upon me, and by and through His help I shall try and do my duty.

May the blessing and peace of Heaven be upon the people of God. May the blessing of the Lord be upon their

lands, upon their houses, and upon everything that pertains unto them, that we may become a united and a free people—free from sin and from stain of every kind, and live in harmony and peace together before God. This is my prayer and desire in the name of the Lord Jesus. Amen.

ELDER NEPHI L. MORRIS.

(President of Salt Lake Stake.)

I most sincerely desire I may be guided and influenced by the Holy Spirit in the few remarks I shall make to you upon this occasion. Like President McLaughlin, I feel very weak in this position to which I have just been called. I have endeavored during my life to discharge the duties which were imposed upon me as a member of the Church of Christ, and I have learned that by humility and devotion to duty one may achieve somewhat of success. Without these qualities there is little hope of success. If my remarks are to be measured by my experience as a President of a Stake, they will be certainly very brief, for I was only set apart to this new appointment a little over a week ago. My duties thus far have consisted in signing a half dozen recommends or so, and the attending of banquets, so that my experience is very limited. I feel, however, to accept, with meekness and with gratitude to God, the appointment which has been given me, and rely upon Him in the discharge of the duties pertaining to that calling. I am proud to be associated with the Church of Christ, and to have the fellowship of such men as surround me upon this occasion. I am not ashamed of the gospel of Jesus Christ; I am not ashamed of the members of the Church of Christ, and can look the world in the face and bear my testimony to the truthfulness of the work in which we are engaged. I know that we are a people called of God for a chosen purpose, to help uplift and save mankind. I know the world misunderstands us, and it is for our heavenly Father and ourselves to make our mission clear to the world. I know that we are maligned and misrepresented; but I have no fear of the lies

of the world. They cannot hurt us. We are looked upon as being a fanatical lot of people—a people who have no high estimation of virtue, of honor, and of those qualities which go to make truly great disciples. But this is because the world do not understand the Latter-day Saints. It is for us then, to make them understand us; and if they will but look upon us without prejudice they could not fail to appreciate the principles which animate our lives—the love of virtue and honor, and devotion to God.

My most earnest prayer is that the Spirit of God may continue with His people, and that their lives may be characterized by unity, by devotion and sacrifice to him, and that he may qualify us by His Holy Spirit in the performance of all our duties, in the name of Jesus. Amen.

ELDER RICHARD W. YOUNG.

(President of Ensign Stake.)

My dear brethren and sisters and friends: Of the fifty-odd Presidents of Stakes in this Church I am the very latest in point of ordination. I feel that I have not yet cut my teeth, and that I have not even learned how to talk. I have, however, in my mind some things which I think it would be fitting to mention, if the Spirit shall prompt me, and I pray that I may have it during the few minutes that I shall occupy your time. Like Brother Morris, and like practically all under the sound of my voice, I am proud to be numbered among the Latter-day Saints. I am not ashamed of the Gospel of Christ, and the man does not live who is able to say that on any occasion whatever I have not been willing and, if the occasion were proper, anxious to declare my belief in the principles of what is called "Mormonism." I esteem it an honor to be associated with this people, despised and misunderstood though they are. I know their work, their faith, the sacrifices they have made, their honesty, their virtue, their aspirations and their hopes, and, as I say, I feel it an honor to have a standing in this Church and to be associated with this people. It is no new thing for the people of God to

be despised, to be spitefully used, and to be evilly and falsely spoken of. That has been the common lot of the people of God in all ages. If we are thought to be unpatriotic, we have but to turn back to the first few centuries after the time of Christ to behold a people who were persecuted by reason of their alleged lack of patriotism, and by reason of the accusation that they indulged in treasonable practices. It is reasonable I take it, that the churches of the world should have little sympathy with this church. We have come forward with a message that this is the Church of God, and that by other professing Christian churches the ordinances have been broken, and they have strayed from the true path. Naturally this arouses within them a feeling of indignation, and for my part I have something of sympathy for those not of our faith in their opposition to this Church, but nothing of sympathy with their desires to trample upon right and justice and constitutional principles in their treatment of us. I believe with all my heart that this is the Church of God. I desire to be a humble and obedient member of that Church. I desire to fill the position to which I have been appointed—unworthily I believe—under the influence and power of the Spirit of God. It is my desire to be useful among this people, according to the capacity which the Almighty has given me, and to that end I pray for the faith of the Latter-day Saints, particularly within my own Stake. I pray God that He may bless this people, that they may appreciate their responsibilities and their duties. Our professions are high, and our conduct should be equally high. It is not sufficient that we should be contented with knowing that we have the truth; we should not stop short of living according to the principles of truth that we have received. We may look among the Christian churches of today and we will find many noble examples of Christian fortitude and sacrifice, which we might very well emulate as Latter-day Saints. Again I pray that God will bless this people, that they may arise to the fulness of their

privileges and their duties, and I pray this in the name of Jesus. Amen.

ELDER ELIAS S. KIMBALL.  
(President of Blackfoot Stake.)

My brethren and sisters: I am pleased with the opportunity of reporting the Blackfoot Stake of Zion. I desire to enjoy the Spirit of the Lord in the few remarks I shall offer. I am interested in the work to which I have been called. I look forth with hope and aspiration to be able, as a servant of God, to do something, to make a good account of my stewardship, and not to be a disappointment to God and to His servants whom He has placed at the head of this Church. I will take advantage of this opportunity to bear testimony concerning the brethren who stand at the head of this Church. I have perfect confidence in the integrity and honor of the leaders of our Church. I lift up my voice in protest against every declaration of disrespect concerning them, and, so far as my influence and power goes, to stay such declarations. I protest against them. I have been brought in contact with President Joseph F. Smith and his counselors, and a number of the Twelve Apostles, and I am proud of the honor of their acquaintance, and can testify to their virtues and integrity. I tell you, regardless of statements which are made inside and outside of the Church, those men are interested in the welfare of all people, and are laboring incessantly for their welfare and upbuilding. This is my humble testimony to you, my brethren and sisters, and that is the reason I have for saying at this time I believe in them, and extend to them my faith and prayers, and I will give them my support with the help of God. I believe in this Church also. I know it is the Church of Jesus Christ of Latter-day Saints, and I am willing to make any reasonable sacrifice, and I pray that I may be willing to make the sacrifice of my life, if called upon, for the building up of the Church and kingdom of God in these latter days. If I understand the position cor-

rectly, this is a covenant that every man and woman in the Church has entered into. Therefore it behooves us to be upon our guard and cease evil speaking. I believe the people of Blackfoot Stake will compare favorably with the Saints in any other part of God's vineyard, but I have heard some things that have not been pleasing to me respecting the subject I have just mentioned. It is a principle that has been known by our people ever since the organization of this Church, that those who lift up their voices against the Lord's anointed will not be blessed. It is something that our people should become better acquainted with. In reading the other day about the Japanese, I learned that they are recognized as the most loyal people of any nation. They love their Emperor, they love their country, and that is their religion. I do not think the Japanese should be one whit ahead of the Latter-day Saints in loyalty. We should revere and honor these whom God has placed at our head. We should give them our faith and prayers. We should not only love them, but we should love our God, our Church and our country. That is my religion, and I pray that I may have it burned into my heart and brain so that I may never forget it as long as I live.

I feel well in the gospel. I know that it has made me what I am, if I am anything. I know it will make me what I hope to become, through a faithful, honest, virtuous life. It is worth to me more than all the riches of the world, and with the Lord's help I hope to be willing to sacrifice all for it.

It is about two months since I was called to preside over the Blackfoot Stake of Zion. It came hard upon me because I was required to break up my home and go to a new country. You who have not passed through that experience will hardly understand my feelings, but you who have been called to fill missions to the nations of the earth, and to make sacrifices in that line, will appreciate some of my feel-

ings. I went into that country and looked over the situation, and, to tell the truth, I was a sick man for about ten days and until after I met with the people. Subsequently I felt to glorify God that I had been called from where I lived to a new country, where I might grow up with the people, and help them to develop one of the best sections in God's vineyard.

Now I will tell you a little about the country. I invite all our brethren and sisters who are without homes, and who expect in the future to seek homes in a new country, to come to the Blackfoot Stake. On the west side of the river from Blackfoot, there are over one hundred thousand acres of as good land as lies out of doors. From Basalt, on the north, down the river to Thomas, in the southwest part of the stake is a distance of twenty-five miles. It has an average width of from six to seven miles, and every foot of that land is arable and can be covered with water. Running through this section of the country are eight canals, which, when completed will hold a hundred and forty-two inches of water—more water than you have in Salt Lake valley. On the east side of the river there is a great extent of territory, which is covered with large canals taken from the Snake river. The country is only partly inhabited. There are many men in that section owning from six hundred and forty to three thousand acres each. They all love the almighty dollar enough to be willing to sell some of their lands. I regret to state, however, there is an excitement at the present time in our community. Eastern capitalists have thought it advisable and profitable to build a sugar factory near Blackfoot City, and the people have been thrown into an excitement on this account, as they were in Salt Lake City when the "boom" was on, and they are asking two or three times the price for their land that they were willing to take a month ago. I hope and anticipate that this spirit will disappear, and that the people will become more reasonable in their prices. In looking

over that country I estimate it is capable of sustaining from forty to fifty thousand people, if it be cut up into smaller farms. I have never seen better soil; it is as good as you will find in any part of the Snake River valley, and in my opinion that is the greatest valley in the Rocky mountains. You who are unacquainted with the size of Snake river, and the Snake River valley, have a very slight conception of what there is to the north of you. I believe that every one claiming the name of Later-day Saint could go into the Snake River valley and become comfortably situated upon farms, it is so large. The Blackfoot district is an excellent farming and fruit district. While I do not wish to discourage our brethren who live up the valley (for they are living in one of God's finest countries), I believe I have many reasons to offer why the Blackfoot section of the Snake River valley is better to live in than it is farther up. It is claimed by the citizens who have lived in that section of the country for a long time that the open seasons there are between two and four weeks longer than they are further up the valley. The altitude of Blackfoot is about the same as Salt Lake City—four thousand five hundred feet—but it is considerably colder than Salt Lake City on account of the winds which prevail there. I have faith, however, in God's willingness and power to help His people if they will keep His commandments, and though these cold winds are disagreeable I think He will do as much for the people of Snake River valley in causing the winds to abate, and the climate to become more pleasant, as He did for the people of Bear Lake valley. My brother Golden and I used to live in Bear Lake valley; we ranched there for fourteen years, and we became inured to the windstorms which occurred continuously through the winter in that country. President Budge, of the Bear Lake stake, informs me that now it is a rare thing to have a severe wind storm, and the climate has become moderated and more desirable for the

people. I have faith that this will occur in the Snake River country. People who live here have been educated to believe it is an undesirable country, with a cold, rigorous climate; I hope the time will come when you will get a correct idea regarding that section, and that some of you will come there and settle. There are thousands of young people in these older settled communities who would be greatly blessed if they would pick up their knapsacks and come out into the Snake River valley. I realize it is not the desire of our brethren that these older settlements shall become depopulated; but there are hundreds of young men who, if they stay in these older communities, will have small opportunity of ever becoming anything particular or gathering around them this world's goods. They have natural ability and intelligence, and they should go into a new country, grow up with it, and become prominent in the community.

I pray the Eternal Father that He will bless the Saints of God, and inspire us all to be faithful, true to our covenants, pure, and to abstain from everything that is reckless or unwise. I pray that we may become more loyal to God and to His servants. I feel highly honored, my brethren and sisters, in being a member of the Church of Jesus Christ of Latter-day Saints, and in associating with you as such. I feel highly honored in being called to preside over the Blackfoot Stake of Zion, and with the Lord's help, and the help of my brethren and sisters who live there, we will accomplish something in the development of that country. I have two counselors who are strenuous young men, who have faith in the future, who believe in God, and who have love and confidence in His servants; and we are united. We have a desire to build up that country, that our people will have something to be proud of. May God bless us to this end, is my prayer in the name of Jesus. Amen.

Olea Shipp and Leo Foster sang a duet, "As Pants the Hart."

## ELDER HYRUM M. SMITH.

Encouraging reference to the young people—Testimony of the Gospel—The believer and obedient will be saved—The wicked cannot place the cause of their sins upon others

Relying upon the Spirit of the Lord, and also depending upon your assistance, I trust that whatsoever may be said by me this afternoon will be in harmony with the truth, as the truth has been spoken at each session of this Conference. I rejoice in the words that have been uttered, and in the testimonies that have been borne by the servants of the Lord. These testimonies do much toward bringing joy to my soul; for, like the brethren who have spoken, I, too, have a testimony of the divinity of the Gospel of Jesus Christ, and, like Brothers Morris and Young, I can say that I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth. These brethren are young men; I also am a young man, and in repeating that declaration, made by the Apostle Paul in an epistle to the Roman Saints, I but echo the sentiments of tens of thousands of young men who are members of the Church of Jesus Christ of Latter-day Saints. I am proud to feel that I am a representative young man among the Latter-day Saints. If there is the slightest idea in the minds of any of the Latter-day Saints that the young men are not following in the footsteps of their parents, and are not gaining a testimony for themselves, those who entertain such an idea are not acquainted very extensively with the young men of Zion. Because one young man is wild, and perhaps sinful and rebellious, or because two or three may be in this condition, is no valid reason why any Latter-day Saint should imagine that all of the young men of the Church are rebellious and sinful. A young man may have as great a testimony of the Gospel of Jesus Christ as may an old man. In evidence of this we need but point to the thousands of young men and women of the Church who bear testimony that they know the Gospel of Jesus Christ is true, and that it is

the power of God unto salvation. The Lord Jesus knew this when He was twelve years of age. He knew that His mission was to do that which His Father had sent Him into the world to fulfill. Long before that, Samuel, another child, knew it. Long after, Joseph Smith, another child knew it. And in the intermediate stages of these times there have been thousands of young men who knew that God lived, and that Jesus is the Christ. We, as young people, are entitled to this knowledge, for the Lord will not withhold any blessing, any knowledge, any intelligence from a man simply because he is young. Ashamed of the Gospel of Jesus Christ? I have wondered why Paul ever made such a remark. He was a man who had been converted by a miraculous light from heaven, and the voice of Christ speaking to him demanding why he persecuted the Lord, and from that time on he was a preacher of righteousness, a minister of the Gospel, a missionary to the nations of the earth, declaring Christ and Him crucified. Why, then, should Paul say, "For I am not ashamed of the Gospel of Christ?" I suppose it was because the members of the Church of Christ in those days were despised, hated, persecuted, and put to death for the bearing of such a testimony; and no doubt there were those who were weak in the faith, and who had no relish for persecution or for death. These Saints to whom Paul wrote, living as they did at Rome, among the Romans, were subject to all these afflictions, and in order to encourage them, and to point out that the Gospel was above all, and was better than life itself—in fact, that the Gospel was life itself, and that therefore they need not fear nor be ashamed of it—he, their shepherd, their missionary, he who had done much to convert them, desired them to know that he was not ashamed of the Gospel of Christ, because he knew that it was the power of God unto salvation to every one that believed it; "to the Jew first, and also to the Greek." In our day there are many men—more than

there were in that day—who have this same testimony, and the same undaunted courage to say to the Saints that they are not ashamed of the Gospel of Christ. Furthermore, they have the courage to stand among the nations and declare the same truth to them.

Why should we be ashamed of the Gospel of Jesus Christ? Are we ashamed of the Redeemer of the world, who suffered as we will never be able or expected to suffer, for the truth? Ashamed of the truth? ashamed of uprightness? ashamed of honesty? of integrity? of obedience to God and to righteous laws? ashamed of all that is good and true? Why indeed should a man be ashamed of these things? And no man with the courage of his convictions and with this knowledge in his heart will ever deny this truth to escape the persecution, the hatred, the contempt, and the revilings of the world. No; we follow our Lord and Savior Jesus Christ, the great Shepherd, who has declared, "For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels." He has said further, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father, which is in heaven." Who among the Latter-day Saints, entitled to all privileges of the knowledge of the Gospel of Christ for himself, will deny Jesus Christ, and by so doing place himself in a position to be denied of the Savior before God the eternal Father? Not the young men of the Latter-day Saints, let me assure you; and let me assure the world, too, that it will not be the young men of this Church who will deny Jesus Christ, and with even greater assurance can I say that it will not be the old men. It will not be any Latter-day Saint who has the knowledge of the truth and in whose bosom burns the testimony thereof revealed from Almighty God, in spite of every effort put forth by the

adversary and his emissaries to persuade or to enforce us to do so. I am proud myself to feel that I have been permitted to be born in the light of truth, and to walk in the path marked out by Christ and well followed by the servants of God. As my brethren have said, I am only too proud to be permitted to be numbered with the Latter-day Saints.

The Gospel of Christ is the power of God unto salvation unto all those who believe it; but it is not the power of salvation to any man who does not believe it. Notwithstanding Jesus Christ is the Son of God; notwithstanding he was appointed and ordained before the foundations of the world were laid to perform the work which He accomplished; notwithstanding He came in the meridian of time by the appointment of the Father; notwithstanding He preached the Gospel, the plan of life and salvation, by which all men may be saved; notwithstanding the miracles He performed; notwithstanding that ultimately His kingdom will triumph, and all enemies be put under His feet, and He will reign as Lord of lords and King of kings; notwithstanding He was crucified for the sins of the world and His blood was shed for the redemption of mankind; notwithstanding all this, no man on the earth will ever be saved by the Gospel unless he believes it. A man will never be saved in unbelief. The Gospel is not the power of God unto salvation to the unbeliever, but it is destined to save all who believe and obey it. You Latter-day Saints who believe, if you continue in the way of righteousness, shall be redeemed by the blood of Christ and saved and exalted with Him on the right hand of the Father, just as sure as He lives. The purpose of the Gospel is to save us from our sins and our weaknesses, through repentance. How often do the Saints pray, "O Father, forgive our sins; overlook our weaknesses, our shortcomings, and our imperfections." The Lord has given the Gospel for that very purpose. It is the mission of the Gospel to save us from these sins.

In the time of Moses the Lord gave

commandments to Israel, in which He told them they were to worship the Lord God, and none else. They were not to make unto themselves any other gods, nor bow down to the likenesses of anything in the heavens or in the earth; but Him only were they to worship; for, said He, "I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and shewing mercy unto thousands of them that love me and keep my commandments." The Jews believed in the law of heredity to a great extent, probably to a greater extent than they were justified; and by and by they took this commandment and crystalized it into a proverb which declared, "The fathers have eaten sour grapes, and the children's teeth are set on edge." Then when rebuked for their sins and their abominations, they would turn and say, in effect, "Well, we are not to blame. It's not our fault. It is the sins of the fathers being visited upon the heads of the children, and surely God will not condemn us for the sins which we have inherited from our fathers, for our teeth have been set on edge by our fathers eating sour grapes." The Lord was very much displeased with this excuse of theirs, and He declared to Ezekiel, the prophet, "As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel." He then went on to tell the people through the prophet that He would require of every man and every woman in Israel an accounting for his or her own conduct and course in life, and every one should be judged according to the deeds done in the body. These Israelites seemed to forget that part of the commandment which said, that He would show mercy unto thousands of them that loved Him and kept His commandments.

Even in our day there is a disposition on the part of some to say, "Well, my father was addicted to strong drink;" "my father was given to profanity;" "in my father's family was found consumption, epilepsy, and other terrible

diseases which are handed down from father to son," and offer that as an excuse for their own bad habits. We also hear it said frequently concerning the son of a man, "Well, you can't expect anything else; look at his father." Or, speaking of a daughter, "what can you expect from her when you know her mother?" And so it goes; we condone some of the sins and the weaknesses of the flesh on the ground that they are inherited. He who feels that his parents are responsible for his inherent weaknesses and evil propensities, and thereby justifies himself, accuses his father of iniquity, and classes himself among the generations of those who hate the Lord. I should not like to be in this condition. Such a one ought to believe in and apply the saving principles of the Gospel of Jesus Christ, which will save him from his sins and redeem him from error, and by means of this Gospel raise himself above all the sins and evil practices of his progenitors. This is what the Gospel will do. There is no law of heredity that is greater than the redeeming power and regenerating influences of the Gospel of Jesus Christ. And it is intended to save the body as well as the spirit. If properly lived, there is no sin, no inherited evil—I care not what it is—that the power of God cannot relieve and eliminate from the soul of man. It can redeem us from the errors and evils of mortality, and raise us without sin unto salvation into the presence of Almighty God. Therefore, no Latter-day Saint is justified in continuing in weaknesses and in imperfections. All of us have them, nevertheless. The Lord knew that when He gave the Gospel. The Gospel was given for the purpose of relieving us of them. Sin came into the world through the fall of man, and sin shall be banished from the world by the Gospel of Jesus Christ. If we would be raised up and redeemed from the fall, let us apply the redeeming and saving principles of the Gospel to our own lives, for so long as we continue in sin and are plagued with the weaknesses and evils of the flesh, just so far are we from that stage where

we can properly apply the Gospel or that part of it which will particularly fit our condition and save us from our evil tendencies.

Ashamed of such a power and such a plan? Ashamed of those who preach it? Ashamed of those who practice these principles, and who thereby have risen to a stage beyond and above their fellowmen who, perhaps, may regard them with contempt? I say the Latter-day Saints are not the people who will be ashamed of this power of God unto salvation. We will continue to believe and to practice the Gospel; we will continue to be obedient and to serve God; we will continue to love our neighbor as ourselves, to return good for evil; to give a blessing for a cursing; we will continue in the straight and narrow path which leadeth unto eternal life, in spite of all that the adversary of the souls of men can do. Brothers and sisters, your sons and your daughters will do this. As young people we rejoice that it is our privilege to follow those who are older, who are wiser and more intelligent, and who can set a good example. Thank God that we have such men to follow. I ask you young men and you young women of the Church, where in all the world among the leaders of men, in the state or in the Church, can you find more noble examples of righteous, just, God-fearing, self-sacrificing lives, than you find in the lives of the Prophet Joseph Smith and his successors? Every young man ought to be proud and thankful to Almighty God that he is permitted to follow such men. That is my feeling, brethren and sisters, at the present time, and I pray that it will be forever. I know it will be so with the Latter-day Saints forever if they continue in the Gospel of Jesus Christ, which is the power of God unto salvation unto all who believe. God bless you in the name of Jesus. Amen.

ELDER A. W. IVINS.  
(President of Juarez Stake.)

I esteem it a great privilege and blessing, my brethren and sisters, to have the opportunity of meeting with

you in Conference upon this seventy-fourth anniversary of the organization of the Church of Jesus Christ of Latter-day Saints. Looking backward, and contemplating the history of the Latter-day Saints from the organization of the Church until today, I rejoice with you that the "marvelous work and wonder," which was inaugurated with the restoration of the Gospel in the dispensation in which we live, has been so remarkably developed, under God's providence and blessing. The fact of our being here, the great extension of this work, the representatives who are here from more than fifty organized stakes of Zion, are all witnesses to us that the Lord has fulfilled thus far every promise made to His people. Contemplating these things, I know of no example where the blessings of God to His people, His provident hand, His mercy and kindness, have been more directly manifest than in His hand-dealings with your brethren and sisters who are established in the Republic of Mexico. We are not in a desirable country, as men understand country to be desirable. Mexico is a land of barren, treeless wastes, a land of dry rivers, of rugged, impenetrable mountains—a desert land, if there is one occupied by the Saints upon this continent. Notwithstanding that, the few Latter-day Saints who are there (they now number thirty-seven hundred souls) have accomplished a most remarkable work. We have had no pecuniary assistance at all from the government in which we live. They have never constructed a rod of road or built a bridge. Notwithstanding this fact, however, hundreds of miles of wagon road have been constructed and many bridges have been built; eight prosperous colonies have been established, orchards are loaded with fruit; gardens are filled with flowers; comfortable and in many instances, almost luxurious homes have been built—and all this done by a people in their poverty, who went there without resources, depending solely upon the assistance of God and their own efforts. And they hardly knew why they went there. They knew

they were going into the land of the Lamanites; they knew they were going to a government whose president, whose ministry, whose army, and whose navy (so far as they have one) were made up of people who were direct descendants of Father Lehi; and they believed that in the providence of God He had a mission for them to perform there. Time has passed, conditions have developed, and today we see the wisdom of the Almighty in placing a few of His people away off in that southern country, where the Gospel can be introduced to this remnant of the house of Israel. The people have established as good a school system as exists in the Church. Free schools are maintained in every one of the colonies, and we have never received a dollar of help from the government. It has all been done by the free-will offerings of the Latter-day Saints. We have as good a stake academy, so far as our courses extend, as any in the Church, which is maintained largely by the voluntary contributions of the people. Since I was installed by President Lyman as President of the Juarez Stake of Zion, eight years ago, the population of the Stake has increased seventy-five per cent. During the same period the tithes of the people have increased three hundred and twenty-five per cent. Our relations with the Mexican government are exceedingly satisfactory. We keep entirely out of politics; we mind our own business, and are left in peace—thank heaven for that! We cannot offer homes to our brethren and sisters, notwithstanding the fact that we would be very much pleased indeed to have additions to the colonies, because of the very limited resources we have. That is to say, we cannot offer inducements of a financial character; but I do believe that the moral atmosphere of our colonies compensates us to a very great degree for the lack of this world's goods which we so much feel. During the eight years I have been in Mexico I have never heard the name of Deity profaned by a Latter-day Saint, I have never seen a member of the Church with a cigarette in his mouth, and I have never seen a

member of the Church under the influence of liquor. There may have been isolated cases, but they have never come under my observation. I do not say this boastingly, for there are many reforms that we can yet make to advantage, and whatever we have been able to accomplish, God alone has the credit for it, since we have depended entirely upon Him.

As I came to Conference this morning two men sat on the seat immediately behind me in the street car. One of them was an old man and a member of the Church of Christ. The other was a younger man, whose accent clearly indicated his foreign birth, and whose features showed him to be a native of northern Europe. He was a man, I detected in a moment, of more than ordinary intelligence. Speaking to the old gentleman, he said: "What do you people come up here to Conference for twice a year?" The reply was: "We come up to be taught the word of the Lord." "The word of the Lord! You profess to be the Church of Christ; do you make any converts around here?" "Well, I don't know that we do." "Of course you don't, because your doctrine is a delusion. You profess to be the Church of Christ, when in reality this is a man-made Church of yours, and Christ has nothing to do with it. Thank God I found this difference." "Why! you cannot be very well acquainted with the history and doctrines of our Church." "Oh yes, I am, I know all about it; I have been here for twelve years." I thought to myself, if this is man-made religion which we teach, where under heaven would you find a religion from God, our eternal Father? And my mind reverted back to prominent incidents associated with the establishment of this work. At that time how little the world knew of God; how little they knew the manner in which religion, or anything else in fact, might come from Him! How vague was the conception of the Prophet Joseph himself concerning the great plan of redemption when he prayed to God the eternal Father to give him light, and

then came that remarkable vision. God Himself revealed His own personality and the personality of His Son, the Redeemer of the world! And with the closing of that vision there stood upon the earth another witness for God competent to declare that He was in the form of man. What a revelation to those people who had been worshiping they knew not what and calling it God! True, Joseph Smith stood alone in this testimony; but that testimony, corroborated by the written word of God in the Bible, still stands unimpeached before the world, and it is stronger, better evidence of the personality of our Father in heaven, and that Christ, His Son, lives and speaks to the inhabitants of the earth, than a negative assertion by all the world who simply doubt because they have not seen. Then came Moroni with the record contained in the Book of Mormon, lifting the veil from off this great continent of ours, and giving to us the key by which the mysteries of these great ruins in Mexico, Central America and Northern South America (many of which I have seen myself) may be unlocked, and by which the hand-dealings of God with the mighty peoples who have occupied the American continent are known. And more than that, it gave us the Gospel of Christ in its simplicity and purity, as He Himself taught it to the Nephite nation. Then came John the Baptist restoring the Aaronic Priesthood; then Peter, James and John, restoring the Melchizedek Priesthood. How consistent, how orderly it all is—the time, the place, the messengers, the message! Do you believe for a moment that Joseph Smith had wisdom to devise such a plan and introduce it under such circumstances? This man in the street car said that Joseph Smith and Brigham Young have a terrible debt to pay for leading these thousands of people into delusion and entangling them in the meshes of this net they have thrown around them. Through the restoration of the Melchizedek Priesthood by the Apostles, the Holy Ghost came to the world, which testifies to you and to me that the record which Joseph

the Prophet bore concerning the appearance of God the Father and His Son Jesus Christ, is true. The conferring of the Aaronic Priesthood by John the Baptist restored the Gospel of repentance; and, thank heaven, he told us that Priesthood should never be taken from the earth again—an assurance that has not been given to any other people that have ever lived. Have not we seen that promise vindicated up to the present time? The Church is fifty thousand times stronger than it was seventy-four years ago, as to membership. Is it fifty thousand times stronger in faith? Yes, I say it is; for we understand the gospel better. By application we have learned it better. Excommunications from the Church are far less in proportion to numbers. There are not so many falling away. Consequently, I say the faith of the people has increased proportionately with membership. And this work will continue to grow stronger and stronger and greater and greater until it does what God has said it would do—regenerates this earth; teaches men a better life; makes them more moral, more honest, more virtuous, more God-fearing, more patriotic, and more capable of administering government, whether it be civil or ecclesiastical, in justice among men and in righteousness before God. That is what the gospel is going to do.

Why is the world afraid of it? What is there in it to fear? Is it treason to say that we believe in God? That we believe this nation of ours (for which we thank Him!) exists under His divine protection and care, and that He has established it and maintained it? God inspired Washington and the patriot fathers of this country and helped them fight their battles in the revolution. He sent Lafayette, Rochambeau and De Kalb to assist them. He strengthened the hands of the Federal army in the war of the rebellion, because the integrity of the union was to be maintained. He has preserved and lifted the people of this land above all nations, that they may be a light unto the world, an arbiter of nations,

and an example of justice and righteousness to all. And He will maintain them in that just as long as they fear and believe in Him. Is it treason to say that men owe allegiance to God, and that governments owe allegiance to God? Does it show lack of patriotism to say to this great nation of ours, that this is a land choice above all other lands, and that the inevitable decree has gone forth from God, and it hangs over this nation today just as it has over every nation that ever occupied the American continent, that the people, or nation, which occupy this land, must serve God and acknowledge Him? We say that, and we want the world to understand it,

as we do every doctrine of this gospel. There is nothing covered about it. We welcome investigation. Every principle, every doctrine, the organization of the Church, the union of the people, God help us to keep them all intact. I testify to you that this is the work of God; that it is inspired of God today through its leaders as much as it ever was. God help us to keep our covenants with Him, and to wait patiently and see His salvation. I ask it through Jesus Christ. Amen.

The choir sang the anthem: "Glorious is Thy Name, O Lord," and after benediction by Patriarch John Smith, the conference adjourned until Wednesday, April 6, at 10 o'clock.

### THIRD DAY.

Wednesday, April 6, 10 a. m.

The choir sang the hymn:

"Sweetly may the blessed Spirit  
On each faithful bosom shine;  
May we every grace inherit;  
Lord, we seek a boon divine."

Prayer was offered by Elder Angus M. Cannon.

The choir and congregation sang, "Now let us rejoice in the day of salvation."

**ELDER CHRISTIAN N. LUND,**  
(President of North Sanpete Stake).

My Brethren and Sisters: I must say that this call came to me this morning very unexpectedly, and I very much desire that the few moments I shall occupy I may enjoy the Spirit of the Lord and be assisted by your faith and prayers. It is the first time in my life that I have stood before so large a congregation. I have been very much gratified during this conference to listen to the many excellent remarks that have been made by our brethren who have addressed us. I have been edified and built up in my faith, and I have felt to thank the Lord with all my heart that I have been permitted to be numbered with this people. I heard some of the brethren say that they felt hon-

ored. Any man may well feel honored to be identified with this marvelous work that the Lord has instituted in the earth in these days. When I entered this building this morning I was thinking that this is the seventy-fourth anniversary of the organization of the Church of Jesus Christ upon the earth in the latter days. Seventy-four years ago today the Lord inspired His great prophet, who was then but a youth, to organize His church upon the earth for the last time. He had previously been given the promise, when the angel conferred upon him the Aaronic priesthood, that that priesthood should not be taken from the earth until the sons of Levi should offer an offering unto the Lord in righteousness. That promise has been given to no other dispensation and to no other people, but it was given to this dispensation, indicating that the work which God established through the Prophet should remain; that it was not to be given to another people, and it was not to be taken away again, as had been the case in former dispensations. That promise has no doubt comforted the hearts of the Latter-day Saints in hours of affliction, when the clouds of darkness

have obscured the heavens. It is a source of comfort to us today, as it has been ever since the work was introduced. When we look back over this period of time we can praise the name of the Lord and say that so far He hath verified that promise. This Church has grown from that day to the present, in numbers, in strength, in power, in righteousness, and in all that tends to make us mighty in the earth.

When the Savior was asked in His day to tell what should be the signs of His coming and of the end of the world, He told a number of things that should transpire before that time. One of these signs was that the Gospel of the kingdom should be preached to all the world for a witness, and then should the end come. This seems to me the great mission of the Church in this dispensation, to send the Gospel to all nations for a witness before the end shall come. When our Elders go into the various nations of the earth they do not expect to convert all the people, but they go to warn all people, to preach the Gospel for a witness to all nations where they have the privilege of going, that all men may be without an excuse before the Lord in the day of judgment.

I feel honored to have the privilege of being a member of this Church. I feel grateful to my Heavenly Father that He called me from the land that gave me birth; that He sent his servant, our great Apostle of the North, as we used to call him—Brother Erastus Snow—who came to our country to turn the keys of the Gospel to the thousands and tens of thousands of the blood of Israel in those lands. I feel grateful that in my boyhood this message of the Gospel came to me, and that God touched my heart, enlightened my mind and inspired my soul to understand the truth. I felt at once that it was from the Lord, and I have felt so from that time to the present. I have tried to give to this work my best thoughts, my best efforts; and I trust that this shall be my aim in the future.

A little over three years ago the Sanpete Stake of Zion was divided in two, and I was called upon to preside over the North Sanpete Stake, which comprises the north portion of Sanpete county. I want to say here, by way of report of that stake, that we have in that stake a good people; a people who are desirous of serving the Lord and who are trying to keep His commandments and to roll forward this great work. They are endeavoring to pay their tithes and their offerings unto the Lord, and to live so that they may enjoy His Holy Spirit. We have eleven wards in our stake, some very small and some large. They are presided over by some of our best men. Since coming to conference we have been notified of the death of one of our most worthy men—Bishop James A. Allred—who has presided over Spring City ward for the last 23 years. A better man, a better presiding officer, I do not think we have or have had in our stake. He was 84 or 85 years of age, but until within a few months he seemed to be strong, energetic and capable of taking charge of everything pertaining to his ward, and he had its affairs in his hands just as though he were a young man. We regret very much to lose his services, but we feel that he has performed a most glorious mission. He has been an example that will be a strength to that ward and to that stake for years to come. So I may say about our Bishops generally. They are men of God. Our High Council, and our brethren who have charge of the various organizations, are likewise men of God, and are trying to perform their duty to the very best of their ability.

Now, my brethren and sisters, I realize that the time of this conference is very precious, and it would not be proper for me, nor do I feel inclined, to occupy more of it, but I am glad to bear this testimony to you this morning. I know as well as I know my own existence that this is the work of God. The Lord has revealed this to me through His holy Spirit. I know that

Joseph Smith was a prophet of God. I know that he held the keys of this dispensation, and that God revealed Himself to him, in connection with His Son, Jesus Christ. I know that the men who have succeeded him in the presidency of this Church have been men of God and prophets of the Lord. I bear the same testimony concerning President Joseph F. Smith, who now stands at the head of this great work upon the earth. I sustain him as a prophet of the Lord. I sustain his counselors, and the Apostles also, as men of God. I pray for them continually, and ask God to bless and strengthen them to carry the grave responsibilities and burdens which are laid upon their shoulders to the honor and glory of God and the blessing and benefit of His people. May God bless us all, I ask it in the name of Jesus. Amen.

ELDER MOSES W. TAYLOR,  
(President of Summit Stake).

My brethren and sisters, I desire an interest in your faith and prayers, that what I say may be inspired from on high. I am very much pleased with the remarks that were made by President C. N. Lund. I was very glad to hear him say, "I pray for the authorities of the Church, and I sustain them." There is something wonderful in the thought that we pray, and then that we practice what we pray. I would like to see every Latter-day Saint practice what they pray. When one of my counselors was selected and the authorities asked him what he thought about it, he said, "I can live my religion, but I fear I cannot preach it." The Apostles said to him, "You are the man we want. We want somebody that can live their religion and not preach so much." And I think it would be a good thing to go a little further and say, "We can practice what we pray." I have heard of some Latter-day Saints praying to the Lord to sustain the prophet, seer, and revelator who stands at the head of the Church, and then go out on the street corners finding fault with some recent instructions or counsels given by the President. I

would like that class of people, if I had anything to do with them, to say, "I will practice what I pray."

As far as the Summit Stake of Zion is concerned, we live on the tops of the mountains, and when anybody asks us how we are getting along we always say we are still on top. I can testify that we have some excellent Saints in Summit County. We have some good Bishops, some good High Councilors, some good Superintendents of Sunday Schools, of Religion Classes, of Primary Associations, and of Mutual Improvement Associations. They are very active and energetic. Our home missionaries are also active, and it does not matter how muddy the roads are, or how far they have to travel, they almost invariably fulfil their appointments. Sometimes one may excuse himself on account of having a sore foot, or something of that kind, but as a rule when any of them have a sore foot they wrap a rag around it and go anyhow. That's the kind of people we have in Summit Stake of Zion. I sometimes think that we have a few out there whose labor consists principally in standing around, after they have prayed to sustain the authorities of the Church, and "knocking" those same authorities. But there are very few of this kind; I generally say we have just about six. We have not the richest piece of land on the face of the earth, and we sometimes have frost on the Fourth of July; but when our potatoes are frozen, it seems like the Lord blesses them and they begin to come up again, so that before the close of the year we have some good potatoes. Occasionally they may be small, but they are the kind that falls down like flour when they are cooked, and are good to eat. Everything out there is good. Our lettuce is crisp and good, and all else that we have we think is good. We have coal mines, gold mines, silver mines, and everything of that kind. While we sometimes think we are the poorest people on the face of the earth, yet we know that out of Summit county comes most of the riches of the state. Nearly all the rich

men of Utah have made their fortunes in Summit county, but they always move away when they get rich. Brother Clawson remarks, "then you must have the poor with you always." That is a true saying; but our poor, as a rule, are the independent poor. I have been in some of the wards where, after the Bishops have collected the fast offerings, they have asked me if they couldn't use them for the benefit of the ward; "because," they said, "we are all poor in this ward." That is about the way some of them talk; yet when I ask how many mortgages they have in their town, the reply is, "Oh, we have no mortgages, but we are all poor." Well, when a man is in a condition where he doesn't owe anything, we consider him well off; and we try to teach the people to show the best side. My father, President John Taylor, believed in that idea. I remember a number of years ago Baron Rothschild, supposed to be the richest man in the world, came to Utah. He had known my father in France when he was on a mission, and father desired to entertain him while he was here. He had an old carriage, and he had two black horses, and about a dozen boys, so he made a combination. He got the boys out, and we washed the harness, we blacked it with black oil, rubbed and greased the old carriage to make it look nice, and then on the morning of Rothschild's arrival father came out with a great big black cloak that he used to put on in France. There were the horses, there was the carriage, all polished up and looking fine, and Rothschild didn't know but father was a millionaire. I say that the Latter-day Saints ought to put the best side out. I remember once going up on the street after I had returned from my mission. My mother, in common with the rest of the family, having passed through a great deal of trial and hard times, had got into the habit of saving—in fact, she hardly knew how to do anything else. I had received an official appointment in Salt Lake City and the first thing I did was to buy me a new suit of clothes.

With these clothes on, I was on the street, and father's carriage drove along and he had my mother in with him. He invited me into the carriage, and the first thing my mother said upon seeing my new suit was, "You extravagant boy. You'll go to ruin, sure. You're always buying something like that." I can remember my father's remark. He said, "Pshaw, pshaw, let the boy dress in accordance with his position." And so I thought. It's a good idea to put the best side out.

I was very glad to see in the paper the other day big headlines which read, "Clean out your back yards." On one occasion, in the Summit Stake of Zion, one of the Apostles was going around with us, and we went to a house to select a Bishop. When we put up our team, we had to climb over so much manure to get to the barn that the Apostle said, and I said, too, "That man will never do for a Bishop." So brethren, clean out your back yards. Make everything clean and respectable, so that the Lord and His angels would be glad to come and dwell with you. Even a common man like the president of a stake does not want to dwell with you if your houses are unclean. Keep the best side out, and if you do, the Lord will bless you and increase you in many ways. May the Lord bless us all, I ask in the name of Jesus. Amen.

ELDER THOMAS E. BASSETT.  
(President of Fremont Stake.)

I feel honored, my brethren and sisters, to be permitted to bear my testimony in connection with my brethren. I rejoice that I am counted worthy to be numbered among the Latter-day Saints. I desire to thank my Heavenly Father for His protecting care and kindness toward me in casting my lot among this people, so that my stubborn nature has been more or less brought into subjection to His will through my associations with His people. My experience leads me to believe that mankind naturally are prone to do evil, and that it requires constant association with good people and proper influences to keep us in touch with the

Spirit of God. I bear my testimony to you this morning that in all the associations I have had with the Latter-day Saints—which has been from my early boyhood—I have never yet been taught anything but what would make me a better man than I otherwise would be. There is nothing in Mormonism that will make of us undesirable citizens of any nation. I have been taught from my earliest boyhood as you no doubt all have, to obey and honor the laws of the land; in fact, it is said in one of the revelations of the Almighty that if we will keep the laws of God we will have no need to break the laws of the land. I desire to testify to all under the sound of my voice that the Latter-day Saints are a patriotic people, an industrious people, a people who have made the desert wastes blossom as the rose. They have proved to be a desirable community wheresoever their lots have been cast. It is really astounding to see the benefits that the country has derived from the location of the Latter-day Saints in the section where I am called to labor. Twenty-one years ago, when we went in to that country, I remember that from Pocatello northward for hundreds of miles scarcely anything could be found but sagebrush, sandy wastes, cactus, and desert plains. There was very little that was pleasing to the eye. But through the establishment of the Latter-day Saints in that locality, you can find in that country today a continuous stretch of productive fields and gardens from Pocatello almost into the Yellowstone National park. At that time there were perhaps not more than two hundred Latter-day Saints located in that country. Today we have in the neighborhood of twenty thousand, and the workmanship of their hands can be seen on every side. Towns and villages have sprung up, and the history made by our people in that locality is such that the State of Idaho is proud to acknowledge us as citizens. When our brethren have been honored with positions in the representative halls of that State they have been treated with the great-

est courtesy, and have been looked upon as men of honor, clean and honest in all their conduct. We have done a noble work in that part of the country. I am proud to say we have erected a very fine school building, acknowledged by the Governor and other representative men of the State as perhaps the finest school building in the State. It has been built by the Latter-day Saints, and that in small contributions. This stands today as a monument to the credit of our people, and it should stand forever as an evidence that we are an education-loving people. The claim made by some who are not of us that "Mormonism" thrives best where ignorance prevails to the greatest extent, is untrue. Our people have shown by their efforts that they love education, and they believe in the motto, "Intelligence is the glory of God." We are using every endeavor to bring up the young and rising generation in a way that will be pleasing to our heavenly Father, and that will make them good citizens of whatever land they live in.

I indorse most heartily the testimonies that have been given by our brethren during this Conference. In the Fremont Stake of Zion we uphold the authorities of the Church, not only with our faith and prayers, but with our actions. I have in my home the pictures of the Presidency of the Church and the Twelve Apostles, and I point out each one of them to my children as being a man of God. I am sure that not only from Utah and the States on the South, but from the State of Idaho also, will come a host of people who will uphold the Presidency of this Church, who esteem Joseph Smith as a prophet, and those who have succeeded him as his lawful and legal successors. I rejoice, my brethren and sisters, to be associated with you. I bear my testimony to the truthfulness of the latter-day work. If we will be good Latter-day Saints, we will be good American citizens, because the Gospel requires nothing of us but what will make of us better men, and better citizens of any nation where our lots may be cast. May God bless you and inspire us all to remain firm

and true to the covenants we have made with Him, and above all things to be united together in the bonds of love and union, having the Spirit of God dwelling in our hearts, that we may in very deed be the children of God. I ask in the name of Jesus. Amen.

ELDER JESSE N. SMITH.  
(President of Snowflake Stake.)

I feel greatly honored, brethren and sisters, to come before you for a few moments. The Saints in our part of the world are few in number, but they are very good and faithful people. We have, I think I may say, lived down to a great extent the prejudice that existed among our outside brethren and sisters. The people of Arizona generally are a good people. They are not religious, however, as the world regards religion; still they are large hearted, liberal, and willing that others shall enjoy the rights of conscience. Our wards are fully organized. We have six small wards in our stake. In that part of the country there are not many facilities in any one place for the settlement and sustenance of the people. We have made some advancement educationally. We have good schools. Our academy is in a good situation and doing good work. We rejoice in the prosperity of the cause. Although far away from you, we endeavor to keep pace with the progress of events. We have a lively interest in all that pertains to the up-building of the kingdom of God. I suppose I may say that we are not very well off for this world's goods, and when our brethren are so fortunate as to get a little ahead in that direction, they generally move to more favored localities. This is all right, so far as I know. We bid them God speed when they go to other places, and hope for their prosperity. I esteem it a great happiness that I have received faith in this work. I have never supposed that I was naturally much inclined to be religious, but it was my good fortune to have God-fearing parents who started me in this line. I think it was owing to my parentage, my kindred, and my surroundings that

I became religious. I have the very highest regard for religion, and for religious people. I have made this subject the study of my life, and the more I have investigated the Gospel as it has been restored to us, the more satisfying it has been to me. Very early in childhood I heard the voice of that great man, Joseph Smith, and although I was young his words penetrated my heart. I believed them, I have believed them ever since, I shall always believe them. I can express my thankfulness for these happy and blessed surroundings which have caused these earnest reflections. I have not only investigated the faith that was delivered to me by my parents, but I have investigated all faiths, so far as I have had opportunity. I respect all religious people, but I do not respect hypocritical people. I respect every sincere person who has faith in God. I could never persecute any one for the matter of conscience. I regard the unbeliever as the most unfortunate of men. In my reflections, it has seemed to me that even idolatry is more to be preferred than infidelity. I believe that the natural man is prone to seek his Creator; I believe that is a natural and a proper impulse, and those who disregard these higher promptings, are the unnatural and the abnormal. This is the result of my reflections. I believe in the interposition of Divine Providence in the affairs of men. I believe that He guides the destinies of peoples and of individuals, I therefore am encouraged to seek Him in prayer. I offer Him my acknowledgements. I do so, not only as a matter of duty, but as a matter of the highest privilege. I have endeavored in all my life to be exemplary. It is a consolation that I have that no human being, I trust, is worse for my example. Brethren and sisters I rejoice very much in this great cause. I know that it is of God. I feel it will go on to success, to prosperity, and to triumph, and that the nations of the earth will yet bless the name of Joseph Smith, and also hold in high estimation the Saints of latter days. May the Lord add His blessings to all our labors, and may we be faithful in all things. Amen.

Sister Olea Shipp then sang, "The Bright Beyond."

ELDER GEORGE A. SMITH.

Men in all dispensations have rejected revelations from God. Responsibility or conducting the work of the Father rests upon the Saints as a whole—Sublime position taken by the Prophet Joseph.

My brethren and sisters, I esteem it a privilege and an honor to be called upon to occupy this position, and while I do so, I trust I may be inspired of our Heavenly Father, that the words I utter may be words of instruction and edification to all of us. I have enjoyed the spirit of this conference, and have been edified by the remarks of the brethren who have been called upon to address us. It is an inspiration to one who loves this latter-day work to look into the faces of a large congregation such as this. It inspires him with additional love of the work that our Father in heaven has given to the earth in the day and age in which we live. When we realize that this is but a representation of the people who are members of the Church, that we come here semi-annually to receive instruction, and that the words of life and salvation which flow from the servants of God here are disseminated throughout the world, and are also communicated to the children of the Latter-day Saints by the newspapers and those who come to conference, we can comprehend to some extent the far-reaching influence of these gatherings.

We are considered by the world a peculiar people. By the unbeliever, the members of the Church of Christ in all ages of the world have been considered a peculiar people. When the Lord has spoken through His servants, there have been at different periods of time people in the earth who have said, "I do not believe in revelation." This age is no exception to the rule. The thousands, aye, the millions, of our Father's children who live in the earth are but repeating the history of the past when they deny that God has revealed again His will to the children of men, and say that they have no need of any further reve-

lation. To demonstrate this we may refer to the experiences of the people in the days of Noah. Noah was a prophet of the living God, inspired with a desire to save the souls of the children of men. He had no disposition to destroy those who lived around him, but, receiving a commandment from our Father in heaven, he warned the people to repent of their evil ways, and declared that unless they did repent, destruction would follow and our Heavenly Father would visit them with His displeasure. What was the result? They said to Noah, "What right have you to instruct us? Who are you that you come and speak to us in the name of the Lord? You are only a man like other men." And they rejected his testimony, not because it was untrue, but because they would not believe it, not possessing the spirit which he possessed. Then the Lord told him to build an ark, and to gather therein those who believed his message, and then He would visit His displeasure upon the inhabitants of the earth. It was not because Noah had said these things that the deluge came; it was because Almighty God had spoken through him to the people. When our Father in heaven speaks to the world, no matter how feeble or weak the servant may be who carries the message, that word will be vindicated, even if it involves the destruction of many souls. You no doubt remember the experience of Jonah when he was called to warn the people of Nineveh. Our Father in heaven commanded him to go and call them to repentance. He tried to avoid this responsibility, and it resulted in his being thrown into the ocean. But the same power that had called him to this mission preserved his life, and rebuked him for avoiding what was his plain duty. Then he went and warned the people of Nineveh, and they repented in sackcloth and ashes. You will remember the Lord promised that if they did not repent they would be punished; but they did repent, and He removed from them the curse that otherwise would have been visited upon them for the violation—of what?

Not because they failed to listen to Jonah as a man, but because they failed to heed Jonah, the prophet of God. And when they did listen to the voice of the Lord through that inspired man, they received a blessing instead of a cursing.

When our Savior in humility came upon earth, the people said, "Who are you, that you should claim to be the Son of God? We know your father; he is Joseph, the carpenter. We know your mother; she is Mary. We have Moses and Abraham for our prophets, and we have no need of a man like you to come and speak to us in the name of the Lord." He went among them and ministered to the sick, healed the afflicted, unstopped the ears of the deaf, restored the blind to sight, cleansed the leper by His magic touch, raised the dead to life. Then they said He performed these wondrous works by the power of Beelzebub. Yet He was indeed the Son of God. He labored among them in love and kindness; but they cast His name out as evil. They even cast reproach upon the city from which He came, and said, "Can any good thing come out of Nazareth?" But He was the Son of God, and He did have the right to speak in the name of the Father. The truths He brought to the earth came from the Father; and though they nailed Him to the cross, though they placed upon His head the plaited crown of thorns, and put the mock scepter in His hands, though they spilled His blood with the cruel spear, yet the word that He delivered to them was the word of the Lord, and He was indeed the Son of God.

The same feeling that was entertained, to some extent, against the Savior has continued in the earth. People who do not understand the things of God because they have not the Spirit of God, reviled and cast them out as evil, when in fact the evil is in themselves. But the promises made by the Savior to His Apostles when He said, "Go ye into all the world and preach the Gospel unto every creature. He that believeth and is bap-

tized shall be saved," have been verified upon the children of men, when they have complied with that requirement under the ministration of authorized servants of God. In the wisdom of our Father, He revealed in the olden times that the Gospel would be taken away. He revealed in the time of Daniel, by means of a dream, that in the days of certain kings He would set up His kingdom, and that it would not be taken away or given to another people. He revealed to John, upon the Isle of Patmos, that an angel would fly in the midst of heaven, having the everlasting Gospel to preach to men that dwell upon the earth. Other prophets also prophesied concerning the day in which we live. In fulfillment of these predictions, our Heavenly Father, in the century that is just passed, chose and commissioned Joseph Smith, as He had done other prophets, to go forth among the people and speak in the name of the Lord. Through this humble instrument, the Gospel was restored to the earth again and he preached the same doctrines that our Savior taught while He was upon the earth. Under the Lord's direction, he organized the Church of Christ, with apostles, prophets, pastors, teachers, evangelists, etc., as the Church should be organized, to continue thus until all should come to a unity of the faith. He ministered unto the people, he healed the sick; he loved the souls of the children of men. But, as had been the case with prophets whom the Lord had raised up before, it seemed necessary in this case that the testimony of His servant should be sealed with his life's blood. No more pathetic page will be found in the history of the world than that upon which is inscribed the last sayings of our beloved Prophet Joseph Smith. He knew that his time was near at hand; he realized that his life's mission had been fulfilled. He had given the keys for the gifts and blessings of God unto the people, and the Father had continued to bless him; finally he realized that his labor was about done. You remember when he was first raised up

how the people of this country said, "We have no need of you. You are Joseph, the son of Joseph, and we know where you come from. You are not a strong and mighty man, and you do not come from an influential family. We have no need of new revelation. We have the Bible, and that is all that is necessary for the salvation of the children of men." Joseph Smith performed his mission; and when the time came that he was face to face with death, he said, "I am going like a lamb to the slaughter, but I am calm as a summer morning. I have a conscience void of offence toward God and toward all men. If they take my life, I shall die an innocent man, and my blood shall cry from the ground for vengeance, and it shall yet be said of me, 'He was murdered in cold blood.'" He was not afraid to stand before the pleasing bar of our Father in heaven and answer for the deeds done in the body. He was not afraid to meet the charge that had been made against him, that he was deceiving the people and dealing unjustly with them. He was not afraid of the result of his life's mission, and of the final triumph of the work which he knew was of divine origin, and for which he gave his life. Yet the people of the world, as before, judge this work by the spirit of man. They do not have the Spirit of God, which would enable them to understand that it came from our Father in heaven.

Now, my brethren and sisters, the commission that came to Joseph Smith, the boy prophet, has been given to you. "Go, preach the Gospel in the nations of the earth." The same authority that he had has been conferred upon your sons, and they will be required by our Father in heaven to minister in the ordinances of the Gospel. The responsibility that came to Joseph Smith has not been lost by his departure, it has fallen upon other shoulders. Our Father in heaven has raised up from time to time those who have had the authority to speak in His name, to administer in the ordinances of the Gospel, and to bless the children of men.

They have shared that honor with you and with your children. The responsibility for the conduct of this work does not devolve alone upon President Joseph F. Smith, nor upon his counselors, nor upon the quorum of the Apostles; but it devolves also upon every man and woman who has been baptized by the servants of God and become a member of the Church of Jesus Christ of Latter-day Saints. Every man who has received the Priesthood must set his house in order, and so conduct his life that men, seeing his good works, may glorify our Father which is in heaven. We cannot shift the responsibility if we would; our Father has placed it upon our shoulders, and we must round them up and help to carry it off triumphant. When I look at large congregations of the Saints, such as we beheld last Sunday, this building filled to overflowing, the Assembly Hall and adjoining grounds also filled with multitudes of people, many of them sons and daughters of the sturdy pioneers who in early days came into this western country, or went into foreign nations of the earth and preached the Gospel, I cannot help but rejoice. Grateful should we be, my brethren and sisters, that our hearts have been attuned to the Gospel's harmony. Grateful should we be that our Father in heaven has given us a testimony of the divinity of this work; and it should be our life's labor to so conduct ourselves that we will not bring reproach upon it. Those who are beginning to pass the meridian of life, those gray-haired men and women who sit before me today, who have borne the burden in the heat of the day, who came into this country when it was a howling wilderness, have received from our Heavenly Father a testimony that burns in their hearts, and they know, as they know that they live, that the Gospel is true. And this same blessing has been given to their children when those children have sought it. Our Father in heaven has promised all His children that they will know of the doctrine, whether it be of God or of man, if they will have faith and comply with the ordinances.

Now, to those who are younger in this congregation let me say: Not very many years hence your fathers and mothers will go back to receive the reward of their faithful labors. I plead with you, boys and girls of Israel, to honor the names that you bear; love and revere the parents God has given you, and so conduct your lives that day by day you will give them joy in their declining years. If you will do this the same firm testimony that has been given to them will be bestowed upon you, and your sons and daughters in due time will be found numbered with the Saints of God, valiant for the cause of truth, and the dissemination of the Gospel in the nations of the earth. We need not fear the wrath of the adversary. We need not fear when men speak ill of us, when they cast out our names as evil, when they revile us and speak of us falsely; but we need to fear when the power of the adversary is arrayed against us if we have done that which is wrong. Our Father in heaven expects us to live up to the requirements of the Gospel; to fear Him and keep His commandments.

Now, as to our friends who are not of our faith, we should follow the admonition: pray for those who persecute you, and despitefully use you. Remember that you have a testimony of this work, which they have not. Some day, when we all present ourselves, as we expect to do, before the bar of God to answer for the deeds done in the body, then will our brothers and sisters of the world, who now think we are deluded and mistaken, find that our lives have been spent for the salvation of their souls, that our ministry has had in it only love and kindness for our fellow men, and that we would have given unto them a blessing had they been willing to receive it. Let us love the Gospel of Jesus Christ; let us comply with the requirements our Father has made of us; and then when we meet those who do not understand us, there will emanate from us a spirit that will testify to them we are sincere in the work in which we are engaged. Your

boys and girls are scattered among the nations of the earth preaching this gospel; there is no confusion with them; they understand it as you understand it. It is the same Gospel wherever it is taught, and it is the Gospel of Jesus Christ. I bear you my testimony today that it is the power of God unto salvation, unto every one that will believe and obey. May we so conduct our lives that our Father in heaven will preserve us from the attacks of those who misunderstand us; and that our brothers and sisters of the world may be constrained to acknowledge we are a good people, because we do good to our fellow men. May we so conduct our lives that the children our Father shall bless us with may, by reason of the righteous teachings and the good example we give unto them, rise up and call us blessed. When the time shall come that we shall all be called to present ourselves before our Father in heaven to give an account for our actions here, may it be said of us that the world was better for our having lived in it, that we never harmed one of our Father's creatures, that we sustained the hands of His servants, that we understood the spirit of revelation, and that we listened to it as it came from God to His servants. My prayer is that our lives may reflect the purity of the Gospel, that our homes may be the abode of the Spirit of our Father in heaven, that our every action may be scanned in vain for any evil, and that when men shall look over our lives, they may be led to say we are consistent followers of the meek and lowly Nazarene. In the end, when our labors are complete, may we receive from our Father, who reigns supreme in the heavens, that welcome plaudit, "Well done, good and faithful servant, you have been faithful in a few things, and I will make you ruler over many. Enter into the joy of your Lord," is my prayer for Israel, in the name of Jesus Christ. Amen.

The choir sang:

"Guide us, O Thou great Jehovah,  
Saints unto the promised land."

Benediction by J. Golden Kimball.

## CLOSING SESSION.

Wednesday, April 6, 2 p. m.

The choir and congregation sang:

"We thank thee, O God, for a Prophet,  
To guide us in these latter days."

The invocation was offered by Elder Andrew Jenson.

The choir then sang:

"Though in the outward Church below  
The wheat and tares together grow."

ELDER JOSEPH W. McMURRIN.

In standing before you, my brethren and sisters, this afternoon, to bear my testimony to the Gospel of the Lord, Jesus Christ as it has been revealed in the age of the world in which we are living, I sincerely pray that I may be supported by the inspiration of the Spirit of the Lord, that the few words I speak upon this occasion may be words of truth, directed by the Spirit of Truth, for the benefit, advantage, and encouragement of this vast congregation. My heart has been filled with exceeding great joy in listening to the testimonies that have been borne by the various speakers who have addressed the people from day to day in our Conference meetings. My soul has been filled with thankfulness, not only during this Conference, but in traveling from place to place among the people, in attending stake conferences, in meeting with the quorums of Seventy, in observing, as we have no doubt observed in this Conference, that there are many young men occupying responsible positions in the midst of the people of the Lord. I have noted that many of the brethren who have stood here to make reports concerning the stakes of Zion, and to speak about other matters, are the sons of men who have been valiant for the truth in days gone by. In the organization of the new Stakes of Zion, recently effected in this city, many of the brethren who have been called to positions of responsibility in these stakes are the sons of men who in their time have been faithful to the Lord.

I believe we all find happiness in witnessing conditions of this character, and in having the truth burned into our souls that our Father in heaven is

blessing the children of the pioneers, and of other men and women who received the Gospel a long time ago, and gathered from the nations of the earth, and that He is establishing them in the faith. I rejoice in the testimonies of the brethren in relation to this matter. Some of the speakers have expressed very great confidence that the youth of the Latter-day Saints would be found in the future true to the Gospel of Jesus Christ, and to the faith of their fathers, and that they were not, and could not, be weaned away from the truth. I believe this with all my heart. I believe it is the decree of the Almighty that this condition shall continue to prevail in the midst of His people, and that there will always be found in the Church the seed of the founders, and of others who have been valiant for the testimony of Jesus—children who will properly represent their parents before the people and before the Lord; and that it is not the intention for this work to be taken from them and given to another people. I have felt impressed myself with the promise of God in relation to the continuation of His work with the people who were called in the beginning. In that promise, as it appeals to me, there is an understanding that there would be raised up, from the loins of those to whom the promise was made in the beginning, sons and daughters who would be true and faithful. It is true that power is not given to man to reveal a knowledge of the plan of salvation to his own offspring. The President of the Church, the Apostles, let them be ever so faithful, do not possess the power to reveal unto their children the truth of the everlasting Gospel. I suppose if this power were vested in them there would be danger of the time coming when the children might be recreant to the faith of their fathers. But when the truth of the Gospel is revealed to any soul, it does not come from man, it comes through the operation of the Holy Ghost from our Father in heaven. It comes with almighty power; it dispels all doubt; it establishes the one who receives the evidence in an understanding of the truth of the things of God. In

this way the testimony of the Gospel has come to the Latter-day Saints. In the beginning, when the Prophet Joseph Smith bore the wonderful record that he did to the people concerning the visitation of holy beings, it was by the power of the Holy Ghost and not by the wisdom or logic of the Prophet that the truth of his testimony was impressed upon the minds of the men who accepted it, and who remained true all the days of their lives. We cannot believe that it was by a mere chance that the Prophet Joseph Smith in the early rise of the Church was brought in contact with such men as Brigham Young, John Taylor, Wilford Woodruff, Lorenzo Snow, Heber C. Kimball, Daniel H. Wells, Parley P. Pratt, Orson Pratt, and other great men who were raised up by the power of God to assist in the establishment of His purposes. We believe, as a people, that our Father understands the end from the beginning. We believe that He is in very deed our Father in heaven; that we existed with Him in a spiritual condition before we were born naturally upon the earth, and that He knew us, and all His other children, before we came to this earth. We believe He was acquainted with the spirits of the great men who assisted in laying the foundations of His grand latter-day work, and that by His decree and appointment they were born into the world at the time when their services were needed in the establishment of His purposes. They were brought by the same overruling providence into contact with the noble man who had been raised from the ranks of the people to bear divine authority, and to represent the Lord God of heaven in the midst of the nations, and they gladly received the testimony which was delivered to them concerning the faith. While we believe this of the Prophet Joseph Smith and of his associates, we believe that the same power is in operation today. We believe that the spirits of men are being born into the world by divine appointment, and not by accident. Because of this belief, I feel in my heart that, through the faithfulness of the fathers and mothers in the Church of Jesus

Christ of Latter-day Saints, there will continue to come to them choice spirits, who will accept the truth with all their hearts, and who will bear the responsibilities of this work in which we are engaged in all time to come. I do not believe that the names of the valiant and faithful men of this Church of either high or low degree are to become extinct from among the people of God. I believe with all my soul that they will be perpetuated forever, just as we see the sons of men whom we have known in past history stand upon this platform, filled with the Spirit of the living God, bearing testimony to the truth of the everlasting Gospel, so in a time to come will their sons and daughters, from generation to generation stand up in the midst of the congregations of Israel and bear record of the truth as it has been revealed. God has not brought us through the trying experiences of the past; He has not tested our fathers and our mothers in the manner in which they have been tested, with a view of rewarding them with offspring that will not be true to Him. There may be wayward boys and girls; there may be some who cannot be controlled; but I believe there will be but few who will be lost. We discover among the people who have gathered from the nations of the world that there is within them a love for the land that gave them birth. From whatever land they have come, though they have been led to forsake all and gather up to Zion, because of the Gospel, nevertheless there is a love in their hearts for their native country, which does not die out. In like manner I believe, from the experiences that have come to me, that there is a love for Zion and for the things of the kingdom of God planted in the hearts of those who are born in the Church that is very much stronger than this love of country, and that it is almost impossible for men to divest themselves of it. In many places young men and young women are found who have strayed away from the truth to some extent; who have gone from their father's home and from the organized wards of the Church; but wherever they are

they have a warm feeling toward the work of God. It is a rare thing to find a young man or a young woman who has been born in the Church so cold in their feelings that they turn entirely away from the people of the Lord. It is a rare thing to find any so hardened that they will not open their doors to receive the representatives of the Lord. Because of this feeling, and because of the valiant young men who are constantly rising up in the midst of Israel, I believe that we will always have representatives of the founders of the Church of Christ to bear the authority of the Holy Priesthood, and to bear it in honor. The glorious example that has been set by good and godly parents is destined to bear good fruit forever. I believe that there is something in being born in Zion. It has been stated by at least one of the prophets that the time was to come when it should be said of individuals born in Zion, that "this man was born in Zion." I think we have occasion as parents to be comforted and encouraged, and that we have reason to have confidence in our children. I believe that, by the blessing of the Lord and our own example and training, our children will be so established in the faith that they will follow in our footsteps just as we are following in the footsteps of our parents.

Let us take to heart the counsels that have been imparted unto us. Let us set goodly examples before our offspring. Let us live the religion we have espoused, and let our light shine among men. Let them see that we feel the responsibility which rests upon us in the revelation of the Gospel; that we propose, not only to send missionaries abroad to preach the Gospel, but that we propose to live our religion at home just as well as our representatives do abroad; and men and women who come into our borders, as has often been the case already, will be so impressed with our sobriety, our industry, our good example and the godly lives we lead that they will be constrained to bear record that there is a splendid people in the midst

of these mountains—a people who fear God and keep His commandments. In a time to come we will be better understood. The clouds that have hung over us, caused by misrepresentation, will be banished away. There is no power that can prevent this; for God Himself has decreed He will lift His people up; that they shall be like unto a light set upon a hill, which cannot be hid; and we will be known as we are. When we are known as we are, then the reputation that has gone abroad concerning us through misrepresentation will pass away forever, and we will be recognized as the people of the Lord, as a people who love their fellowmen, and who have had the message of truth committed to them, even the power of the everlasting Gospel which can save to the uttermost all men in every land and clime.

I bear record to the truth of the Gospel. I bear record to the integrity, the honor, the uprightness and the nobility of the men who preside over us. I bear testimony to the glorious fact that with us there is divine authority. Let the world say what it may, truth is truth, and the truth in relation to this matter is that God has spoken, and has given to man His authority, and in the exercise of that power we will cry, "peace on earth, good will to men," and we will preach the doctrines of the Gospel, administer its holy ordinances to those who believe, and save the children of men in the way appointed of the Father. May God help us to be true and faithful, is my prayer in the name of Jesus Christ. Amen.

#### ELDER RULON S. WELLS.

My brethren and sisters, I rejoice in the Gospel of Jesus Christ and in the splendid testimonies that have been borne of its divine truth during this conference. I am sure that the Latter-day Saints must feel greatly strengthened in their testimonies by having attended the meetings of this conference, for truly there has been an outpouring of the Spirit of God upon His people. As I look before me upon this vast congregation, gathered here upon this

Wednesday afternoon, it is almost marvelous to see so many faces, and all intent upon receiving the word of God as it shall be spoken unto them. I have prayed earnestly in my heart that the people might be fed the bread of life, that their testimonies might be strengthened, and that they might come to an absolute knowledge of the truthfulness of this work in which we are engaged. I do not think it possible for us to pay too much attention to the importance of having an individual testimony of the Gospel. Every Latter-day Saint has the utmost need to know for himself that this is the work of the Lord, and to know that God has spoken again in this day and conferred upon men His divine authority. We read in the scriptures, and have been told from time to time, that the Lord will have a tried people. The only thing that will enable the people to withstand the trials that may come upon them will be the knowledge which they have that this is the work of God. When that knowledge has taken root in their hearts, the storms of adversity and great calamities may come, but they will stand firm and immovable because their faith will be founded upon the rock of revelation. We have just been told that no father or mother can reveal to their children the truthfulness of the Gospel. That is true; but there is a Father, whom we all adore, that can and will reveal it to us, if we will seek after it and do what is necessary to obtain it. God is Love. He loves the souls of the children of men, and we are His children and have inherited from Him His divine attributes. There should be born in us a love for our heavenly Father. The great commandment, which includes all others, is this: "Thou shalt love the Lord, thy God, with all thy heart, with all thy might, and with all thy soul." And there is another like unto it: "Thou shalt love thy neighbor as thyself." If the love of God has taken root in our hearts, and if we are demonstrating in our lives that love, it will bear fruit and will cause us to come to a knowledge of God, whom to

know is life eternal. There are many people professing to believe in Christ, the Redeemer of the world, who, nevertheless, do not believe in this vital principle of His Gospel—the principle by which Peter knew that Jesus was the Christ. They have rejected that principle, and have said in their hearts and with their lips that God does not reveal Himself from heaven. They do not believe in the principle of revelation; and yet it is the principle which gives life and force, and without it the Church of Christ cannot exist upon the earth. Not only does this principle pertain to the leaders of the people, but it extends to all the sons and daughters of God who will seek to obtain a knowledge of His divine will. We can all have the right to communication with our Father, and the Scriptures are full of promises that if we will ask we shall receive, if we will knock the door shall be opened unto us, and if we will seek we shall find. This can only be done through the operation of that vital principle of revelation. "For no man knoweth the things of God, but by the Spirit of God, which is in him;" and the Spirit of God is the spirit of revelation, which issues forth from the presence of the Father and the Son and enters into the being of all those who diligently seek them. If we come to the knowledge of the truth it must be through the principle of revelation. We must know that God will listen to our prayers; and then when we have trials we can approach Him and ask of Him wisdom, with the full assurance that He will not upbraid or censure us, but will hearken to our prayers and answer them upon our heads. I know that this principle is true, and it devolves upon us to gain the favor of God. Men and women in the world are seeking more the favor of their fellow creatures, and if they can obtain that to the extent that they can be exalted in the eyes of the people, that seems to be more their ambition than the gaining of the favor of God. They are more ambitious to be well spoken of by their fellow men than they are to be beloved of God their eternal Father.

Hence the importance of learning to keep that great commandment of loving the Lord, with all our hearts. What do we understand by loving the Lord with all our hearts? Is it the function of the heart to love? This may perhaps be only a figure. The heart is an organ of the body, the special office of which is to pump the blood in the body, causing it to circulate and to impart life and vitality to every part thereof. The hands and feet are governed by muscles, and they, with other members of the body, yield implicit obedience to the will of man. We go here and there, from one place to another, at the dictation of the mind, the intelligent part of man, and there is perfect harmony in the operations of the body in obedience to the will of man. But not so with the heart. Although governed by muscles as the hands and feet are, yet it is not subject to the will of man. We labor with our hands, and we may employ the muscles of the body in various activities, and as the night comes on and we lay our bodies down to rest, the muscles relax and the body lies dormant. No so with the heart. It beats on, and on, throughout the night as the day; and when that heart ceases to beat, then life is gone. The mind does not control the heart. It does not say to the heart, 'beat thou on,' or 'cease thou now to beat.' The heart is governed by a higher intelligence, and when the voice comes from Him, "Cease thou to beat," that son or daughter is called to God. So that when the Lord says, "Son, give me thine heart," He asks for that which belongs to Him; and when He requires us to love Him with all our hearts it means simply this: that we should love Him with all our life. The life-giving power of man should be devoted to the service of God. Whatever may be our occupation, everything must come secondary to our allegiance and devotion to God, who gave us life and being upon earth, and by whom that life is maintained. It seems to me, my brethren and sisters, that if we would keep that great commandment and love the Lord with all our hearts, then would our feet be

planted in the paths of safety and then, let come what may, we are founded upon the rock and we will be able to stand.

I have a testimony that this is the work of the Lord that we are engaged in, and that the men who stand at the head, and whom we will have the pleasure and privilege this afternoon of sustaining by the raising of our hands, are men of God, called of Him to lead this people. The prayers of the Latter-day Saints should be united in asking our Father in heaven to endow them with the revelations of His will, that they may receive the mind and will of God concerning His people, and that we may be ready and willing at all times to receive their counsels and to be guided in our lives by the will of the Father. This is my prayer in the name of Jesus. Amen.

Sister Lottie Owen, with excellent effect, then sang, "Entreat Me Not to Leave Thee."

#### ELDER C. W. PENROSE.

My brethren and sisters, I esteem it a privilege and a blessing to have the opportunity of bearing my testimony in association with by brethren who have spoken, for truly I can say I know this is the work of God. I know it in every part of my being. I feel it in my physical nature; I see it in my intellectual nature; I realize it in my spiritual nature; for I have been baptized by the spirit of this work, not only in water, but by the Holy Ghost and by the fire of the Lord, and God has borne witness to my soul that He is the author of this latter-day work. The sentiment expressed by the song which our sister has just sung for us is the sentiment of my heart. All my interests are identified with the Latter-day Saints. This people shall be my people; their God shall be my God; where they go I want to go, whether it be in this world or the world to come. With these my brethren whom I love, and whose labors I recognize, and whose virtues I venerate, I want to be associated in time and in eternity. My heart has rejoiced with a fulness of joy during this conference. From the

first discourse delivered by President Smith on Sunday morning, right to the present time, I have felt the presence of the Spirit of the Lord. I know that President Smith's words were inspired by that Spirit, and our brethren who have addressed us have felt its influence, and it has been imparted from them to the congregation.

I have not words to express the joy and gratitude which spring up in my bosom in contemplating the goodness of God to me from my boyhood to the present time. When I first embraced the Gospel I received a testimony of its truth. I received it from the Spirit that comes from on high. It entered into my soul, and bore witness to me in every part of my existence that God is the author of this work. As time has rolled on, and I have passed through many different circumstances in many different lands, and I think of how God has preserved me, directed me, and enlightened me, and blessed my testimony to others, I praise Him this afternoon in the midst of the congregation. I feel in my heart, bless and praise the Lord, O my soul! He is my God. I revere and adore Him as my Father and my King, and I want to be obedient to him and to serve Him in all things.

It does not matter where or how my labors may be directed, I desire them to be in the interest of this great work which our Father has commenced. This work cannot be overcome by the powers of evil, nor by the powers of the world; neither will you or I as individuals be so overcome if we will hearken to the testimonies which have been delivered to us, the instructions which are imparted, and be willing to be guided by that authority which has come down from God out of heaven in the last days for the guidance and salvation of the children of men. No feeling of rebellion should ever rise in our hearts; no word of reproach or improper criticism should escape our lips in regard to those men whom God has called and ordained, and whom we sustain by our uplifted hands when we assemble in conference. It would be a good thing if the thoughts of our

minds and the words of our mouths were always directed for the interest and the furtherance of this great work that our Father has begun. We ought not to speak a word anywhere which would militate against it, or against the men whom God has appointed.

I think sometimes of the words of the Apostle James in regard to the power of the tongue. What good can be accomplished by using the powers of speech in the proper direction! What wrong can be accomplished when these powers are prostituted to speak evil. "Thou shalt not speak evil of the Lord's anointed." I hope you recognize that saying. We are under promise that we will not do it. We should speak that which is good, not that which is evil. And we should hesitate when we find an opportunity, or when some circumstance arises which might induce us to say something that would be improper in regard to our brethren. James says: "The tongue is a fire, a world of iniquity," it "setteth on fire the course of nature; and it is set on fire of hell." We hear a great deal of talk among the Methodists about hell fire. If you want to know what hell fire is, just hear some angry woman when she is rattling that little red rag—the tongue. I mean the man as well; for I do not confine it to the sisters. I believe I have heard worse things from the mouths of men than from the lips of women. I do not confine it to the one sex. Perhaps it is "six of one and half a dozen of the other."

We should be careful what we say. If we cannot say anything good, let us hold our tongues, and do as the mother sometimes roughly tells the children: "Shut your mouth." It is a good thing to be able to shut your mouth, and to keep it shut, when you ought not to talk; and it's a good thing to be able to open your mouth at the proper time and at the proper season and bring forth words of eternal life for the blessing, enlightenment, comfort, and consolation of the sons of men. When Christ spoke He spoke words of life. "My words that I speak

unto you, they are spirit and they are life," He said. And they were. He brought forth words of eternal life for the guidance and blessing of mankind. When He did rebuke, His words were sharp—sharper than a two-edged sword; but He didn't rebuke unless there was a proper occasion. He had authority and power to use words of rebuke as well as of comfort and of enlightenment. Let us take care that when we speak we speak to good purpose, for light and for truth, and to comfort and bless humanity, not to speak evil of our brethren or of our sisters. This is very common advice, but I fear we "take advice" very often and do not put it to use.

When I contemplate what God has done in the building up of this latter-day work to the present time, I feel full of joy and gladness. And these things are prophetic to me of the future. I know, as I know that I am here, that this work will go forward. It does not matter what men may do or say in regard to us; God is our Father and He is at the head of this work. He revealed it in the beginning. He placed His Son Jesus Christ, our Redeemer, at the head of this work, to conduct it from that time forward; and He has been with it to the present day. He is with our brethren who have been called to stand at the head of affairs. His spirit rests upon them; His light is in their souls, and their words are inspired of Him. And He will continue to be and abide with this work until it is perfected, and He can present it to the Father as an accomplished and perfect work. But there is a great deal to do before that time shall come. This Gospel of the kingdom is to be preached in all the world as a witness to all nations. We should be glad when our sons, our brothers, our fathers, or any of our friends, are called upon to go out into the world and lift up their voice in the proclamation of this last divine message to man. We should rejoice in their labors, and be willing to make what we call sacrifices for their sake and for the sake of mankind. Every man who holds the Priesthood should be willing and glad to

work anywhere in this kingdom for the salvation and redemption of the human family. This Gospel will be preached, no matter what laws may be enacted in the nations that are afar off. No matter what barriers may be raised for the time being, they will all be swept out of the way by the power of God, in His due time; and this Gospel will be preached, Israel will be gathered, temples will be reared and ministrations will go on therein for the benefit of the living and the redemption of the dead.

As our brethren finish their earthly work, and their bodies are laid down to rest for a while, to be purged in the tomb, they will go forth in the spirit, as Christ did, and as the Prophet Joseph and his brother Hyrum and the rest of the valiant servants have done, and publish the Gospel to the spirits that are behind the veil. A mighty work is going on there, and as our brethren depart hence and their places are taken up by their posterity, they will carry on this work in the spirit world, where there is a wider sphere for their operations than here in the flesh. And they will find that much of the seed that has been sown in mortality among the nations of the earth, which has not appeared to fructify, or to bring forth fruit (for many people have heard the word and have not obeyed it, but have gone down to the grave in their darkness) will come to life and light and power in the world **behind the veil**. Thousands upon thousands who have heard the Gospel, but have not obeyed it, will be ready to receive it when the servants of God present it to them in the spheres behind the veil. The work of God will be carried on there, and the work of the ordinances will be performed in this sphere, in the temples that are and will be erected. We have only begun this great work, notwithstanding the many thousands of vicarious ordinances that have been performed. This work will go on. It is a mighty work, and you and I can be engaged in it. We should be glad to labor in any capacity and in any place where we can do something toward the building up of

the kingdom of God and the redemption of the human family. This work must go on until all nations and peoples and tribes and tongues on the earth, behind the veil and wherever the sons and daughters of Adam are, have heard the sound of the Gospel and have had the opportunity of bowing in obedience to it. Until that is done this work cannot be consummated. It will go on, with Christ at the head, until every knee shall bow and every tongue confess that Jesus is the Lord, to the glory of God the Father.

This is a work in which we should rejoice with all our souls, and be willing to labor in it wherever we may be directed by that authority that has come down from God. I rejoice in the work of God with all my heart. I have done so ever since I embraced it. I am willing today, as I have ever been, to go here or there and to labor in any direction. The man who is not willing to labor as a deacon is not fit to be a president. A man who will not work in a humble capacity is not fit to be exalted. The Lord will bless our labors in time and in eternity, and we will see the fruits thereof and rejoice in them in the presence of our Father. I know that the spirit which has been with us in this conference is the light of the Lord. It is the spirit that proceeds from the presence of God to lighten the souls of men. It is the light of Christ, the light and the life of the world, the power of the Lord. It comes from His presence; it fills our souls with joy and peace; it strengthens us to resist the evils of the flesh and to overcome Satan and his works, and it will be and abide with this Church and grow brighter and brighter until the perfect day.

I feel in my soul to bless and praise the Lord for His goodness to me. I bear testimony that this is His work, and I desire to labor in it in time and in eternity. I invoke upon you, my brethren and sisters, the blessing and peace of God. May the kingdom of God go forth, as it will. Roll on, thou glorious kingdom of the latter-days! Spread wide thy light and thy power, and the kingdoms of this world shall

bend to it; the powers of darkness shall be rebuked, the clouds shall roll away, and the light and might of God shall increase in the earth until all things are subdued unto Him; and the earth itself shall be redeemed and shine in the glory of God, and Christ shall grace it with His presence and crown it with His glory. May God help us to be faithful and serve Him all our days and finally save us in His kingdom, for Christ's sake. Amen.

## PRESIDENT JOSEPH F. SMITH.

A profitable and enjoyable Conference—Privileges of the people—The Gospel includes temporal as well as spiritual salvation—Official statement sustained.

I have been delighted throughout with the spirit of our Conference and with the instructions that have been given to us by those who have spoken. The Spirit of the Lord has been manifested through His servants who have addressed this Conference. I feel that we have had a precious time, and that the Lord has blessed us abundantly by the outpouring of His Spirit, by the beautiful weather we have had in the main, and by the glorious opportunity we have enjoyed of mingling together, of meeting many friends, of witnessing, by our presence here, our interest in the work of the Lord, and of taking part in the transaction of such business as may properly come before this Conference. It is well understood that we meet together in general Conference twice a year for the purpose of presenting the names of those who have been chosen as presiding officers in the Church, and it is understood that those who occupy these positions are dependent upon the voice of the people for the continuance of the authority, the rights and privileges they exercise. The female members of this Church have the same privilege of voting to sustain their presiding officers as the male members of the Church, and the vote of a sister in good standing counts in every way equal with the vote of a brother. The presentation of the Church authorities is part of the duty that remains to be done before this Conference is brought to a close. Other business will also be pre-

sented to the Conference, which may be considered by some as of greater importance than the rest. We desire that the Latter-day Saints will exercise the liberty wherewith they have been made free by the Gospel of Jesus Christ; for they are entitled to know the right from the wrong, to see the truth and draw the line between it and error; and it is their privilege to judge for themselves and to act upon their own free agency with regard to their choice as to sustaining or otherwise those who should exercise the presiding functions among them. We desire the Latter-day Saints at this Conference to exercise their prerogative, which is, to vote as the Spirit of the Lord prompts them on the measures and the men that may be presented unto them.

It is not my purpose to prolong remarks. We are living in peculiar times. The situation in which we are placed calls for peculiar wisdom and understanding, and for the full exercise of our rights as Latter-day Saints, who should enjoy the spirit of discernment and inspiration that belong to those who are born of the water and the Spirit, and who, because of this birth, are in a position to see the kingdom of heaven.

At this point President Smith gave out notice of an important meeting of cattle and sheep men to be held in the city, and then spoke as follows:

We may be pardoned for giving out a notice of this kind upon this occasion, but it will not be amiss for me to say that the Latter-day Saints believe not only in the gospel of spiritual salvation, but also in the gospel of temporal salvation. We have to look after the cattle and the sheep and the horses, the gardens and the farms, the irrigation canals and ditches, and other necessary things for the maintenance of ourselves and our families in the earth. In this respect this Church is different from many other denominations. We do not feel that it is possible for men to be really good and faithful Christian people unless they can also be good, faithful, honest and industrious people. Therefore, we preach the gospel of industry, the gospel of economy, the gos-

pel of sobriety. We preach that the idler shall not eat the bread of the laborer, and that the idler is not entitled to an inheritance in Zion. We preach that those who are industrious, those who work, those who through their integrity and industry are good citizens of the kingdom of God, are better citizens of the country in which they live than those who are not so diligent in this regard.

Let me say to the brethren and sisters before we part: When you go home do not only be faithful in your prayers, in secret and in public; do not only be faithful as good church-goers; but be faithful to your families, be faithful to your flocks and to your herds, be faithful in the management of your farms, and in the promotion and conduct of every enterprise in which you are engaged. I would to the Lord that we had a thousand good engineers, mechanics, surveyors and other skilled workmen among us. We could find employment today for hundreds of our people where honesty and faithful devotion to labor are demanded, if we only had the men who were skilled in the work that is required; but we do not have them. When we are applied to for men as boiler makers, as engineers, as builders, as skilled workmen in other directions, and we send out inquiries for them, we cannot find them. The boys are learning something else instead of the arts of labor. I have heard it said that science is what we know, and art is what we know how to do.

#### GENERAL AUTHORITIES.

President Smith presented the general authorities of the Church to be voted for by the assembly, as follows:

Joseph F. Smith, as Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

John R. Winder, as first counselor in the First Presidency; Anthon H. Lund, as second counselor in the First Presidency.

Francis M. Lyman, as President of the Twelve Apostles.

As members of the Council of Twelve Apostles: Francis M. Lyman, John

Henry Smith, George Teasdale, Heber J. Grant, John W. Taylor, Marriner W. Merrill, Matthias F. Cowley, Abraham O. Woodruff, Rudger Clawson, Reed Smoot, Hyrum M. Smith and George A. Smith.

John Smith, as presiding Patriarch of the Church.

The counselors in the First Presidency and the Twelve Apostles and the presiding Patriarch as Prophets, Seers and Revelators.

First seven presidents of Seventies: Seymour B. Young, Christian D. Fjeldsted, Brigham H. Roberts, George Reynolds, Jonathan G. Kimball, Rulon S. Wells and Joseph W. McMurrin.

William B. Preston, as presiding Bishop, with Robert T. Burton and Orrin P. Miller as his first and second counselors.

Joseph F. Smith as trustee-in-trust for the body of religious worshipers known as the Church of Jesus Christ of Latter-day Saints.

Anthon H. Lund, as Church historian and general Church recorder.

Andrew Jenson, Orson F. Whitney, A. Milton Musser and Brigham H. Roberts, assistant historians.

As members of the general Church board of education: Joseph F. Smith, Willard Young, Anthon H. Lund, James Sharp, John Nicholson, George H. Brimhall, Rudger Clawson, Joseph M. Tanner and John R. Winder.

John Nicholson, as clerk of the Conference.

#### THE TABERNACLE CHOIR.

President and director—Evan Stephens.

First counselor, treasurer and librarian—George C. Smith.

Second counselor and secretary—Sidney R. Phillips.

Organist—John J. McClellan, and all the members of the choir.

The voting was completely in the affirmative.

#### PRESIDENT SMITH.

Brethren and sisters. Of course you cannot help but have noticed that some of our brethren have been absent from us. I regret very much the absence of a number of the Apostles. We are

all sorry that circumstances have prevented them from meeting with us. Elder John Henry Smith has been suffering for some time from inflammatory rheumatism and is still confined to his room. Elder George Teasdale received permission to retire from active duty over two months ago, and when he left us was in feeble health. Elder Marriner W. Merrill has been prostrated for some time in his home at Cache valley. These brethren have our sympathy and our prayers for their recovery. I regret also the absence from this conference of Elders John W. Taylor and Matthias F. Cowley.

Now I am going to present a matter to you that is unusual and I do it because of a conviction which I feel that it is a proper thing for me to do. I have taken the liberty of having written down what I wish to present, in order that I may say to you the exact words which I would like to have conveyed to your ears, that I may not be misunderstood or misquoted. I present this to the conference for your action:

#### OFFICIAL STATEMENT.

"Inasmuch as there are numerous reports in circulation that plural marriages have been entered into contrary to the official declaration of President Woodruff, of September 26, 1890, commonly called the Manifesto, which was issued by President Woodruff and adopted by the Church at its general conference, October 6, 1890, which forbade any marriages violative of the law of the land; I, Joseph F. Smith, President of the Church of Jesus Christ of Latter-day Saints, hereby affirm and declare that no such marriages have been solemnized with the sanction, consent or knowledge of the Church of Jesus Christ of Latter-day Saints, and

"I hereby announce that all such marriages are prohibited, and if any officer or member of the Church shall assume to solemnize or enter into any such marriage he will be deemed in transgression against the Church and will be liable to be dealt with, according to the rules and regulations thereof, and excommunicated therefrom.

"JOSEPH F. SMITH,  
"President of the Church of Jesus  
Christ of Latter-day Saints."

They charge us with being dishonest and untrue to our word. They charge the Church with having violated a

## GENERAL CONFERENCE.

"compact," and all this sort of nonsense. I want to see today whether the Latter-day Saints representing the Church in this solemn assembly will not seal these charges as false by their vote.

President Francis M. Lyman presented the following resolution and moved its adoption:

## RESOLUTION OF ENDORSEMENT.

"Resolved that we, the members of the Church of Jesus Christ of Latter-day Saints, in General Conference assembled, hereby approve and endorse the statement and declaration of President Joseph F. Smith, just made to this Conference concerning plural marriages, and will support the courts of the Church in the enforcement thereof."

The resolution was seconded by a number of Presidents of Stakes and prominent Elders. Elder B. H. Roberts, in seconding the resolution, spoke as follows:

"In seconding the resolution that has just been read—which I most heartily do—I desire to state at least one reason for doing it. As remarked by the president, the Church of Jesus Christ of Latter-day Saints has been accused of being covenant-breakers with this nation. Of course, there never was, and could not be, any compact between the Church and the general government of the United States. But there could be a compact between the State of Utah and the United States, and there was such a compact made in the Constitution of our state, by and through the Constitutional Convention. And now I am pleased with the opportunity of the Church saying in its official capacity that the Latter-day Saints not only now are, but have been, true to the compact between the State of Utah and the United States, and that they are true to the Constitution of the state, which, by express provision, forever prohibited plural or polygamous marriages, and made that irrevocable, without the consent of the United States. The adoption by the Church of this resolution should put to silence those who have accused us of being covenant-breakers."

The resolution was then adopted, by unanimous vote of the Conference.

## PRESIDENT ANTHON H. LUND.

This statement which has just been read in your hearing was made for the Church. Rumors have been afloat that plural marriages have taken place, and

some are said to have commenced to doubt the truth of the declaration made by our President at Washington. Now it has been laid before you, and the Church, by its vote in solemn assembly, has ratified this resolution, and the Saints know just where the Church stands on this question. If any come to you with such rumors, you know that the Church is true to that which it accepted thirteen years and six months ago, and which it has again ratified here in this Conference. It is not a new manifesto. It simply shows where we stand as a Church. The Lord has instituted in this Church the principle of free agency. Everything must be done by common consent, and therefore we lay these things before the conferences, that the people may have an opportunity to vote thereupon. This is an important matter, and should be known by the world that the Latter-day Saints have the right and privilege to vote upon everything that shall be accepted as Church doctrine or in regard to church government.

I feel pleased with our conference, with the spirit thereof, and with the instructions that have been given. Let us take what we have heard home with us; let us take the spirit of the conference with us, and try to carry out in our daily lives the good counsel which has been given us. May the Lord bless you, brethren and sisters, and bless His Church upon the earth, as well as all good people and all who love the truth, is my prayer in the name of Jesus Christ. Amen.

## PRESIDENT JOHN R. WINDER.

*Joseph and Hyrum Memorial*  
President Lund has expressed my feelings exactly in regard to this resolution. I am proud to have the opportunity of voting for it.

There is one more item of business that I want to lay before the Conference, in which I think we are all greatly interested, and I have no doubt you will sustain the proposition when you hear it. It is almost sixty years now since the martyrdom of the Prophet and Patriarch, Joseph and Hyrum Smith, and until this day no building or monu-

ment has been erected to their memory. This matter has been talked over many times, and several propositions have been made. At one time it was suggested that a building be erected on the old Deseret News corner, which should be called a memorial building. At least one other suggestion has been made, that a monument or a memorial building should be erected on the southeast corner of this block. No definite place, as yet, has been fixed for it. But I have been impressed that the time has come when some steps should be taken with regard to this matter. I would like to see a building, or monuments, or statues, erected in honor of these martyrs that would be something for our children to look at in years to come. Opposite the southeast corner of this block we have erected a monument to President Brigham Young, and I would like to see something erected to these martyrs that would be an object lesson to our children and our children's children throughout all generations, and also to the thousands of people who visit us, that they too may have something of this kind to look at. Therefore, I am strongly in favor of doing something to perpetuate the memory of the Prophet and Patriarch, and with this in view I have prepared a resolution, which I will read to you:

"Whereas nearly sixty years have passed since the martyrdom of the Prophet and Patriarch Joseph and Hyrum Smith, and no public building or monu-

ment has been erected to their memory; "Therefore, Be it Resolved by this General Conference of the Church of Jesus Christ of Latter-day Saints, That a suitable building or monument be erected to their memory; that the Trustee-in-Trust appoint a committee to prepare plans for the same, which shall be submitted to him, and when approved he will authorize the committee to proceed with the work and will furnish the necessary means from such funds as may be available for that purpose, and that a book be opened at the Presiding Bishop's Office to receive voluntary subscriptions from any who wish to donate."

After reading the resolution, President Winder moved its adoption.

It was seconded by President Francis M. Lyman and a number of others, and was adopted by the conference without a dissenting vote.

President Smith named as the committee President John R. Winder, chairman; President Francis M. Lyman, Bishop Wm. B. Preston and Bishop George Romney, and they were unanimously sustained by the conference.

The choir and congregation sang:

"Praise to the man who communed with Jehovah."

Benediction by Elder John Nicholson.

The conference then adjourned for six months.

The stenographic work in taking an account of the proceedings was done by Arthur Winter.

JOHN NICHOLSON,  
Clerk of Conference.

# DESERET SUNDAY SCHOOL UNION

Its Semi-Annual Conference, Held in the Tabernacle,  
Sunday Evening, October 3, 1904.

The general semi-annual conference of the Sunday Schools of the Church of Jesus Christ of Latter-day Saints was held in the Tabernacle, Salt Lake City, Sunday, April 3, 1904, at 7 o'clock p.m.

General Superintendent Joseph F. Smith presided.

There were present of the general authorities: Presidents Joseph F. Smith and Anthon H. Lund; Elders Francis M. Lyman, Abraham O. Woodruff, Rudger Clawson, Hyrum M. Smith, George A. Smith of the Quorum of the Apostles; Patriarch John Smith; a majority of the Deseret Sunday School Union Board. The Tabernacle was crowded with an enthusiastic audience of Sunday School workers and Saints.

The congregation, under the leadership of Prof. Evan Stephens, sang "If There's Sunshine in your Heart."

Prayer was offered by Elder Abraham O. Woodruff.

The song, "Peace, be Still" was then sung by the Granite Stake adult class, under the direction of Prof. Evan Stephens.

Secretary Geo. D. Pyper called the roll of stakes which showed a representation from every stake of Zion and three missions.

The secretary presented the officers of the Deseret Sunday School Union, who were sustained as follows: General superintendent, Joseph F. Smith; first assistant general superintendent, George Reynolds; second assistant general superintendent, Joseph M. Tanner. Members of the board: Elders Joseph F. Smith, George Reynolds, Joseph M. Tanner, Joseph W. Summerhays, Levi W. Richards, Francis M. Lyman, Heber J. Grant, George Teasdale, Hugh J.

Cannon, Andrew Kimball, John W. Taylor, L. John Nuttal, James W. Ure, John F. Bennett, John M. Mills, William D. Owen, Seymour B. Young, George D. Pyper, Henry Peterson, Anthon H. Lund, John R. Winder, Jas. E. Talmage, George M. Cannon, Horace Cummings, Abraham O. Woodruff. General secretary, George D. Pyper; treasurer, George Reynolds; business manager and assistant general secretary, William A. Morton; editor Juvenile Instructor, Joseph F. Smith; assistant editors, George Reynolds and Joseph M. Tanner; business manager, George D. Pyper.

Miss Margaret Summerhays, Noel Pratt and Wood Pratt of Granite Stake then sang the trio, "O Restless Sea."

Elder William D. Owen of the Deseret Sunday School Union board then read an editorial from the Juvenile Instructor of Jan. 1, 1904, on the subject of "Harmony between presiding authorities in the Priesthood and in auxiliary organizations."

The choir sang, "Rouse, O ye Mortals."

## JOSEPH W. SUMMERHAYS.

I am requested to make a few remarks and a short report on the features of our Sunday School work for 1904, viz., district Sunday School conventions.

We have already held three of these district conventions, one in Salt Lake City, comprising Tooele, Salt Lake, Davis, Granite and Jordan stakes; one in Weber, comprising Weber, Summit, Morgan and Box Elder stakes; and another in Provo, taking in the Utah, Alpine, Nebo, Wasatch and Juab stakes. And in all of these conventions we have had a most glorious time.

In behalf of the Sunday School Board, we can say that every one of them was a grand success.

The work in these conventions is altogether different to what is done in our Stake conferences. In the conventions, after the general opening exercises, we take up department work, dividing the convention into some eight departments. We will take, for instance, the theological department. We get the department workers and teachers and all interested in the theological departments of the various schools, together; and there we read and discuss papers on different topics. And we have found that great good has resulted from these conventions, one of the greatest advantages being that every one attending has gone away from them to their respective homes with a greater determination to do their duty as Sunday School people.

Now it is proposed that we hold like conventions throughout all the Stakes. We intend to district the Stakes into suitable convention districts, and during this summer, and perhaps early fall, we will visit each one of the districts and hold a convention. When I say "we," I mean the general board of the Sunday School Union.

That we may be better able to district the various stakes, we will hold a meeting in the Barratt hall next Tuesday afternoon at 4:30 o'clock, where we hope to meet with the superintendents of each stake, together with their assistants; and if the stake superintendents and their assistants are not present at this conference, from any of the stakes, we would like some representative. We understand that some of the stakes of Zion are represented here tonight by their secretaries and other persons, and we would like the meeting next Tuesday afternoon to have a representation from each stake, so that we can make the districting as complete as possible. We are sure, my brethren, that much good will result if you will attend and help us.

I think this fairly represents the situation, and it is not necessary to en-

large upon it. May God bless us and help us to do His will, I ask, in the name of Jesus. Amen.

Elder George Hamlin then recited, "New Century Sonnets."

The Juvenile choir of the Granite Stake sang,

"Let us all press on in the work of the Lord."

Prof. Evan Stephens, in explaining methods in teaching the little ones, comprising this choir, and also the youths that constituted the choir that rendered the previous exercises of the evening, stated that those present constituted but about one-half of the full classes from which they were taken. They had received lessons only since about the first of the year, one lesson per week, to which they had come through mud and slush, in various kinds of weather. He thought they were a fair representation of the classes, and showed what might readily be done in other rural stakes of Zion, outside of the cities, by those who were willing and able to work in this direction. He stated that about one dozen earnest active workers, who had taken an excellent course in the Chorister's class in the Latter-day Saints' University, were about to return to their various homes in the several stakes, and these should be given work in this line of most profitable service to our young people. He said, further:

"We are aiming, with the smaller people, to teach them songs that will appeal strongly to them from the standpoint of sentiment. The "Cause of Truth" is not taken hit or miss, but with an aim. Another song we sing is "Have Courage, My Boy, to say No." That also tells its own story. The other one, to be given this evening, is "Whispering Hope." Outside of the sentiment, we try to teach them to sing parts, that is, to learn to harmonize at once in part singing, and in this all the class is taught to sing alto, and all the class is taught to sing treble. I want to say this, that children should not be kept singing one part alone. In order to develop our little ones as they ought

to be developed, they should sing alto and treble alternately, so that the voice will have proper practice through the whole range from the top to the bottom, and for this reason we do not select certain ones for altos, for they are all altos and all trebles; and we hope that as soon as they have grown up, there will be no need of training them into the singing of parts for they have grown up to it. Some have complained about the little boys being allowed to sing too high. We have some here singing up to what we call high G. I claim there is no danger in having them sing high, provided they are taught to sing softly.

For the purpose of exhibiting his method, Prof. Stephens had all the choir sing alto the first verse, the second verse all sang treble, and the third verse, the north half sang treble and the south half all sang alto. In the piece, rendered later in the exercises, he had the reverse sides sing alto and treble.

#### PRESIDENT F. M. LYMAN.

The exercises of the children from Granite stake, in their singing, is quite a surprise to me, and a delight. I have no doubt the musical people connected with the Sunday Schools throughout Zion will profit by the example set us tonight, so that the talents of the young people may be utilized to the very best advantage. We are wonderfully blessed with talent in this line throughout the Church, and we have not only the talent, but we have the love and appreciation also of the labors of such men as Professor Stephens, and we are very anxious—I am sure the General Board is very anxious—that all may be made that can be made of the musical talent with which the Lord has blessed His people; for singing, and good singing particularly, is heavenly.

There is hardly any soul so dull or indifferent as to not appreciate choice singing. The world delights in it, as well as the Saints. It is an accomplishment that will adorn the Latter-day Saints throughout the world, and I have no doubt but that we shall excel

in it as one of the important features of the Sunday School cause. I have felt that our Sunday School work is superior, possibly, to that accomplished by any other people. We are not a very numerous people, but the Sunday School work that has been organized and developed within the last 40 years produces what we see here tonight. Nothing like this is to be seen in the world so far as I know; such a body, of possibly eight to nine thousand people, gathered together here, interested in the Sunday School cause, workers and pupils, a whole community, their hearts beating warmly towards this cause. In it, by these associations and organizations, the spirit of the Gospel is cultivated. Music is refining; and it is introduced into the homes, until we find that in every home in Zion, whether there be musical instruments or not, but the voices will be trained, and our children will be singers, the musical talent will be developed delightfully; and what is more pleasant than to hear children sing, singly and also collectively? What is there more cheerful in a home and in our social gatherings? I know of nothing that cheers the heart and elevates the sentiment of the soul of men or women equal to the musical sentiment and talent, if it is cultivated. How pleasant it is, where we have a mother who can sing, a father who can sing, brothers that can sing, sisters that can sing! I think we cannot devote too much attention and time to the cultivation of the musical talent with which the Lord has endowed us. I appreciate that the Sunday School is developing this art more extensively and generally throughout our communities, until the Latter-day Saints will be recognized as the musical people of the world, the most remarkable community for musical talent; and the world will be delighted, as they are now. They come to us, and we go to them with our music. The Tabernacle choir, under the direction of Prof. Stephens, has made a sensation throughout the United States, and it is anticipated that they will do so beyond the bounds of the United States.

I hope they will. And I hope that the Lord will bless Prof. Stephens, and bless those who follow in his footsteps, and take up the labor that he has suggested now, and that has been taken up; for there are many among us, many others. Prof. Stephens is not the only one. He has possibly been the leading feature or factor in this line, but there are others whose hearts and souls are just as musical as is Brother Stephens' heart and soul, and we want to avail ourselves of the talent that we have and accomplish everything that can be done to produce joy in the hearts of the Latter-day Saints.

The Lord bless you, my brethren and sisters. I do not feel that I ought to occupy your time. But may the Lord bless you and may we sustain and encourage our young children and those who have musical talents to develop those talents until we shall rejoice exceedingly in it before the Lord. I am sure that the Lord is pleased with this effort and labor; I am sure that the Lord is pleased with the General Sunday School board and with the labors of the people, I am sure that He rejoices therein, and the angels will be delighted with the music that will be made by the children of the Latter-day Saints.

May that spirit and inclination increase in our hearts, now and forever. I humbly pray, in the name of Jesus Christ. Amen.

The Juvenile choir of the Granite Stake then sang,

"Have Courage, my boy, to say No."

**PRESIDENT JOSEPH F. SMITH.**

Observing this choir of children, it would not appear that Zion is growing less, and it would seem to me, too, that so long as we can preserve with us Brother Stephens and a few others of his associates who are engaged in this glorious work of teaching music, both to the adults and to the children, a desire and love for the musical will also increase in the midst of our people. I feel that the parents of these little children owe much to the effort of Brother Stephens in his labor of love, in teaching them how to sing and developing

the talent for music which lies dormant within them and needs but the instruction, the teaching, the guiding hand and voice of Brother Stepnens to develop the talent that they have.

It delights my heart to see our little children learning to sing, and to see the people, our people everywhere, improving their talents as good singers. Everywhere we go among our people, we find sweet voices and talent for music. I believe that this is a manifestation to us of the purpose of the Lord in this direction toward our people, that they will excel in these things, as they should excel in every other good thing.

I do not arise to make any special remarks. I feel gratified at seeing this vast concourse of people here this evening, interested in this Sunday School work, and I hope, my brethren and sisters, that you and all of us may continue to keep awake our interest in the Sunday School cause. It is a very important branch of our spiritual work, the training of our little ones, the training of our Sunday School children and all parents should take a deep interest in this work, and should not spare any pains in making ready and in giving encouragement to their children to attend the Sunday schools.

God bless you as teachers and as Latter-day Saints, as fathers and as mothers of these precious little children who have been given to us to succeed us, eventually, in the great labor of building up Zion in the latter-day. Bring them up in the way that they should go that they will not depart from that way when they grow old; and if you will only see to it carefully that your children are taught in the ways of righteousness, that they are brought up in the paths of virtue and peace and honor, God will magnify you before the nations of the world, and His work will be hastened in its time.

God bless you and all who are associated in the work of the Sabbath schools, is my prayer, in the name of Jesus. Amen.

**PRESIDENT ANTHON H. LUND.**

I am pleased to see this large con-

## DESERET SUNDAY SCHOOL UNION.

gregation, all interested in the good work of the Sunday school.

I believe that all have been pleased who have been here this evening to witness what we have seen Brother Stephens do with his choir. We sang, "If there's sunshine in the heart." We want to put sunshine into the hearts of our children. Our Sunday School is a splendid place for this, and by teaching our children singing we will do one part toward it, but especially by the good teaching that is given. In the Sunday School we lay the foundation for our children to always be in a condition that they may have sunshine in their hearts. We want to instil in their hearts and lives a love for

the beautiful, a love for music and everything that tends to elevate. This is the good work in which you, brethren and sisters, are engaged.

May the Lord prosper you in your work, give you much joy therein, and may you see the children of Zion grow up strong in faith and in the love of God, I ask in the name of Jesus Christ. Amen.

The children's choir of the Granite stake then sang, "Whispering Hope."

Benediction by Elder John B. Maiben.

GEORGE D. PYPER,  
General Secretary.

F. E. BARKER,  
Stenographer.

# GENERAL CONFERENCE

OF

## THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

### FIRST DAY.

The Seventy-fifth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, at 10 a.m. on Thursday, October 6, 1904, President Joseph F. Smith presiding.

#### THE PROCEEDINGS.

There were present of the General authorities: Of the First Presidency, Joseph F. Smith, John R. Winder and Anthon H. Lund. Of the Council of the Twelve Apostles; Francis M. Lyman, John Henry Smith, Rudger Clawson, Hyrum M. Smith, George A. Smith and Charles W. Penrose. Presiding Patriarch John Smith. First seven presidents of Seventies: Seymour B. Young, Brigham H. Roberts, George Reynolds, J. Golden Kimball, Rulon S. Wells and Joseph W. McMurrin. Of the presiding Bishopric: Robert T. Burton and Orrin P. Miller. There were also many presidents of stakes, their counselors, presidents of missions and other prominent men of the Priesthood.

The choir and congregation sang the hymn which begins:

Come let us anew our journey pursue,  
Roll round with the year.  
And never stand still till the Master  
appear,

His adorable will, let us gladly fulfill.

The opening prayer was offered by Patriarch Angus M. Cannon.

Singing by the choir:

Sweetly may the blessed Spirit,

On each faithful bosom shine;  
May we every grace inherit,  
Lord we seek a boon divine.

PRESIDENT JOSEPH F. SMITH.  
(Opening Address.)

General prosperity in settlements of the Latter-day Saints—Reference to their Spiritual Condition—Organization of the Priesthood and their duties—Ruling object of the Church the salvation of Mankind.

I am happy in the privilege that I enjoy of being present at the opening of this, the seventy-fifth semi-annual conference of the Church of Jesus Christ of Latter-day Saints, and I am pleased to see the number of brethren and sisters who are present. We realize the difficulty in the way of many of the people attending conference on a weekday like this, as they are compelled to labor; business is in full operation, not only in this city and county, but in every other part of the country, and many are busy attending to secular duties, which makes it difficult for them to leave their homes to attend conference on the week days.

It is gratifying, however, to see the number who are here today at the opening meeting of our conference, and I congratulate you, my brethren and sisters, upon being present, and upon the blessings, both temporal and spiritual, that have been poured out upon the people since our last conference. Taken as a whole, the season has been a prosperous one throughout the land, though some localities have suffered more or

less. The forepart of our season was seriously injured by drouth, and many people in the southern part of this state and in Arizona, New Mexico, and in old Mexico especially, as also in our colonies in Canada, have suffered seriously because of the protracted drouth that has been upon the land. But the prospect is that the long continued spell of drouth has been broken by copious rains that have descended upon the land, making the fields and the plains and the mountains luxuriant with the growth of herbs and grasses for the sustenance of the flocks and herds of the people, and also for the supply of abundant water for irrigation purposes on their farms. Taking a retrospect of the whole condition, throughout the length and breadth of the land, we feel that it is favorable and that the blessings of the Lord and His merciful hand over all the interests of the people have been visible, and we know that we are indebted greatly to His mercy and kindness for the favors and blessings that have been bestowed upon us.

I trust that the spiritual condition of the Latter-day Saints has continued to be as good as the temporal conditions have been, and that we are progressing and growing in the knowledge of the truth and in faithfulness before the Lord in keeping His commandments and His laws as much as He has prospered us temporally; for after all the great desideratum is the faithfulness of the people to the covenants that they have made with the Lord and with each other in righteousness.

Reflecting over the condition of the Church at the present time, since I have been sitting here, I have jotted down a few little items that I wish to refer to briefly. I find that we have now in the United States, Canada and Mexico 55 organized stakes of Zion. As a matter of course, therefore, there are 55 presiding officers over these various stakes, and 110 counselors to the presidents of stakes. In each of these stakes, is an organized High Council, consisting of 12 High Priests, which aggregates 660 High Councilors in the Church today as it is organized, who possess the au-

thority of the Holy Priesthood to minister for the salvation of the souls of men, and who sit as judges, with the presidents of stakes and their counselors, in all the affairs of the Church, and who are called upon and are expected to be exemplars before the people, setting before them examples that are worthy of imitation and of emulation—fathers indeed to the people and judges of righteousness in their midst. This, of course, constitutes quite an army of official workers—men who are expected to be instant in season and out of season; men upon whom rests great responsibility; wise counselors, assisting the presidencies of the various stakes to regulate the affairs of their churches and to set in order the houses of the Saints and the stake organizations throughout the Church.

In connection with the 55 organized stakes of Zion we have in the neighborhood of 20 different organized missions throughout the world, presided over by presidents and counselors, and these missions are supplied with Elders and Seventies that are sent out to preach the Gospel, numbering at the present time in the neighborhood of 1,500 Elders. Of course these Elders are not only traveling throughout the United States, but throughout Europe, in the islands of the sea and in New Zealand and Australia; also in the Holy Land, where we have an organized mission and Elders are there preaching the Gospel to those people.

I am informed also that we have 626 organized wards. Of course, these organizations vary from time to time; that is, they frequently increase, and occasionally a ward is disorganized, being joined with another ward, making two into one. Over these wards there are 626 Bishops presiding, and 1,252 Bishops' counselors, who are a mighty power in the midst of the Church of Jesus Christ of Latter-day Saints. The officers of these organizations are the officers of the Church who come in immediate contact with the people and who are in direct intercourse with them. It is expected that the Bishop of a ward with his counselors will un-

derstand the necessities of every member of his ward. Then they have as assistants and helpers a large corps of Elders, and Priests, Teachers and Deacons of the Lesser Priesthood, who render assistance to them in the temporal as well as the spiritual affairs of the Church. It devolves upon the Bishopric of the ward to look after the poor, to minister unto the sick and the afflicted and to see that there is no want nor suffering among the people in these organized divisions of the Church. It is also the duty of these presiding officers in the Church to look after the spiritual welfare of the people, to see that they are living moral, pure and upright lives, that they are faithful in the discharge of their duties as Latter-day Saints, that they are honest in their dealings with one another, and with all the world. It is their business to see that spiritual light exists in their hearts, and that the people under their presidency and direction are living the lives of Saints, as far as it is possible for men and women, in the mortal body, beset by the weaknesses and imperfections of mankind, can be Saints. Great responsibility rests upon these, and we have at work in the Church, in this relation, a vast corps of efficient men who are laboring diligently for the welfare of mankind. And all these labor without salaries. They are not paid officers. It is true that they receive assistance from time to time, as they may need, in a small way, but not one obtains what the world would esteem as a salary, nor can they be called paid officers of the Church.

We have also in the Church today, I am informed, 146 quorums of Seventy. These constitute a body of Elders of somewhere in the neighborhood of 10,000 men, whose special duty it is to respond to the call of the Apostles to preach the Gospel, without purse or scrip, to all the nations of the earth. They are minute men. It is expected that they will be ready, whenever they are called, to go out in the world, or to go out to the various organizations of the Church to fulfill missions and to perform such duties as shall be required of them, in order that the work of the Lord and the

work of the ministry may be upheld and sustained and carried on in the Church and throughout the world. These councils or quorums of Seventy are not always full, a full council being 70 Elders. But there are approximately 10,000 Elders who now hold that position in the Church. They are called to an apostolic calling. They are required to be special witnesses of the Lord Jesus Christ. It is expected of this body of men that they will have burning in their souls the testimony of Jesus Christ, which is the spirit of prophecy; that they will be full of light and of the knowledge of the truth; that they will be enthusiastic in their calling, and in the cause of Zion, and that they will be ready at any moment, when required, to go out into the world, or anywhere throughout the Church and bear testimony of the truth, preach the Gospel of Jesus Christ, and set examples before the world of purity, love, honesty, uprightness and integrity to the truth.

In addition to these organizations we have in each stake of Zion an organization called the High Priests' quorum, to which all High Priests of the Church belong, including the presidency and high councilors of the stake, and also the Bishops and their counselors, all the Patriarchs and all others who have been ordained to the office of High Priest in the Church, which office is the office of presidency in the Melchizedek Priesthood, not that every man who holds the office of High Priest is a president. Only he who is called, appointed and set apart to preside among the High Priests holds the presiding authority and office. But it is the duty of these quorums of High Priests to act in their calling; not to sit idly down and be indifferent to the interests of the Church of Jesus Christ of Latter-day Saints, nor indifferent to the saving of the souls of men. It is expected that this quorum of Priesthood in the various stakes of Zion will look after all the interests of the stake; that is, that they will look after the moral condition of the people; that they will teach righteousness; that they will see that those who are acting in presiding

authority in the stakes of Zion, are upright, honest, pure and humble men, and fit for the positions in which they are called to act. Thus this council of the Priesthood constitutes a council of power and influence in the Church.

"Then we have the Elders' organizations. A council or quorum of Elders is composed of 96 Elders. There may be a number of councils or quorums of Elders in each stake. I am not prepared to state how many Elders we have in the Church; but they are very numerous. It is the duty of this body of men to be standing ministers at home; to be ready at the call of the presiding officers of the Church and the stakes, to labor in the ministry at home, and to officiate in any calling that may be required of them, whether it be to work in the temples, or to labor in the ministry at home, or whether it be to go out into the world, along with the Seventies, to preach the Gospel to the world.

"We have a number of Patriarchs in the Church, whose duty it is to bestow blessings upon the heads of those who seek blessings at their hands. They are fathers. They hold the evangelical office in the Church. It is their business and right to bestow blessings upon the people, to make promises unto them in the name of the Lord, as it may be given them by the inspiration of the Holy Spirit, to comfort them in the hours of sorrow and trouble, to strengthen their faith by the promises that shall be made to them through the Spirit of God, and to be fathers indeed of the people, leading them into all truth.

"Then we have the Lesser Priesthood, which attends to the different temporal matters of the Church, consisting of Priests, Teachers and Deacons, who labor under the direction of the Bishopric in the various wards in which they dwell, for the work of the ministry, for the edifying of the body of Christ, the unifying of the people and bringing them up to the standard of righteousness that they should reach in the flesh, according to the light they possess and the ability and talent which the Lord has given them.

"This, my brethren and sisters, is a

very brief outline of the organization of the Church of Jesus Christ of Latter-day Saints. It has been organized by the wisdom of the Almighty, and not by the wisdom of man. It has been organized to accomplish the purposes that the Lord has in view to be accomplished by it. The people are organized that they may be taught righteousness; that they may be faithful before the Lord in keeping the covenants that they have made with Him in righteousness. Among these covenants are that they will cease from sin and from all unrighteousness; that they will work righteousness in their lives; that they will abstain from the use of intoxicants, from the use of strong drinks of every description, from the use of tobacco, from every vile thing, and from extremes in every phase of life; that they will not take the name of God in vain; that they will not bear false witness against their neighbor; that they will seek to love their neighbors as themselves; to carry out the golden rule of the Lord, 'Do unto others as they would that others should do unto them.' These principles are involved in the covenants that the people have made in the Church of Jesus Christ of Latter-day Saints, and it is expected that these officers and presiding authorities in the Church, whom I have cursorily named, shall see to it that the members of the Church of Jesus Christ of Latter-day Saints will keep these covenants that they have made with the Lord, and that they will observe these principles and adapt them to their lives and carry them out, that they may be indeed the salt of the earth; not salt that has lost its savor and is good for nothing but to be cast out and trodden under the foot of men, but salt that has its savor and that is wholesome; that the people of God may be a light unto this generation and unto the world; that men may see your good works and glorify your Father which is in heaven; and that notwithstanding enemies, who are filled with the spirit of persecution, and who say all manner of false things against the Latter-day Saints, those who have entered into the covenant of

the Gospel will keep the commandments of the Lord, will obey the dictates of the Spirit of the Lord unto them, will work righteousness in the earth, and will go right on in the path that Almighty God has marked out for them to pursue, fulfilling and accomplishing His will and His purposes concerning them in the latter day. It does not make any difference to us what the world says about us, we know what our mission is, and we propose to fulfill that mission by the help of Almighty God, and that mission is to save men from the errors of the world, from darkness, from unbelief in the true and living God and in the redeeming sacrifice of the Lord Jesus Christ, that men may not fall into infidelity, that they may not abandon the truth nor the paths of righteousness God has marked out for them to walk in. That is our mission. It is to save men from error, from wickedness and from apostatizing from truth and righteousness, and that men might believe in the true and living God, and in Jesus Christ whom he has sent into the world, whom to know is life eternal. Our mission is to save men from the powers of darkness and from the snares and pitfalls of Satan wherein they are tempted from paths of truth to commit sin, and bring degradation, sorrow and shame upon themselves by transgressing the laws of God and the laws of life.

"We are not ashamed of the Gospel of Jesus Christ, which we have received; for we know that it is the power of God unto salvation unto all that believe and receive it in their hearts and live it according to the will and purpose of God. Now, my brethren and sisters, I rejoice in these principles. I praise God with all my soul that He has restored the Priesthood. And what is the Priesthood? It is nothing more nor less than the power of God delegated to man by which man can act in the earth for the salvation of the human family, in the name of the Father and the Son and the Holy Ghost, and act legitimately; not assuming that authority, not borrowing

it from generations that are dead and gone, but authority that has been given in this day in which we live by ministering angels and spirits from above, direct from the presence of Almighty God, who have come to the earth in our day and restored the Priesthood to the children of men, by which they may baptize for the remission of sins and lay on hands for the reception of the Holy Ghost, and by which they can remit sin, with the sanction and blessing of Almighty God. It is the same power and Priesthood that was committed to the disciples of Christ while He was upon the earth; that whatsoever they should bind on earth should be bound in heaven, and whatsoever they should loose on earth should be loosed in heaven, and whomsoever they should bless should be blessed, and if they cursed, in the spirit of righteousness and meekness before God, God would confirm that curse. But men are not called upon to curse mankind; that is not our mission; it is our mission to preach righteousness to them. It is our business to love and to bless men, and to redeem them from the fall and from the wickedness of the world. This is our mission and our special calling. God will curse and will exercise His judgment in those matters: Vengeance is mine, saith the Lord, and I will repay. We are perfectly willing to leave vengeance in the hands of God and let Him judge between us and our enemies and let Him reward them according to His own wisdom and mercy.

"Now, may the Lord bless us throughout this conference. I can feel that I am doing injury to my voice in continuing to speak. I have been suffering for the past two or three weeks with a very severe cold, which has greatly affected my voice, and I am only just recovering from it. But I am pleased that I have had the privilege of speaking a few words to you at the opening of this conference. I pray God to bless the people that shall come here, and pour out His spirit upon them, to make their hearts warm up and burn with affection toward Him for His abundant

mercies unto them, and with love for one another and for all mankind; for it is our mission to save the world from sin and darkness and to lead all to a knowledge of God and His truth.

May the Lord help us to consummate the mission He has given unto us, is my prayer in the name of Jesus Christ, Amen.

The choir sang the anthem:

The Mountain of the Lord's house.

PRESIDENT JOHN R. WINDER.

Object of Missionary Work—Those wh labor in it meeting with Success—Redemption of the Dead.

My brethren and sisters, I feel very thankful to my Heavenly Father that He has spared my life to assemble once more with you in conference. I have listened with a great deal of pleasure to the remarks that have been made by President Smith. What a vast body of men there is in this Church! and what is their object in life? I understand it to be the salvation of the human family. While President Smith was speaking, I looked around here and I saw a large number of presidents of missions. Our Elders go out into the world, leaving their homes and families, and travel without purse or scrip, and their object is to bring salvation to the honest in heart. These presidents of missions send the Elders from house to house, bearing the message of salvation and the printed word to all who will receive it. In reflecting upon this, I thought how strange it is that these missionaries, going forth as they do with the message of peace, offering the people a book or a tract containing the word of God, should be treated in the way they are. Sometimes the doors are closed in their faces, and the people curtly tell them that they will not receive their books or tracts; and in many cases the Elders are treated with contempt, though this is not always the case. Supposing the minister of any denomination was to present himself at my house and respectfully offer me a book setting forth his religious views, I was wondering if I would slam the door in his face and treat him with

contempt. No, I would at least be respectful and say that I did not wish to receive it. You, my brethren, who are abroad in the world, know that you have to meet these conditions; but your object is, as we all know, to promote peace and salvation wherever you go. That is your mission, and I rejoice to know that you are very successful in that mission, and that many are receiving your message and obeying the Gospel.

We rejoice that the work of the Lord is growing and increasing, and we testify that its mission will be prospered in the earth. This is the work of the Lord. He is at the helm, and He will certainly take care of it. It is our duty, of course, to do the very best we can, and as the President has said, we should so order our lives as to be above reproach. We should not only preach the Gospel by precept, but we should do so by our acts. Seeing that we are devoting our lives to this cause, let our lives be such that all men who come in contact with us may see our good works.

In addition to all that has been done in the missionary fields, there are other places where the great work of salvation is being carried on. Thousands and tens of thousands are being added to the Church annually in the temples of the Lord. Those who, during their lifetime, did not have the opportunity that we have had of receiving the Gospel, are now receiving the benefits of salvation. This work is growing and multiplying in the temples, as well as the work abroad. The object of those who work in the temples is also to bring salvation to the fullest extent, both to the living and the dead. Notwithstanding all that may be said in relation to the work in the temple, you know, my brethren and sisters, that when you go to the house of the Lord and receive the ordinances there administered, they are all calculated to make you better men and women, better fathers and mothers; and everything that is done in those houses is for salvation. The testimony of all who go there is that it makes them feel better prepared to bat-

tle with life. They become better fathers and mothers, and better citizens of the United States or of any other country. I can testify to this, and thousands that are before me, who have been through the house of the Lord could bear me out in this testimony, if called upon. There is nothing done there in any manner that has a tendency in the least to harm any individual, but everything that is done is for the best good and salvation of the people.

I rejoice in these things, my brethren and sisters. I am thankful to the Lord that He has given me a testimony of the truth of this Gospel. I know that Joseph Smith was a prophet of God, and that he laid the foundation for this great work. He it was that laid the foundation of all these organizations that we have heard about this morning, and this work will increase and multiply upon the earth. May the Lord help us all to be faithful and true always to the covenants that we have made with the Lord, that we may keep them faithfully and never do anything that would bring His displeasure upon us. God grant it to all of us. Again I express my thanks and praise the name of my Heavenly Father for His continued mercies and goodness unto me, and for extending my life until I am now nearly eighty-three years of age. I thank the Lord for all these blessings, and dedicate myself unto Him with a determination to serve Him as long as I live upon the earth. I ask Him for His blessing upon you all, in the name of Jesus Christ. Amen.

#### PRESIDENT ANTHON H. LUND.

**The Character and Extent of the Priesthood—Beneficial Results of Fast Offerings—Unselfishness of Missionaries to the World—Intellectual and Religious development of the Children.**

While our President was addressing us these words came into my mind:

"But ye are a chosen generation, a royal Priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of Him who hath called you out of darkness into His marvelous light."

It occurred to me that the Apostle Peter, in addressing the Saints formerly, looked upon a people who were similarly organized to the Latter-day Saints, and he called them "a chosen generation, a royal Priesthood, an holy nation." Those who contemplate the organization of the Church of Jesus Christ of Latter-day Saints will be struck with the number who hold the Priesthood. The Priesthood is conferred upon all male members who are worthy to receive it. This is a great blessing which the members of this Church enjoy, and it makes them a peculiar people, a chosen generation, holding the royal Priesthood. There is no priestly caste in our Church. Contrary to the opinion of many, such a thing does not exist with us, unless you will call the whole Church a priestly caste, because all participate in the blessing pertaining to the Priesthood.

There are in the Church two Priesthoods—the Aaronic and the Melchisedek. The Aaronic Priesthood is the lesser, an appendage to the higher. It embraces the offices of Deacons, Teachers and Priests. Those who hold these offices are called to labor amongst the people, to teach them, to serve them, to watch over them, and to see that there is no hardness of heart or ill feelings among them. We call our young men very early in life to bear the Priesthood. When they are 12 or 13 years old we ordain them Deacons or Teachers, if they are worthy. We give them something to do in the Lord's house. We call upon them to look after the meeting-houses and to visit the Saints. In some places Deacons look after the widows, and see that they are furnished with fuel, and attend to the chopping of wood for them. Being called to the Priesthood, they feel that these services are honorary ones. They are called on also to collect fast-day offerings from the people, many of whom may not have ready money to give unto the poor. If they have not the cash they give provisions and other things which they can spare, and which the poor need. In many stakes the Deacons are called upon to perform

such duties as these, and this gives them in their youth a love for doing good and for helping the poor.

Here let me say, in this connection, that in our Church a custom prevails which I consider a beautiful one. It is this: The Saints are called upon to remember the poor when they fast. They show their reverence for the Lord in fasting, and fit themselves better to approach Him in prayer, showing that they can overcome the strong wants of nature by abstaining from food for one, two, or three meals. Our fast-day comes on the first Sunday in each month; and while the members of the Church deny themselves on that day, they are asked to remember the poor, and to give unto them at least the value of the meals that they refrain from taking. If this be done conscientiously throughout the Church there is no need of any of the poor suffering. We have not a great amount of poor anyhow in our midst outside of the populous centers. In some of the stakes they have none that need support. The people may not be well-to-do, they may not have much of this world's goods, but they are sufficiently blessed not to need any support from others. In Salt Lake and the larger cities, where so many people gather and have to depend on day's labor, we have quite a number to support. Now, I would admonish the Saints living in stakes where they are not called upon to do much towards supporting the poor, that they do not slacken their efforts to collect fast-day donations or to contribute them, for it is a duty laid upon all the members of the Church to remember the poor. The Lord delights in those who remember the poor. And so the beautiful custom has been instituted in our midst of imparting of our substance to the poor, to make the poor glad, on the day that has been set apart as a day of fasting and prayer. One of the old Church fathers writes that in early days it was the custom among the Christians when they fasted that they took the money they would have had to expend for the meals which they did not partake of, and gave it

unto the poor. This same custom has been revived in our Church. I do not suppose, however, that the Prophet Joseph Smith ever read anything of this kind, but he was inspired to institute it in our midst. In looking over what the Saints have done in regard to fast-day donations, I think there is great need of improvement, and that all should be more conscientious in observing the fast-days and remembering the poor. When we do this to honor the Lord and to keep His commandments, we have a claim upon His blessings and He will not forget us.

As a general thing, the Saints respond cheerfully to all the calls that are made upon them; and in looking back upon our history, one cannot help seeing that they have been called upon to make many sacrifices. But take the men in our midst who have made the greatest sacrifices, and you will generally find the men who have been the most greatly blessed. From the beginning of the Church the Lord has called upon His people to do something.

Our religion is one in which we are called upon to show our faith by our works. The Latter-day Saints have shown their faith this way. When they are called upon to go out amongst the nations to preach the gospel, they do not ask how much their pay will be, but they at once commence to regulate their affairs so that they can betake themselves to their mission-field and perform the labor required, without any remuneration. They feel that they owe the duty to the world, to warn them of what is coming, to tell them the glorious message that God Himself has revealed in our day, and to declare unto men that there is an opportunity to enjoy the blessings of the Gospel today as they were enjoyed formerly. Therefore, when they are called upon to go out into the world they almost invariably answer that they will be ready to go at the time appointed. Thus our missionaries go to the different parts of the earth, and you will find them in Europe, in Asia, in Africa, in Australia and New Zea-

land, in the islands of the sea, and on this great continent of ours. Wherever the call is, they go, trusting in the Lord to sustain them, and to give them power to perform their mission. Though they have not studied philosophy and are not learned in the systems of men, they go feeling and knowing that they have the truth, and they are desirous to make every man acquainted with what they have received. This they do not do by being coerced or forced, but by their own free will; and when they return from their missions (which generally last from two to four years or more) they are ready to report that the time spent in their missionary fields has been the happiest period of their lives. When their work is completed they love to return to their homes, because they love their families and relations. They do not go on missions because they like to be away from home, or because they love to ramble around the world, but they go because there is no joy so great as that experienced in devoting oneself entirely to the cause of Christ. And how happy they are to find those who will listen to their words and receive them with honest hearts! They feel then that the Lord is rewarding them for their labors and for the sacrifice they have made in leaving home and loved ones. The preposterous idea has been set forth by our enemies that our Elders are paid so much for every convert they make. How ridiculous this sounds to us here! Nearly every man in our midst has been away upon a mission. He knows what he has received—or rather what he has not received. He has gone with means which he has labored for with his own hands, and has spent the same for the upbuilding of the kingdom of God, and all the pay he expects to receive is the inner conviction of having done his duty and filled the call which the Lord has made upon him. He knows that the promises are unto such as are willing to keep the commandments of the Lord and labor for His cause.

I stated that our young men early

receive the Priesthood. Some are ordained Teachers and Priests and as such go among the families of the Saints to labor in their calling. They are generally accompanied by an older person. The families gather around ready to listen to the teachings of these bearers of the Priesthood, and the time they spend in the homes of the Saints is devoted to talk upon the topics pertaining to the kingdom of God and to the duties of the members of the Church.

Besides the Aaronic Priesthood, we have in our Church the Melchisedek Priesthood. An Elder holds this Priesthood. A Seventy, a High Priest, an Apostle, the President of the Church, all hold the same Priesthood. There are only the two Priesthoods, but there are different offices in the same Priesthood. You heard our President speak this morning concerning the organization of the Church, stakes and wards, and about presidents of stakes and Bishops of wards. All these men holding the Priesthood, have been placed in charge of the flock of Christ, and they are watching over them. As a general thing, they spend all the time they can spare ministering for the good of the people. In most cases they are men of business and under the necessity of providing for their own families, but they take what time they can to look after those the Lord has put in their charge.

Such are the Priesthoods, and such the offices therein. Then we have the auxiliary organizations in the Church. They are not exactly parts of the Priesthood, but auxiliary thereunto. They are helps in government. We commence with the little children in the Primary association. We call upon good sisters in our midst to take these in hand, and once a week they meet with our little children and teach them concerning right and wrong, and concerning the crucified Savior; they inspire their young hearts with a love of God, and teach them to sing praises unto Him. This organization takes in the smallest of our chil-

dren. Then when they get to be about 14 years of age they join the Mutual Improvement association. There they meet once a week and take a course in theology and other necessary branches. The aim of this organization is to build up the young people, to warn them of the pitfalls in the way of the youth, to strengthen them in their resolve to serve God, and to teach them the principles of the Gospel, that they may have a foundation for their faith. After this the young men join the quorums of the Priesthood, and the young women join the Relief societies, which were established by the Prophet Joseph for the good of the people. The sisters of the Relief society do a good work in our midst. We have the societies organized in every ward in Zion and in the branches abroad. They gather means for the poor and they look after the sick. In many cases you will find the sisters watching night and day at the sick bed. Indeed they are, as the name of the society indicates, persons of another organization not an auxiliary organizations in the Church.

Before I conclude, I want to speak of another organization not an auxiliary organization of the Priesthood, but an organization pertaining to the Church school system, I mean the religion classes, which we are trying to establish in our midst. This meets opposition, both from without and, I am sorry to say, from within. The object of these classes is to teach our children what they cannot be taught in the district schools, namely, the principles of the Gospel. We do not want in any way to interfere with the rights of our fellow citizens who do not belong to our Church. We do not want to force any of this religion class work upon their children. We do believe, however, that an education without a God is a faulty one. We do believe that children should be taught morality and faith in God. But as the laws of the land are, this cannot be done in our district schools. We must keep the public schools free from all theological doctrines. No one need to fear this movement of ours. It is not intended for

propaganda amongst those who are not of us. But we claim the right to teach our own children what we want them taught. We believe that there is a great necessity of teaching them morality, principles of sound conduct, faith in God, and doctrines of salvation. The children may be taught the secular branches by the most polished teachers, but if they are not taught morality and faith their education will be deficient and they will not know how to reach the object for which they have come upon the earth. We like our children to receive a good education and to become mentally strong, and we encourage all the Latter-day Saints to take advantage of the district schools, of the high schools and the universities for the branches that are taught there, but we do feel that our children need more than they can get in those institutions, and for that reason we have established religion classes. Now, we have no objections to our friends of other denominations establishing classes and teaching their children the principles that they believe in. Our Catholic friends set us a good example in this respect. They will not let their children be neglected in religious instruction. We do not object to others teaching their children so long as they do not teach our children what we do not want them taught. We want our children to receive the kind of instruction that we know to be all-important to them. This is all there is to the religion classes. We are not attempting to mix church and state; we do not want to intrude our religion into the state schools; but we do claim the right to have our own children taught in the principles that we believe; and for this purpose we gather them together. In places where there are but few, if any, non-“Mormons” we may hire the schoolhouse after the school has been dismissed; but we particularly urge those in charge of the religion classes not to interfere with the children of non-“Mormons.” I want to say to the Latter-day Saints, do not underestimate the importance of having your children taught the principles of the

Gospel in early life. We have church schools established, but as a general thing the children do not go there until they are out of the grades. Now, from seven to fourteen years of age is the time when the child's mind is plastic, and when you can make lasting impressions upon it. We do not want that time to go by without our doing something for the spiritual growth of the child; we want to teach our young children faith in Christ, and have them well grounded in His doctrines. I see it is time to dismiss the meeting. May the Lord bless you all, is my prayer in the name of Jesus. Amen.

The choir sang the anthem:

Lift up the voice in singing.

Benediction by Elder Collins Hakes, president of Maricopa stake.

#### AFTERNOON SESSION.

The choir and congregation sang:  
We thank Thee, O God, for a Prophet  
To guide us in these latter days.  
Prayer by Elder Joseph E. Taylor.  
Singing by the choir:  
Hark! listen to the trumpeters!  
They sound for volunteers;  
On Zion's bright and flow'ry mount  
Behold the officers.

**ELDER DAVID H. CANNON,**  
(President of St. George Temple)

I feel honored this afternoon in having the opportunity of appearing before this vast assembly to represent the labors performed in the first temple erected in Utah—the St. George Temple. The labor commenced in the St. George Temple on the ninth day of January, 1877, under the direction of our late beloved president, Brigham Young. President Wilford Woodruff was appointed at that time to preside over the temple. For the first few years the work performed in that house of the Lord was very great, many people flocking from the northern settlements to attend to the labor necessary for the redemption of their dead kindred; but as the temples in other parts of the country were finished, the work in the St. George Temple very materially decreased, until we had very few in at-

tendance, so few in fact that at one time it was thought proper to close the house in consequence of the small amount of ordinance work that was being performed. This was in the time of President Woodruff's presidency over the Church. When it was mooted, President Woodruff made the remark to us that he expected to keep the temple open so that the people might have the opportunity of entering its sacred precincts and laboring for the redemption of their kindred dead, and if they failed to avail themselves of the opportunity then the responsibility should be upon the people and not upon him; for it was the Lord that had established the work with which we are identified, and he was satisfied that it would triumph. The work in the St. George Temple has been increasing for the last few months, and I believe there is an awakening among the people in regard to this great duty. Notwithstanding the fact that Elijah did come, in fulfillment of the prediction of Malachi, wherein he said that before the great and dreadful day of the Lord Elijah should come and turn the hearts of the fathers to the children and the hearts of the children to the fathers, lest the earth be smitten with a curse—I say, notwithstanding the fact that Elijah has come, and to a very great degree the hearts of the fathers have been turned to the children and the hearts of the children to the fathers, as manifested in the many genealogical societies that have been established in the earth since that time, be it known unto you, my brethren and sisters, that before the appearance of Elijah in the Kirtland Temple there were very few societies of that character and very little genealogical data that had been compiled in form in order to be made available for the Latter-day Saints; but since that time men have been moved upon, without knowing what power it was, to spend means in collecting genealogical records and publishing them to the world, and the Latter-day Saints have been able to avail themselves of the information thus afforded. The work of the Lord

is increasing, and as it increases temple work will increase also.

I want to bear my testimony to you that this is the work of God with which we have become identified, and it is destined to accomplish all that is claimed for it. It will roll forth, gathering strength upon the right hand and upon the left, until every power that is opposed to it is brought into full subjection to the mind and will of our Heavenly Father, and until He will reign upon the earth whose right it is to reign—our beloved elder brother, Jesus Christ. I rejoice in this work. It has become a part of my very nature. I know it is true. I have watched its progress from my earliest recollection. I was with the people as a boy when they were driven from Illinois, and I have been with them from that time to this. The knowledge of the work of God has increased in my heart just as daylight increases when the morning dawns upon the earth until the earth is bathed in the fulgence of light. There have been times when the clouds have been lowering, and, to look at things from a natural standpoint, it seemed as if the people of God would be annihilated; but the power of the Almighty has been manifest and they have been delivered. I am just as satisfied that Joseph Smith was a prophet of God as I am that I am standing here before you, and also that President Brigham Young was his successor; that President John Taylor, as the third President of the Church, was a prophet of God, inspired to accomplish what he did; that Wilford Woodruff in his turn was clothed upon with the power of Almighty God and was a prophet in the midst of the people; that Lorenzo Snow had prophetic powers, and, as the President of the Church, held the keys of authority upon the earth in his time, and his testimony to the people was the word of God; and our present leader, Joseph F. Smith, is a prophet of God. I bear this testimony to you in all solemnity. I testify that this work is destined to triumph and to roll forth until it fills the whole earth. May the blessings of God attend us in

the future meetings of the conference that we may have a time of rejoicing while together. I ask it in the name of Jesus Christ, our Redeemer. Amen.

ELDER SAMUEL ROSKELLEY,

(Of the Logan Temple.)

I take pleasure, my brethren and sisters, in representing the second temple dedicated to the service of God in this inter-mountain region. The Logan Temple was opened in 1884, and since that time thousands upon thousands of the Latter-day Saints have entered its sacred precincts, receiving blessings at the hands of the servants and hand maidens of God laboring there. The spirit of Elijah has rested upon the labors of God's servants and hand maidens, so much that thousands have received blessings at their hands. Their hearts have been made to rejoice in the holy one of Israel, and they have gone from the house of the Lord feeling that God's presence is resting upon the Temples that have been erected for the administration of ordinances pertaining to the salvation of the living and the redemption of the dead. The Saints have been made glad to know that the welding link between parents and children and husbands and wives has been made manifest in these latter days through the revelations of God to His servant, the Prophet Joseph Smith, and to his legal successors. The labor in the Logan Temple has been continuous since its dedication. We have rejoiced that the Spirit of the Lord has been with us in the work. We have been delighted with the visits of the Presidency of the Church and of the Apostles who have come to us from time to time and given us the benefit of their administrations and counsels. It is astonishing how the work has increased from the time we commenced in 1884. True, the people then had but small records. Few indeed had genealogical records to any extent. But since that time strangers to this work, persons who had scarcely any faith in the resurrection of the dead or in a hereafter, have been inspired of the Lord to compile the history of their

forefathers and give data sufficient for the Latter-day Saints to work in the Temples for and in behalf of their kindred dead. Many have hoped and prayed that ways might be opened up to them by which they might receive intelligence pertaining to their ancestors, and I testify before you that in many instances the prayers of such Saints have been answered, and they have received information pertaining to their kindred dead that has simply astonished them. They have come into possession of information that they never dreamed was in existence. The results have been that the work of the Lord in Logan Temple has been carried on to a surprising extent by persons who thought they had no record whatever. I well remember persons talking with President Merrill and telling him they would like to work in the Temple, but they had no record. They simply knew a little concerning their parents and their brothers and sisters, but back of that they could not go. President Merrill advised them to do the work for those they knew about, and God would open the way for them to obtain information pertaining to their grandparents and others. They have done as advised, and the information promised has come to them, and they have come to President Merrill and others testifying that the prediction of Brother Merrill has been fulfilled. In some cases they have received books containing thousands of names of their ancestors.

I bear testimony to you, my brethren and sisters, that this is God's work. I testify that Joseph Smith was an inspired Prophet of God. Those who have succeeded him in the presidency of the Church have also been inspired, and they have brought this work to its present standing. I know that this kingdom will triumph, because God has said so. This work will progress, salvation will be given to the living, if they will obey the laws of God, and redemption shall be brought to the dead, inasmuch as we will attend to the duties and requirements made of us by virtue of the calling whereunto we are called. May

God add His blessing to us and help us to be ever faithful and true. I ask it in the name of Jesus Christ. Amen.

ELDER JOHN D. T. McALLISTER

(President of Manti Temple).

I will try to make you hear, if possible. It is a good while since I spoke from this stand, and my voice is not so strong as it used to be. It has been used a great deal in the work of the Lord. I was on this ground when we built the tabernacle on the corner of this block where the Assembly Hall now stands. At that time our meeting place was over where the wall now is, in a little, rough house, but the meetings were greatly enjoyed by the Saints. That is fifty-three years ago. I have seen the growth of the people. Today we find a great people in these mountains, comfortably housed, clothed and fed, and enjoying the visits and blessings of the servants of the Lord who preside over us. We have remembered our leaders and their families, and we pray always that the Lord will bless them, and that their families will be found walking in His ways. It is very nice indeed to have the privilege of meeting in this Tabernacle. I worked with the brethren when the house was built, and a good, sweet spirit was with us. The lumber that came here from the canyon, I measured it; and I also measured the stone work of the masons on the Temple, and reported it to David O. Calder at the President's office. I am sixty years in the Church, the eleventh of the month. I came into these mountains but a boy. I made the acquaintance of the boys that are now men, and some of them great grandfathers like myself. They have striven all that they could to carry out the purposes of the Lord, and some of them, I presume, count from thirty to forty children. We were poor, but the Lord blessed us. We worked. If we had nothing to eat, we asked the Lord to open the way, and He has done so. Today we find beautiful cities and beautiful temples. We commenced our labors here for the dead, I think, in

the Endowment House. The first endowments for the living given in Utah were given in the old Council House, which stood on the corner now occupied by the Deseret News building. Since then we have progressed until we find ourselves very comfortably located in the temples that have been erected under the blessing and power of God.

For the last eleven years I have been in the Manti Temple. I succeeded President Anthon H. Lund. Elder John B. Maiben is my assistant. I was called there by President Woodruff from the St. George Temple, where I presided in his absence, with Elders David H. Cannon and James G. Bleak assisting. What a glorious work has been done in that house of the Lord, and we rejoice that we were privileged to work therein. President Young sent for me and wanted me to go to St. George to assist in the temple. I made everything ready as well as I could and at once proceeded to assume the position.

The work of the Lord in His house is for His sons and daughters. We have the word of God, and it is published. The way has been revealed for ourselves and our children to walk in. I wonder sometimes that our children who live so near to the house of the Lord should marry outside of it. When we do not marry in His house, we do not marry in His way. If we marry outside of His house, it does for this life; but when we get beyond we have no claim upon each other. Sometimes our children go into by and forbidden paths, leaving the way of the Lord, but the Spirit feels after them, the parents feel after them, and they are brought to a knowledge of the truth, they receive blessings in the house of the Lord, and are numbered with the faithful today. The work for the dead is upon our shoulders. Joseph Smith, before he was assassinated, gave unto us the word of the Lord in relation to the work for the dead, and he quoted some scripture in reference to it. Our fathers and our mothers have been sealed together, the children have been sealed

to their parents, and the work has been done for our kindred who passed away without a knowledge of the truth. This is the work that has been spoken of by our brethren, and it is increasing. In three days I sealed to parents over thirteen hundred children, and those that have done this work feel glorious before the Lord.

I represent now the Manti Temple. This season we have been repairing the roof and the water-pipe. We have beautiful water, and all that we need, not only for temple work, but also to water the grounds. It will require a great deal of means, however, to make that house as beautiful outside as it is in. We have one of the most beautiful temples in the mountains. It is well taken care of, and those who go in feel the Spirit and power of God resting upon them. Our brethren and sisters who were in ill health have come there to be administered to, and we have attended to them, and by the blessing and power of the Lord their sickness has been overcome and they are well today. We get letters sometimes from those who have been blessed of the Lord in this way. It gives me joy to speak of the work in the temple. I must not forget to mention the faithful labors of those workers who have been sent unto us from the stakes of Zion. We release them, and some are sent again to help us. We have never had to stop on account of workers being absent.

I thank the Lord that I have lived as long as I have, to see our boys grown up to be men and to become ministers of the Lord Jesus Christ. I love them, and I am satisfied with them, and especially so with our brethren who compose the First Presidency. They are good men, the Lord's men, whom He wanted to lead, guide and direct in the affairs of Zion. Bless you, my brethren who preside; bless you, Saints, in your homes: may you continue to be healthful, peaceful and full of love, and may all things work together for your good, that you may

ever enjoy the blessings of life and live till your days are fully numbered on the earth. In the name of Jesus Christ. Amen.

The choir rendered a sacred song entitled, "Peace Be Still."

#### PRESIDENT FRANCIS M. LYMAN.

Material Prosperity of the Nation—Excellent Advice to Latter-day Saints and the People at Large.

I pray that the Spirit of the Lord may be with us the remainder of this conference as it has been from the beginning, that the Latter-day Saints gathered here may each and all receive the words of encouragment and instruction which are necessary for their welfare.

This has been a very remarkable year in the world. As we are all well aware, wars afflict the nations, and serious troubles, complications and accidents fill the world with sorrow. The Latter-day Saints, however, have dwelt in peace, and have been remarkably blessed and prospered, though in some sections they have suffered seriously from drouth. On the whole, we have very great reason to rejoice and to thank the Lord, not only the Latter-day Saints, but all the people of this great nation. I believe that when this year shall have closed it will go into history as one of the most fruitful and prosperous that the nation has every enjoyed. The Latter-day Saints have not been prepared to take care of the great blessings that the Lord has bestowed upon them in the fruitfulness of the earth; for a large percentage of our fruits and vegetables have gone to waste, because we have been unable to utilize them. We have not been prepared with factories for the canning of our fruits and vegetables, and have therefore not been in a position to make the best use of the blessings that have been so generously poured out upon us. It behooves us to make profitable use of the bounteous seasons which the Lord is bestowing upon the people, because they do not always last. The seasons vary greatly, and wisdom would dictate that with the capital which the people of this great state possess in labor and in means we should be pre-

pared for the blessings which the Lord pours out upon us. We should establish factories to utilize the raw material with which the country abounds, and we should be ready and forehanded. Our barns and our granaries should be built, our factories should be established, ready for these fruitful seasons when they come upon us. We ought to take advantage of these fruitful years also to meet all our obligations, as we have been so thoroughly taught by our leaders, so that when the times of stringency and panics come upon us we will be in a condition to endure the strain and not be brought to bankruptcy and ruin. The sugar industry possibly comes nearer meeting the demands of the people than any established in this state; but in other lines of industry, there should be established the necesasry facilities for making proper use of the blessings which the Lord pours out upon us.

The Latter-day Saints should address themselves to economy and carefulness in their financial affairs. They ought to restrain any inclination to extravagance in every line, and to prepare themselves, not only with manufactures and other arrangements for utilizing the resources of the country, but also to meet the hard times that come occasionally in the land. The fruitful seasons are now upon us, and possibly may last for a few more years, and then stringent times will come, as certainly, I presume, as they have come in the past. Forewarned, forearmed! Times will change in the future as they have in the past, and we need to be ready for the times as they change. The older part of the population have had experience and training, and they should profit thereby; but there are always generations coming up among us that are untrained and inexperienced, and with the idea perhaps that things will always continue as they are. A note of warning has been sounded by our leaders during the years that are past, advising us, as Latter-day Saints, to free ourselves from debt, from mortgages and from obligations that we may not be

able to meet. All these contracts should be honorably fulfilled, and we should cease to be the slaves of obligations that bind us down and hamper us in our lives. We want to be men among men, and to have a measure of independence. I have felt it to be the design of the Lord in giving to the people of our beloved state the prosperity that has come to us, that we should prepare ourselves for serious times in the future; for the lean years will follow those of fatness. I would like it if all Israel would listen, and address themselves most earnestly and with every effort in their power to freeing themselves from every obligation to the banks, to their neighbors, to the merchants, to the builders, and to all men that are in business. Clear off all your obligations, and be free. Have a little something in your granaries; have some credit at the savings banks; and instead of living upon means that belong to your friends, live on your own. Pay for your houses, for your machinery, for your wagons, for your merchandise, for the food you have eaten and for the clothes you have worn out. Do all this, and see the time when you can meet your business man and pay for his wares as you receive them. It is wonderfully comfortable for a man or a woman to be dressed in their own clothing, to live in their own house, and to own everything that they occupy and enjoy, instead of taking care of the means of other people and paying usury. Rather let them be in a shape to receive usury. I believe that it is quite pleasing to the Lord that we should be out of debt. I believe that He requires it of us. I have believed it for many years. I advise and exhort the Latter-day Saints to free themselves from every obligation as soon as they can possibly do so. Though we may have yet a few years of prosperity, they will not be very many, and while the times are propitious you want to free your hands, and then train yourselves to stay out of debt. Do not allow speculation and the prospect of great fortunes to lead you into the bondage of debt. That is the bondage

that is upon some of the Latter-day Saints today. Hence I exhort my brethren throughout Zion to free themselves from all their obligations. I ask my brethren who have wealth, to take measures to make profitable use of the blessings which the Lord bestows upon us. There is profit in the canning of all our fruits. I am not prepared to say what percentage has been wasted, but in my visits among the settlements I have found the lands upon which orchards stand fairly covered with fruit that has fallen and is rotting. It is astonishing the waste that can be discovered in this land. It is astonishing the amount of canned goods that are brought into this State. It is a reproach to the people of Utah. I remember outfitting for a trip into Arizona from St. George a few years ago, and the canned grapes that we supplied ourselves with were from California, the canned meats were from California, the salmon and other canned articles were from Oregon or some other state. Turkeys, ducks, geese, poultry of all kinds are brought into this state by the carload. It is a reproach to the state. We ought to produce all these things ourselves, and also supply our neighbors. We have done exactly in the sugar business what we ought to do in other lines. Today we make all the sugar that Utah consumes, and we send as much abroad to our neighbors. We keep the money here that pays for our own sugar, and we bring as much more into the state from the sale of sugar outside. It has assisted to make our state one of the most comfortable and independent states of the west. But it is not enough that we should save on the sugar business. We should be as wise in the handling of our grains, our vegetables and our fruits. They should be taken proper care of so that they may command the market, and be in demand in every direction. We are surrounded by mining camps, and Utah ought to furnish everything they need in an agricultural and industrial line. I want to advise business men, men of finance, to give attention to these mat-

ters, that our manufactures may be increased, so that the materials which are given to us by the fruitfulness of the earth may be profitably used, and we become an independent people in this state. That is what I would like to see in Utah. We have a good country. We live in peace and in harmony; and in addition to all that we can do for ourselves, the hand of the government is reaching out to help us in the irrigation of our country. There is moisture enough in this land, if only properly utilized. The God of heaven has given us rains and snows and fountains of water that are almost abundant. If we would but take care of the resources that He has given to us, the state is well supplied with the necessary water, and I expect to see the time when the bench lands in all our valleys will be producing to their utmost capacity. In our splendid state fair we can see evidences of what has been done this season in the way of dry farming by the experimental stations in this state. It is wonderful the grains that have been produced on the dry lands; and what has been done this year can be done generally, though possibly not always so well, because, as I announced in the beginning, this has been a remarkable year. But we want to see the time when all these lines of industry and fruitfulness are utilized and controlled by the people of Utah, so that we shall not have to bring flour and grain here from other states as we are doing today. We do not want their grains and vegetables and their poultry to be in demand over ours. We do not want their pork. We do not want their hams, nor their lard. We should produce it here ourselves.

My brethren and sisters and friends who dwell in the state of Utah, let us join together and utilize the ability, the wisdom and the capital that we have for the prosperity of this great State. I feel that it will be profitable for us to consider these things, and to make as much progress as we can, and not too slowly. It is wonderful what has been accomplished in some directions. The mining industries of the

state receive much attention and investment, and we would like to invite capital to enter into other lines of business. We would like the millionaires and those who have become rich out of the mines of this state, to help also in the establishment of manufactures that will give employment to the people, so that no man can come to the State of Utah, and complain of being out of employment. Such a cry should not be heard among us when the very elements all around are inviting factories and industries of every kind. We want the help of those who have wealth, those who have genius, and those who have business qualities. We would like to have them make Utah the gem of the mountains, the richest and the most inviting state in the west. We do not object to prosperity—we would like it to beam upon all the people. We would like all to be united and to labor harmoniously together in state affairs, in business affairs, and in the affairs of citizenship generally. We desire peace; we do not want war. Latter-day Saints are a peaceable people. We love peace; we seek peace; we preach it, we teach it, we advise and counsel it, all the time; for this is the work of the Lord that the Latter-day Saints are engaged in. This is the land of Zion—the land of peace—the land of the pure in heart. The pure in heart will be happy; and those who are not pure and are not conscientious in their lives will reap the reward of sorrow. We ask you to repent and to reform in your morals, if there be necessity. We want to reform in our finances, in our societies, in our associations, and in our labors, that everything may be done pleasing to the Lord in this beautiful State, with its lofty mountains, with its plentiful supply of health, and with the blessing and the protection of these United States. Thank the Lord for personal liberty. Thank the Lord for the principles established by our forefathers upon this blessed land of Zion. How grateful we ought to be for this liberty and freedom, and let us make the very best use of it we possibly can.

Again I say, relieve yourselves, my brethren, from your financial obligations. Before these fat years have past, make good use of everything that comes within your reach and devote your attention to the meeting of your obligations, so that you may become free men, and then contract no more debts. Keep out of debt, and be a free people, so that you will have means with which to be buried when you die, and a little besides to leave for the widow and the helpless children. Let us have things in a little better condition than we have had them in the past. Avoid bankruptcy and ruin; for a man cannot be comfortable spiritually who is in bondage financially.

God bless you, brethren and sisters, and enable us all to be wise and prudent in our financial affairs as well as in spiritual matters. As we have the great spiritual blessings, and know the way back into the presence of the Father, let us also seek the wisdom that will make us equal to the world in business affairs. May God keep us faithful and humble. May He inspire

the hearts of the men who lead us, that they may be equal to the great work that is upon them. The Lord is with us, and will bring us off victorious. I know this as I know that I live. I know that Joseph Smith, the prophet of the nineteenth century, was sent of God, and he did his work most faithfully and well; and every one of his successors have been faithful and true to the end. As Jesus set the example for all men, so have His followers, the prophets who have stood at the head of this great people, set the example for you and me, that we should endure and be faithful and true to God and His cause always, and He will redeem and save us most perfectly and fully. God bless you, my brethren and sisters, in the name of Jesus Christ. Amen.

Singing by the choir and congregation:

"Our God, we raise to Thee  
Three吸取 for Thy blessings free  
We here enjoy."

Benediction by Elder William Budge, president of Bear Lake stake.

## SECOND DAY.

Friday, October 7, 10 a. m.

The meeting opened by the choir and congregation singing the hymn:

Redeemer of Israel,  
Our only delight.

Prayer was offered by Elder Thomas Chamberlain.

Singing by the choir:

Ye simple souls who stray  
Far from the path of peace—  
That lonely, unfrequented way  
To life and happiness.

ELDER HUGH S. GOWANS,  
(President of Tooele Stake.)

I feel very pleased, my brethren and sisters, for the privilege of meeting with you in the general conference. To enjoy the society and fellowship of my

brethren is inestimable. The association and fellowship of the Saints is all that I feel to live for; it is my joy, my happiness, my life.

I represent what is known as the Tooele Stake of Zion, located between the county of Salt Lake and the Great American Desert. The population of the stake is something over 3,000; and to give you a brief idea of the condition of the people I will here state that it is 22 years this month since I was chosen to preside over the Tooele stake. At that time the population was about the same as it is now. In 20 years there has been an increase of 159 souls in that stake. The question might be asked, why is this? The answer is, our young people have gone away to different parts of the country. The Cassia stake has been settled princi-

pally by people from Tooele Stake. We have had no particular inducements to offer for people to settle with us, like some of our northern stakes have, our resources have been so limited. But there is one feature that I feel pleased to report, and that is, during all that time, although the increase of population has been so slight, the amount of tithing paid by the people has been doubled. I take this as an evidence of an increase of faith on the part of the people, and possibly an increase of wealth also. The Tooele valley is a very beautiful one, but our water supply is quite limited, and we are not able to increase on that account. The land, however, is capable of much cultivation. An experiment farm was commenced there last year, and although I have not been to see the state fair yet, I am informed that the display from the Tooele experiment station exceeds anything in that line in the fair. This is a very gratifying report, considering that the exhibit is the result of what we understand of dry farming. We are living in comparative peace. We have mining camps in our Stake, and they furnish a good market for the products of the farmer, and in this respect they are beneficial to the people. We have no factories or public works in our county; but I feel that the admonition given to us yesterday by President Lyman, in regard to the establishment of canneries and other industries, was very good advice to the people of Tooele county; for, as in other places, we have not been prepared to take care of the blessings which God has bestowed upon us as much as we ought to have been.

I rejoice very much to be with you, and to make this report of the Tooele Stake. I pray that we may be enabled to live in the front ranks of the Stakes of Zion, enjoying the light of the Spirit of the Lord, and living in harmony with the authorities that God has placed upon the earth. "To be in harmony" should be the watchword of every Latter-day Saint. That God may enable us to do so, is my prayer in the name of Jesus Christ. Amen.

## ELDER WILLIAM BUDGE,

(President of Bear Lake Stake.)

My brethren and sisters: I am very much pleased to have the opportunity of representing the Bear Lake Stake, though that pleasure would be increased if I were certain that I could speak so that the congregation might hear. It is not very pleasant to sit and not be able to follow the remarks of the speaker. I do not know how interesting my report may be, neither am I certain that I can interest you at all in reporting a country like Bear Lake, after the many very pleasant reports we have heard from presidents who live in more favored localities. The name of Bear Lake has been with many people the occasion of a cold chill coming over them, they laboring under impressions which they have received from reports made of the valley in the earliest times. I believe that Bear Lake is the oldest organized stake in Idaho. We are living 6,000 feet above sea level, and it is naturally a cold country in the winter. The winters have been long and the summers comparatively short, although, as I shall explain to you, there has been quite a change in the climate and in the length of the summer seasons, agreeable with the promises made by the leaders of the Church during their visits to that country. The first settlers went there in 1863, I believe, under the leadership of that noted pioneer and fatherly adviser, Apostle C. C. Rich. It was in the year 1870 that I was sent to labor in that country, and I have been there for 34 years, so I am well acquainted with the people and with their situation. One portion of the Bear Lake Stake has been taken from it and called Star Valley Stake, another portion has gone to the Woodruff Stake, and a small portion to one of the other Stakes in Idaho; but we now have, I believe, a larger population than we had before. Bear Lake has prospered, and the Church has prospered exceedingly in Idaho, for we now have ten Stakes of Zion in that State, and all the Stakes are growing and increasing in popula-

tion, and doubtless in faith and good works.

When I went to Bear Lake I found the people wrestling with untoward conditions. The country was quite frosty. Sometimes in the summer, when they expected a return from their labors in the fields, they were disappointed, in consequence of the action of the frosts. Many hardships were endured, which it is not necessary for me to take up time to refer to particularly; but the situation of the people was such during the early years of settlement, that it was necessary to haul almost all they needed for their support from other places, chiefly from Cache valley, which entailed a great deal of labor. Yet the people, trusting in the Lord and in the promises of His servants, continued to work and to build up, and we now have occasion to thank God for the fulfillment of the predictions of His servants. We now can raise grain without much fear of loss. Sometimes in certain places the frost touches the vegetation, and occasionally does considerable damage, but on the whole we are confident about raising the grain that we need. We have been quite self-contained in that valley in consequence of our situation in disposing of our products. We also raise all kinds of common vegetables. We do not raise potatoes quite as large as some we have heard of, but they are large enough to be handled conveniently, and they are of excellent quality, as are the other vegetables that are raised there. We tried to raise fruit in the beginning, but the frost stripped the trees. We planted out more,—the frost took them; and so it continued until about 12 or 15 years ago, when we began to think about it a little more. President C. C. Rich used to advise us to get into that valley as soon as possible after the October conference lest we might be snowed out, and many who were out a little late had to take longer roads to get home in consequence, and I remember some companies being snowed out altogether. But now the people travel in and out almost till Christmas, so that the sum-

mer has stretched out considerably, and the winter is shortened probably six weeks or two months. Last winter we had more snow than we had for several winters, but some of the brethren traveled occasionally during the entire winter.

When we speak of the favorable changes that have appeared in connection with many things, we are reminded by some people that such changes are common in all valleys after settlement, cultivation, building of houses, the making of so many fires, and so on—as much as to say that there is nothing at all remarkable about these changes. Now, I have no disposition to say that changes of this kind are not brought about in this way, but it does not lessen in the least degree the thankfulness in my heart toward God for His goodness in bringing about the changes in any way He pleases. The Lord does His work among us in many ways. The means employed sometimes appear in part, and at other times they are not plain to us, yet we have a right to say that God has done it. It does not matter to a Saint how the Lord brings about changes in fulfillment of His declarations through His servants, so long as they come. Hence we acknowledge His hand in all things. There is one peculiarity to which I might refer to aid us in our talks upon this point. It snowed a great deal in that country in the beginning, much more than it does now, and every time after a snow a strong wind arose from the north, not so strong as those winds which used to blow occasionally near Farmington, but strong enough to blow the snow from the benches down upon the towns, and against the buildings and fences, sometimes covering up the fences completely. This probably gave rise to some extravagant stories about Bear Lake valley. Now, although the beginning of the cessation of those winds was not particularly noticed by us, yet after a time we did observe that the winds ceased, and now we have no such winds to contend with. These winds were a great hardship to the people and pro-

ductive of much labor, the roads being filled up in a few hours, and people much inconvenienced by the snow being piled up against their houses. And now that these winds have actually ceased, how shall we account for it? We may admit the cultivation theory in reference to the changing of the climate, but what shall we say about the cessation of the winds? Why, the Lord has done this as He has done other things for His people. In this case, however, we cannot make any reasonable explanation as to how it has been done. We now raise grain, and vegetation of every kind. It is a good hay country, and we are raising fruit which is as good, and I might say a great deal better than most of the fruit that is raised in these lower valleys; for we have no worms, and, what is better, if the testimony of an expert is to be taken, we are not likely to be troubled with them, as the altitude and climate are against the propagation of the pests, according to his statement. So we have fruit limited in quantity only by the efforts made to plant the trees. We have a glorious valley in the summer. We have many visitors in the summer time, and the old stories about the country are being forgotten in consequence of the good reports given by our friends who visit us in the summer time. Altogether we are doing fine; the Lord has blessed us and we acknowledge it. We have a fine lake in our valley—as beautiful a sheet of water as I have seen in some of the continental countries. The borders of the lake, though not improved much yet, are girded by the wild cottonwood tree, and in some parts it is a beautiful sight. The tired visitor may sit upon the golden sands of our lake, bathe his tired feet in the waters, if he is so disposed, and, reclining back under the scent of the sagebrush and the wild rose, may dream of happier days.

The people of the Bear Lake stake feel exceedingly well. Our meetings are well attended. Our visitors from Salt Lake whom the Presidency kindly send us to attend our conferences and

other meetings of a general character, understand that our people are good meeting attenders. The people pay their tithing so well that the Presiding Bishop says that we are in the first rank. So, take it all in all, we rejoice very much, and I believe I can say, judging from reports, that there are fewer of our people moving away from Bear Lake than from many other places. We rejoice in the work of the Lord. We uphold the authorities of the Church unanimously, and we are thankful for the goodness of our Heavenly Father to us as a people in the Bear Lake stake.

As for myself, I have been in the Church for a long time, having embraced the Gospel in 1848. I have been honored with missions to different lands and among different peoples, and I have naturally made the acquaintance of the leading men of the Church; and I want to say to our stranger friends here that I have never seen nor heard of anything that has weakened my faith in the divinity of the Church of Jesus Christ of Latter-day Saints. I have met with a great many of those authorities of the Church that are spoken disrespectfully about, but I repeat I have not seen or heard one thing to disturb my faith in this work with which I have been so long connected.

May the blessings of God be multiplied upon the Latter-day Saints, and may great power be given to those who represent them at home and abroad, that the fulfillment of the predictions of the Almighty may speedily come to pass. This is my prayer and desire in the name of Jesus Christ. Amen.

ELDER ALONZO A. HINCKLEY,

(President of Millard Stake)

My brethren and sisters, it is with a degree of pleasure that I have the privilege of standing before you to represent the Millard Stake of Zion; and though I feel very timid I hope, if I may be blessed with the Spirit of the Lord, to be able to make a true report of the conditions of that Stake. On the twenty-first of next month it will be two years since I was called to take

the position that was filled by my father for twenty-five years in the Millard Stake. It is one of the largest stakes geographically in this State, having the same boundary lines as Millard county. We have 11 organized wards, with a population of 6,000 souls, a little over 5,000 belonging to the Church. We live in peace with one another, and while we have a thousand people dwelling in our midst who do not belong to the Church, with very few exceptions they are honorable people and good citizens. While President Smith yesterday was giving the number in the Church who hold the Priesthood, I thought of the Millard Stake of Zion. Out of 5,000 members of the Church we have 1,000 bearing the Priesthood. Our Priesthood meetings, which are held monthly, are well attended, and they are among the most enjoyable meetings held in that Stake. We usually have a full attendance of our High Council and Bishops. We are united in our labors, and the people are a good people. The population of the Stake remains about stationary, and has done ever since I can remember—and I was born in Millard Stake. I feel in relation to the people of that Stake that the good are growing better, and many who have been careless and reckless are awaking to a realization of the fact that Mormonism is worthy of investigation, and as a result of investigation our Mutual Improvement associations have never been in as good a condition as they are at present. In the Stake Mutual Improvement convention held last month there were over 300 interested workers present, and we had an enthusiastic and an enjoyable convention. In the 11 wards that we have, there are but three saloons, and, thanks be to the Lord, not one of them is conducted by a Latter-day Saint. Concerning the morality of the people, in the last four years I know of but one case of divorce among our people. The faith of the people is good, and they love the Lord. The authorities of the stake are united in their efforts. As to myself and counselors, we love one an-

other, we love our labors, and we are moderately well acquainted with the conditions of the people generally, being able to call all of them by name; and, knowing their lives and understanding their faithfulness, we love them. We are united in support of the general authorities of the Church. We live in a locality that is barren in many parts for the lack of water, still there have been many predictions made concerning the development of the Millard Stake of Zion. We have faith in those predictions, but we are not content to idly wait for their fulfillment. As the Lord shall make manifest unto us what to do, we hope to labor until there shall not be any amount of water utilized in the stake. We hope to see all available ground brought under cultivation that can be made to produce, even without water, until a much larger population can be supported than at present. We know that this result will be brought about, for the servants of the Lord, filled with the spirit of inspiration, have made these predictions unto us, and the Spirit of the Lord has testified unto us that the predictions were true and would be fulfilled.

As to myself, I feel happy in the work of the Lord. I rejoice that I was born of goodly parents. I cannot recall a moment in my life when I doubted the divinity of this work. I have always looked upon the Authorities of this Church as being servants of the Lord. I can remember in my childhood when President Young used to make his trips through the stakes. My father pointed him out to me as the servant of the Lord, and I looked upon him as a Prophet of God. From that day to this, I have looked upon the various Presidents of the Church as Prophets of the Lord, and I have felt to sustain them, not only by my faith and prayers, but by my works as the Lord should manifest unto me what there was for me to do. The Lord has given me a testimony of the truthfulness of the Gospel. I know it is true, and I doubt not. When I was called upon a mission to the Netherlands and placed in one of the cities there, unable to speak a word

of the language, I gazed into the faces of those people as I walked along, and, feeling that they were honest, a yearning desire filled my heart to be able to bear testimony unto them of the truthfulness of the Gospel. I felt that I was not an ordinary man, but that I was sent out as a messenger from the Lord; and being filled with that desire, and unable to speak the language, I studied and labored hard to become acquainted with the Dutch tongue, and on many occasions I fasted and prayed. There was a time when I was almost discouraged, and felt that I could not acquire that language, but upon one occasion the power of the Lord rested upon me, and I think I would be justified in mentioning the incident in this conference. I had learned from some Dutch brethren a few simple sentences, which enabled me to go around delivering tracts. As I delivered each tract I would say that it was a Latter-day Saint tract, and that I would call for it in a few days; but if the people wished to converse with me I could not understand them. One Friday, Brother B. G. Thatcher and I were out and gathered nearly every tract, leaving about 12 out. He was called to remain in the office at Rotterdam on the morning when this incident took place, and it occurred to me that inasmuch as I was able to ask for a tract, I might as well gather these tracts that were still out. The first house I went to, the lady opened the door, passed me the tract, and said, "Who are you?" I could understand that, and I had learned to say that I was a missionary, representing the Church of Jesus Christ of Latter-day Saints. She said, "Why didn't you say "Mormons?" I did not realize at the time what a change had taken place in my hearing through the power of the Lord, but I could understand every word that that lady spoke to me. She said many vile things against the Church, which I knew were false, and I was filled with a yearning desire to be able to speak to her, and refute the slanderous statements she made against an innocent people. I testify to you,

my brethren and sisters, I did receive upon that occasion, through the power of the Lord, the gift of tongues sufficiently to bear testimony to the divinity of the work of God, and to defend an innocent people, so much so that the woman herself was impressed by the Spirit of the Lord, for she broke down in tears and said: "There may be bad people among the Latter-day Saints, but I know that you are a servant of the Lord." I mention this to show that though we may sometimes feel downcast and discouraged, the Lord will never forget His servants, and when they need His help He is always ready to help them. I bear testimony to the truthfulness of the Gospel in the name of Jesus. Amen.

## ELDER A. H. SCHULTHESS

(Of the Presidency of Liberty Stake).

My dear brethren and sisters, with my brethren I feel very thankful for this opportunity of attending our general conference. I regret, however, that the conditions of so many of our people at present are such as to prevent them from having this privilege; but the hope fills our hearts that a day will come when the people of God will be able to lay aside their temporal affairs for a few days and devote their time to the worship of the Lord in the conferences of His Church. I feel honored in being called to speak to you for a short time and to represent the Liberty Stake of Zion. Our stake was organized on the 26th day of February, this year. It is one of the four new stakes which formerly constituted the Salt Lake stake. Our President, Elder Hugh J. Cannon, is at present on a mission, presiding over the Swiss and German mission, where he has been for the last 38 months. During his absence it falls to the lot of myself and fellow counselor to take charge of the affairs in the stake, and I can testify to you that while we feel our unworthiness in our positions we have experienced great joy in our labors among the people. Liberty stake embraces eight wards, located in the southeastern part of this city, with a total member-

ship of about 5,600. I take pleasure in listening to the reports of the presidents of other stakes and in reading in the Deseret News reports of the various stake conferences held throughout Zion, and in doing so I notice quite a difference in our conditions. For instance, I have read that in some of the stakes it requires as much as from three to six days for the president to visit one of the wards in his stake. In our stake we can board an electric car at one end of the stake, and in less than 30 minutes can ride to the other end of the stake, making the round trip for 10 cents. If necessary, we can call a meeting of all the officers in our stake on 30 minutes notice and have all the brethren present, if they are not absent from the city. These conditions, I consider, are in our favor, and on this account more may be expected from us than from other stakes.

I can say nothing but good of those with whom we are called to labor in the Liberty stake. Our Bishops and counselors are united among themselves, and with the presidency, and we feel to sustain one another. Thanks be to God, so far we have been able to work in perfect harmony. The High Councilors, the Bishops, the various officers in the Stake, are good, faithful men. The object of dividing the large Salt Lake Stake was that the people might be looked after more thoroughly than was possible before, the Stake being so very large. We have already seen the advantages of this division. The people get closer together, and the officers can look after them better than was possible when the Stake was so large. Our meetings are better attended also. For example, at our last monthly Priesthood meeting we had a larger attendance, I believe, than we used to have when all the four Stakes were in one. The advantages of this division are also apparent in other ways.

Our auxiliary organizations are doing a great work in assisting the Priesthood to look after the people. We have endeavored to explain to the Saints the importance of laboring with those who have grown weak in the faith, and I

have pleasure in saying a good word for the Saints in this direction, for many of them have followed our advice and are doing a great deal of good in this way. Where they see a young man or young woman who is on dangerous ground, or one who has grown cold in the faith, they have taken up an individual labor with them in love and kindness, and have endeavored to bring them into line with the Latter-day Saints who are keeping the commandments of God. Already we can see the results of their labors, and we rejoice therein. We feel that it is the mission of the Latter-day Saints to labor not only for the salvation of their own souls, but for the salvation of the whole human family. This was the mission of our Savior. His whole life was devoted to the salvation of mankind, and He died for the same. His disciples followed in His footsteps, and they devoted the greater part of their lives in bringing salvation to the people, and many of them lost their lives in this service. The same mission and duty has been placed upon the Latter-day Saints. It was the mission of our great Prophet Joseph Smith. It has been of his successors up to the present time. They have labored for the salvation of the whole human family. Why is it that this Church has nearly two thousand Elders out today preaching the Gospel? Because they are laboring for the salvation of man, carrying the glad tidings of great joy unto all nations, kindreds, tongues and people. Why is it that we erect temples in the land of Zion? In order that we may labor for the salvation of the dead. This is our mission, at home and abroad, and we should fulfill this duty to our neighbors and friends in the various wards and stakes where we reside. I can testify to you that there is great satisfaction in performing such labors.

I rejoice in the Gospel of Jesus Christ. I know that this is the work of God, and not of man. In our Stake we desire to be united, and to sustain the leading brethren of the Church, for we know that they are men of God. We desire to lighten their burdens and to

uphold their hands wherever we can, and to accomplish as much good as we possibly can, to the honor and glory of God and for the working out of our own salvation. May God bless us and help us to be faithful, is my prayer in the name of Jesus. Amen.

The choir sang the anthem:

"From afar, gracious Lord, Thou hast gathered Thy flock."

ELDER JOHN HENRY SMITH.

The Saints should seek to impress others with the truth of the Gospel—Obligations they are under in that regard.

I am happy, my brethren and sisters, in the privilege of being with you in attendance upon this conference. The condition of my health prevented me from being present at the April conference, and I have not been able of late to discharge in any great degree the duties and responsibilities of the calling under which I labor. But I am pleased to say to you today that my condition is very much improved, and I trust that my voice will be heard in the various stakes of Zion with the same activity in the immediate future as has characterized my labors in the past.

I have rejoiced in the spirit of the conference. The considerate and thoughtful remarks of the Presidency yesterday, bearing upon our duties and obligations; the practical instructions that were given yesterday afternoon by Elder Lyman; the reports of our brethren who are ministering in that field in which we are so intensely interested—the work for the dead—all appealed to me very forcibly. I have also listened with interest to the remarks made by the presidents of stakes this morning, and I trust that their reports may be an inspiration to us who are conversant with the conditions of the people in the various sections where we live. I was more than pleased with the report of President Hinckley. The spirit of it especially struck my heart, when in speaking of the people who lived in his diocese he not only remembered the people of his own faith, but also those who were not of his faith and he spoke of them in

a respectful, considerate manner and bore witness to their good character. I believe that a remark of that kind, coming from the lips of a man of his standing, will bear fruit in the future in the overthrow of animosities and the awakening in men's minds of a spirit of fairness and justice to one another. I believe that the souls of the thousands of people who have made their homes in this inter-mountain region are as dear to our Heavenly Father as the souls of the thousands who are scattered abroad and who have not been made conversant with the work that we have to do. I trust that some remarks, made recently in one of the stake conferences by President Lyman, found lodgment in the hearts of those who were in attendance upon that service, wherein he impressed upon the minds of the Saints the sacredness of their obligation to endeavor to impress their neighbors with the truth of the gospel they themselves have received, and thus free themselves from the responsibility of the blood of their fellowmen. That obligation should lie very near our doors, and should be discharged thoughtfully and prudently by us. Not that we should seek to harass our neighbors by trying to force upon them our faith and doctrines; but in our associations with our fellow-men, in our business affairs, and in the discharge of the varied requirements that rest upon us all, we are brought into immediate contact with many men of fairness and of uprightness, some of whom perchance have no religious faith while many may be members of the various religious organizations, and it rests with us to discharge this obligation to these neighbors of ours. When President Lyman sprung the question as to how far we had gone in fulfilling this duty and seeking to impress upon the minds of our fellows the nature of the work so dear to ourselves, I was led to ask myself whether I had fairly, honestly and frankly discharged my duty in this respect. When President Hinckley spoke in such a respectful manner of those not of his faith I was led to think that probably every Pres-

ident of a stake, every Bishop of a ward, conversant with the condition of the people in their midst, could reiterate his statement concerning their neighbors. I trust that we will not be unmindful of the fact that some men and women in our communities have received the Gospel after living in our midst. They have watched the lives of the people, have become impressed with the nature of the work, and have accepted of it. It is probable that sometimes we are too thoughtless in regard to our responsibility to these people. We mingle with them, week in and week out, transact business with them, and yet never presume to seek to bring to their understanding that faith so near to our own hearts. I believe that in these matters the possibilities of accomplishment in the future are very great, if we will but discharge our obligations to these men and women who have come here, without doubt, to better their condition, and to enjoy the privileges and blessings that are vouchsafed to us by the liberal government under which we live. One President of a stake, with his associates, has recently been considering this question and weighing the possibilities of a missionary work that shall be in keeping with the best interests of the Latter-day Saints as well as make its impress upon our brothers and sisters whose faith is not as our own. This can and should be done upon the basis of frankness and fairness, with no desire to crowd upon our fellowmen that which is sacred to us, but in a way and manner that shall appeal to their thoughtful consideration, and cause them, while weighing the doctrines as presented by the religious organizations of the world, to also consider and weigh the views and doctrines as presented to the human family in the mission and ministry of the Prophet of God in this last dispensation. I believe that there opens up for us a wonderful work in this direction, to be thoughtfully and prudently done. I know of no reason why my neighbors who are not of my faith and myself should be enemies, so long as I

preserve their liberties and my own justly and rightly, and am willing that they should worship God according to the dictates of their own consciences, while insisting upon the enjoyment of that right for myself. I know of no reason why the men who are united together in their citizenship and in the upbuilding of a commonwealth should not be able to associate together in friendship, guarding with sacredness that which is dear to us all, respectful of one another's faith, courteous in our treatment of one another's family, and considerate in our regard for everything that tends to the upbuilding and ennobling of man.

The work of the ministry that has been entrusted to us requires the preaching of the Gospel to every nation, kindred, tongue, and people. The brother who preceded me has discharged that obligation in several lands himself; and, as another of the speakers remarked, he had been at work in the ministry since 1848. Another brother made the remark that he had labored to extend the work of the Almighty in a foreign land, and had undergone hardship and trial in seeking to secure to himself a knowledge of the language. All this is but a part of the fulfillment of that sacred obligation which was declared necessary in the introduction of this dispensation of the fullness of times, namely, that the Gospel of the Lord Jesus was to be preached in all the world, and that a heavenly messenger would fly through the midst of heaven bearing this decree. To this end the brethren who have spoken this morning have discharged that obligation. In many instances our Elders have gone hungry, have been banished, and have been made outcasts in the countries to which they have gone to discharge that most sacred obligation. They were not enemies of their fellowmen; they were not implanting one theory that would lead a man to perpetrate a wrong; their warning voice was raised only in declaration of the primary principles of the Gospel as enunciated by the Redeemer of the world Himself. Their

ministry was to impress upon the minds of men and women who had read the Scriptures, the sacredness of those writings, the character of the work laid down in them, and the necessity of the human family obeying the requirements of heaven, as taught by the Redeemer of the world to the young man who came to him asking what he should do in order to obtain eternal life. His instructions to that young man were clear and explicit: "Thou shalt do no murder, thou shalt not steal, thou shalt not bear false witness, honor thy father and thy mother; and, thou shalt love thy neighbor as thyself." The burden of the ministry of the servants of God in the day and age in which we live has been the fulfillment of that requirement. They have sought to lay the foundation of the Gospel in the souls of men upon the basis presented by the Redeemer in the case of Nicodemus. He pointed out that the course to pursue was to enter in at the door of the Gospel, be baptized of the water and of the spirit, and walk in harmony with the principles enunciated to the young man. Those who have addressed you during this conference have had part in the accomplishment of that ministry. Not one of these men has ever counseled a man to steal, or to lie, or to bear false witness against his neighbor, or to violate the honor of any man or woman, or to take the life of a fellow creature; but each of them, in the discharge of his sacred duty as a servant of God, has proclaimed the divine mission of the prophet of this dispensation, the visitation of heavenly messengers, and the restoration of the Gospel in its fullness and purity. Christ and Him crucified has been the theme dwelt upon by these Elders, and they have gone forth in the performance of this responsibility without money and without price. Not one living can of a truth say that any of these have counseled them to violate the laws of their country and to trample beneath their feet the institutions of the state; for the articles of faith

of the Latter-day Saints lay down the proposition that the members of this Church are to obey the laws of the country in which they live, to maintain the principles of liberty and justice, and to deal rightly and properly with their fellowmen.

Standing before you, my brethren and sisters, as one of the witnesses of the mission of the Redeemer of the world, and of the restored truths of the Gospel given in the day and age in which we live, I bear this record in your presence today. I have grown from childhood to manhood in connection with these leading men of the Church of Christ. I knew Brigham Young as intimately as a boy could know his father. I knew John Taylor, Wilford Woodruff, Lorenzo Snow, in like manner. I have been as intimate with President Joseph F. Smith as kinsman could be. Standing here as a witness before God today, I solemnly declare that I have never received one item of instruction from these men and from the Council of the Apostles—those of the old school as well as those of the present school—that did not breathe words of life, words of encouragement, words of loyalty and devotion to every element of true manhood. Those who have violated the rules of morality have turned back upon the instructions of the authorities of the Church of Christ. Those who have stolen have disobeyed the instructions of their associates. And when I speak of these men as the leaders of this Church, I would speak the same of these Presidents of stakes with whom I have been conversant, and whom God has blessed and made great in the accomplishment of good. The requirement laid at our door is that he who is warned, let him warn his neighbor. It is upon us to fulfill that duty, to discharge that obligation, and to acquit ourselves fully of its responsibilities. I trust that the goodly words spoken by the brethren as affecting you who are Saints shall make its impress upon those who are not united with you in a knowledge of the truth, but to whom the seeds of the truth must be carried

and they utilize their agency to accept or reject it.

The Gospel is true. The angel of God spoken of by the Prophet of old has flown through the midst of heaven, "having the everlasting Gospel to preach to them that dwell upon the earth, to every nation, kindred, tongue and people." Upon the head of this man (pointing to President Smith) and his associates today lies the responsibility of seeing to it that every child of our Father within reach shall hear that witness and accept or reject it. My witness before you is that God has spoken, that His truth is established, and that His Church is in the world. God, the Father and His Son Jesus Christ have spoken to man in this dispensation. The key has been turned, and the work is in motion. It lies at our door to see to it that every child of our Father shall hear that warning voice, if within our power. While we discharge this obligation, we want to discharge our obligations of citizenship in justice and right, standing for the principles of liberty, in the interest of every other mortal as well as ourselves; for if we should seek to take away the liberties of any man, it would only result in the destruction of our own liberties. Those who plot and scheme for the overthrow and destruction of your liberty and mine are not alone the enemies of the Latter-day Saints, but they are the enemies of liberty, the enemies of God the Father, the enemies of justice and mercy, and in the due time of the Lord, it will come their turn to pay the penalty of outraged mercy and justice.

May God bless you with His Spirit. May the feelings and sentiments of this conference go forth to the world, showing that here are indeed true Christians, who love Christ and the principles of righteousness, and who propose to devote themselves to the accomplishment of our Father's purpose and to the blessing of His children to the utmost limit. God bless the good and noble among mankind. May He remember the statesmen of our land, that they may fulfill their destinies in

righteousness, and that justice may characterize the land. God bless the people in this land who stand by the principles enunciated by the fathers of the republic, so that they may never be overthrown, but that beneath the flag and under the Constitution of the United States the right of conscience shall never be infringed, is my prayer in the name of Jesus Christ. Amen.

The choir and congregation sang:  
Praise to the man who communed with  
Jehovah.

Jesus appointed that "Prophet and  
Seer,"

Blessed to open the last dispensation;  
Kings shall extol him and nations  
revere.

Benediction was pronounced by Edwin Wolley, president of Kanab stake.

#### AFTERNOON SESSION.

The choir sang the hymn:

"Softly beams the sacred dawning  
Of the great Millennial morn,  
And to Saints gives welcome warning  
That the day is hastening on."

Opening prayer by Elder Charles F. Middleton, of Weber stake.

Singing by the choir:

"Lord thou wilt hear me when I pray!  
I am forever thine!  
I fear before Thee all the day,  
Oh, may I never sin."

ELDER JOSEPH H. GRANT,

(President of Davis Stake.)

I rejoice, my brethren and sisters, in having the privilege of reporting the Davis Stake of Zion. I love the people of that stake, because of their faithfulness. We have many good people there, and very few that are bad. There are about 7,000 people in the stake. Most of them are Latter-day Saints, some of them are "Mormons," and some are non-"Mormons." I rejoice to say, however, that many of those who are not Latter-day Saints are among our best citizens. We mingle together, and we have the sympathy largely of those who are not of us. We are endeavoring, by the help of the Lord, to keep this good feeling; and if those that are older do not feel inclined to accept the Gospel,

perchance many of their sons and daughters will do so, in fact, they are doing so. In Davis stake we feel that we must have the hearts of those that live among us in order to get them to join with us, the same as we find in the missions abroad. We rejoice that we have this good feeling and this good class of people living with us.

The Davis Stake of Zion was reorganized a couple of weeks ago, with myself and Elders James A. Eldredge and Jesse M. Smith as the presidency of the stake. We feel very weak in taking the places of those that presided over the stake before us, as we realize that some of the best men that ever lived on the earth, among them President Joseph F. Smith himself, have presided over that stake. We feel that nothing but the direction of the Spirit of the Lord can qualify us to go forth and do anywhere near as well as our predecessors. But we know that the work of God is true. We have proved that in going to Him for help and support He will not desert us, and we rejoice in this. I am thankful for the help that I have in our High Council. It is a strong body of men—men who are willing to work in any capacity, and who labor particularly as home missionaries and as peacemakers in the stake. They have been so successful that for three or four years at a time, there has been no necessity for a High Council trial. There are 18 Patriarchs in the stake. Most of these men are doing a great deal of good in blessing the people, holding cottage meetings, dedicating the homes of the Latter-day Saints, and warming up the hearts of those that have grown cold, as well as teaching the Gospel to those who have not yet accepted it. Our organizations are complete, with strong workers at their head. The Lord is blessing us in our stake, and we rejoice in it. We feel to sustain and hold up the hands of the Prophet of God, with his counselors and the Apostles, who have been called to lead and direct the affairs of the work of the Lord upon the earth, and I pray that this spirit may continue with us. I ask for your faith

and prayers, that I may be enabled to accomplish what is required of me. I rejoice in my heart that I am able to be here, for I have been in very poor health during the last year. The Lord has blessed me, however, with one of His great gifts—to have faith in the promises made to me through His servants. I pray that God will continue to bless and to guide us into all truth, in the name of Jesus. Amen.

#### ELDER J. G. McQUARRIE

(President of Eastern States Mission.)

There are times, my brethren and sisters, when we feel that we are separate, single individuals and when we feel to draw down the shades and close the doors of our homes. There are other times when either a common sorrow or a common joy gives us the desire to throw up the blinds, to open the doors, and to invite all our brothers and sisters to look into the light and comfort of our homes. So, too, there are times when we feel a desire to throw our souls open, that our friends and our brothers and sisters may look in and see the warmth, the love and the joy that we feel for them. That is my feeling today. I wish I could throw my soul open to you, that you might see the love and the joy which I have in associating with my brothers and sisters after an absence of six months. It is such a pleasure for us to get back again among the home-guard, and to meet with our friends in Zion. One of the greatest joys that I have had, perhaps the greatest joy that the president of a mission feels is in meeting the mothers and the fathers of the noble sons or daughters that may be laboring under our guidance. Today, as I looked into the eyes of mothers lit up with pride when I told them of the good works and noble deeds of their sons, and watched their eyes fill with tears and their faces quiver with emotion, I thought how grand it is to feel that warm, true, godlike love of a mother. I will not be able to meet all the mothers and fathers of the noble boys that I have the honor to preside

over, but I want to say to you that they are all doing you honor where they are laboring, and without an exception, I believe, are giving God the very best that is in them; and that is all anyone can do.

In mission work, like other labors, there seems to be a kind of ebb and flow. Some seasons we reap a good harvest, while others we do not get very much fruit from our labors. Last year was a very fruitful one. We gathered in the harvest. This year the results in the Eastern States Mission, so far as baptisms are concerned, are not so encouraging. Still we have had enough success to keep us from being discouraged, and enough opposition to keep us stirred up. During the early part of the season, there was quite a severe storm which seemed to break with rather terrific force over the Eastern States mission, and while it did not shake any of those who were members of the Church, it seemed to blight some tender plants among those who were just commencing to investigate the Gospel, and of course those plants have not borne us any fruit. But we feel encouraged in our labors. Perhaps you have noticed in the papers the account of the re-baptism of John Rigdon, the only surviving son of Sidney Rigdon, who was a counselor to the Prophet Joseph Smith. Sixty-six years ago, I believe, John Rigdon was baptized by Hyrum Smith in the Mississippi river, and I think the Prophet Joseph Smith confirmed him a member of the Church. He was a bright, brilliant, promising youth, and I can not help but think of what he might have accomplished, where he might have stood in the councils of the Church, and how far his influence might have extended, if he had exerted all his energy in trying to establish the principles which God had revealed from heaven, rather than directing his mind toward the weaknesses of men. I feel grateful that the sons and daughters of the first families of the Church are gradually being gathered into the fold again. It is also a striking testimony to me, as it may be to others, when we

witness such events, because men like Sidney Rigdon knew whether Joseph Smith was a prophet or not. There was no guess work upon their part. Joseph testified that he and Sidney Rigdon saw Jesus Christ in the Kirtland Temple, and he was in a position to absolutely know whether he had witnessed this manifestation, and whether Joseph Smith was a prophet of God or not. And so, when the effort of his life was over, when he was about to pass into eternity, his son approached him and asked him what position he should take in reference to Joseph Smith—whether he was a prophet and whether the Book of Mormon came as he said it did. With tears streaming down his cheeks, Sidney Rigdon testified that the Book of Mormon was true, that Joseph Smith was a prophet of God, and that the world would yet know it. That testimony clung to his son, and, ringing in his ears, made him afraid to die before being reconciled to the Church of Jesus Christ of Latter-day Saints. Oliver Cowdery was also in a position to know absolutely whether Joseph Smith was a prophet of God or not, and he, too, before he passed away, seemed anxious to come in again at the door and regain his fellowship in the Church. This should be a witness to us, and especially to the young, of the truthfulness of the Gospel. Not only so, but it should be a warning also to the bright sons and daughters of Latter-day Saints, that they should not waste their energy in looking for and criticising the weaknesses of some frail individuals who may be placed in responsible positions, but that they should rather exert their energies in trying to establish the principles of the Gospel, which have been revealed for the very purpose of strengthening frail humanity. We are all weak, but the Gospel is true, and it will strengthen those who live it.

I feel not only to report the condition of the Elders who are laboring under my direction, but also some of those who come to study and to gain technical and professional knowledge. I am glad to say that where they have the

opportunity to attend our meetings the great majority of them are trying to keep in touch with the Saints and with the Church, and in many instances they are reflecting credit upon the people of God and upon the community that is responsible for their training. In every instance where they try to live the Gospel and are not ashamed of the truth, they not only honor their people, but they honor themselves. I was glad to note that in the graduating class of the College of Physicians and Surgeons at Baltimore, where four gold medals were given, two of them went to Utah boys, and one of these was the first medal; and a good minister had the honor of reading out their names and awarding these prizes to our Utah boys. Another instance I will take pleasure in mentioning. In the graduating class from the law school in Washington two years ago, there was one young "Mormon" Elder who had preached the Gospel, and who had fainted on the streets from exhaustion and hunger while he was trying to proclaim these truths to the people. This "Mormon" Elder, who was competing in a class with the brightest and smartest sons of America, was elected president of his class by acclamation—an honor perhaps that was never given to anyone before in that school.

I desire, in conclusion, to bear my testimony to the truthfulness of the Gospel. I testify that all those who will incorporate its principles in their lives and live them will know they are true. The Eastern States mission is in a fairly good condition. We are constantly growing a little, and some of our members are gathering to Zion. I am proud of all those that I have had the pleasure of meeting since I came here. I pray that the blessings of God may rest upon Zion, upon those who preside in the Church, and upon all the Elders who are laboring abroad, with those who preside over them, and I ask it in the name of Jesus Christ. Amen.

ELDER JAMES G. DUFFIN.

(President of Central States Mission.)

I feel very grateful, my brethren and sisters, for the privilege of meeting

with you in this conference. I have felt greatly blessed in listening to the instructions of our brethren and to the reports that have been given, as well as the beautiful testimonies that have been borne of the goodness of our Father in heaven to His children here upon this earth. We feel blessed in our labors in the Central States mission, That mission embraces the states of Kansas and Missouri, and all of the states south of them to the Gulf of Mexico. The people who reside in those states are, as a rule, broad and liberal, warm hearted, and they accord to our Elders many privileges that are necessary for them to have in order to carry on the work of the Lord. In the cities of St. Louis, Kansas, St. Joseph, and many other cities in that mission, the men who have been elected to office accord to our Elders the same privileges that are enjoyed by ministers of other religious denominations; and in some cities, where the ordinances are against street preaching, we have found, in going to the mayor and chief of police, that though it was necessary for them to deny us the privileges we asked for because of these ordinances, they have treated us most courteously. The governors of some of these states whom I have met have excellent ideas of the Latter-day Saints, of whom they speak well, and they admire the courage that this people has manifested in the development of the great arid west. The Elders in that mission travel, as a rule, without purse or scrip, following the revelation of the Lord given through the Prophet Joseph Smith; and it is not a common thing for our Elders to go hungry or thirsty, nor to sleep out of doors, but their wants are supplied by the good people of those states. I want to say too, my brethren and sisters, that all of the ministers who are in that mission are not bitter opponents of the Latter-day Saint Elders. I have met a number of broad-minded, fair men who wear the cloth. They have been at our conferences at some places, and we have given them the privilege of speaking, and they have spoken good words concerning the Mormon people. On one

occasion a very prominent minister advised the people to open their doors to Mormon Elders. Now I feel that it is much better for us to look at the good in men, than to always be seeking for something that is not good. I believe it is better to speak of that which is uplifting in our fellows, than of the little weaknesses that we all give way to at times. I am one of those who believe that the world is getting better. I do not believe for one moment that this work which our Father in heaven has established is a failure, and if you could convince me that the world is not getting better, I should be apt to think that the work of the Lord was a failure. I do not mean to say but what the wicked are getting more wicked, because I believe that to be true; but in a general way I have reached the conclusion, from seven years' experience as a missionary, that the effect of the teachings of the servants of the Lord, the distribution of millions of books and pamphlets treating upon the principles of eternal life, the labors of your sons and daughters in the homes of the people, are all having their effect to plant the principles of truth in the hearts of the people, and to turn mankind unto works of righteousness. More than once in my experience I have had great, strong men come to me and tell me of their past lives, and take counsel from me. I have seen those men break down and cry like children. Then I have followed the course of those men, and though they did not unite themselves with this Church, I have observed that their lives have been purer and better in every way than they were before. In years past, when writers for papers and magazines have described the "Mormon" Elder, they have generally described him as a man with long hair, of uncouth appearance, uneducated, ignorant, and rough in his address. I am pleased to learn that this is changing. A number of papers that I have seen within the last few years have described the "Mormon" Elders as well educated, of pleasing address, bright and intellectual young men. And when

I have seen these testimonies concerning your boys who go out into the world, I have thought that even the enemies of the work of the Lord have borne witness, though unwittingly, to the power that there is in this Gospel for the uplifting of mankind.

The headquarters of the Central States mission are in Kansas City. That city is located in Jackson county, Mo.—the land that we have looked forward to all our days as the place which the covenant children of our Father in heaven should redeem; a spot that is sacred to all Latter-day Saints. Let me say to you, my brethren and sisters, that the people of that country are changing very agreeably in their sentiments toward this work and people. Prominent men of the State of Missouri would welcome the Latter-day Saints if they should go back there today, and in my opinion it will not be a great many years until the work of our Father in heaven will open up in that land and the way be prepared for the building of that beautiful temple and for the redemption of that land, which our Father has said should be redeemed by His people through purchase. In thinking over the preparation that is essential to be made for that great work, I have wondered if we were preparing ourselves individually to do something toward it. What is the preparation that is essential? There is a revelation contained in the Doctrine and Covenants, in Section 105, and in that the Lord gives the information that His children who will engage in that work must learn to live the laws of the celestial kingdom. One of the laws of the celestial kingdom is to be honest and true with our fellows, to be honorable in all our dealings and associations, and to have our hearts devoted to eternal principles. I take it that a man or a woman who is not in that condition, is not very well prepared to assist in the establishment of the eternal principles of righteousness in a part of the land where Satan has been determined that the work of God should not be performed.

I have advised our young men in that mission to give some attention to the temporal conditions that surround them in their missionary labors, to visit the factories and the industrial institutions that are in the way of their travels, to study the farming interests, and to give attention to the growth of the country generally, so that when they return to their homes they may not only show themselves as strong spiritual characters, but they will also have ideas that can be applied in a temporal way for the benefit of the work of the Lord. Since I have been here on this visit, I have been riding out a little over the country in the Utah Stake of Zion, and I have become more fully convinced than ever that this is an essential part of our work; for on every hand I see opportunities for industrial development that are lying dormant. I see waste upon the farms of the people; I see the fruit going to waste by the thousands of bushels, while we are importing into this State tens of thousands of dollars worth of canned goods. On a farm that I arranged for the purchase of the other day, I saw upwards of two thousand bushels of peaches going to waste, and I thought then, if our brethren had united and expended a little means, all that could have been saved, and employment could have been given to many of our young men and women, which would have helped them very materially in securing the means necessary to enable them to attend one of our great schools in the State during the coming winter. I cannot help it, brethren and sisters, if my mind runs upon temporal as well as spiritual things, for I believe that both are essential. And so we are striving to direct the minds of our boys in the mission field along these lines, though not by any means neglecting the spiritual things of the kingdom. We advise them to observe, and to study, so that when they come home they may have some ideas that can be applied practically for the good of their brothers and sisters.

Now, may the Lord bless you. May His spirit be with you forever. I know

that this is the work of the Lord. I know that Christ is the Savior of the world. I know that Joseph Smith was raised up by our Father in heaven to establish this work upon the earth in the latter days. This is my testimony to you in the name of Jesus our Lord. Amen.

ELDER JOSEPH E. ROBINSON.

(President of California Mission.)

While I speak to you, my brethren and sisters, I desire the Spirit of the Lord, and I ask that you will assist me by your prayers of faith; for although I know I am in the house of my friends, and that here my kindred dwell, still there is greater fear in addressing you than there would be if I were called upon to speak to the people of the world. I sense the fact that we have a message to convey to them, which is new to them. We can teach them some of the simple things pertaining to the plan of life and salvation, which our children here have heard from the lips of their fathers and mothers, as well as from the organizations which are helps of government in Israel. Therefore, I desire that you will pray for me so that I may be strengthened by the Spirit of God to speak of those things that will be of interest and of benefit.

The testimony of my brethren in regard to missionary work is much the same as I would give. I love my associates and companions. I greet the fathers and mothers of the Elders in our mission, and I assure you that as the Lord gives us strength and life, and keeps us humble, we are striving to uphold the principles that you have inculcated in our minds. For I want to tell you mothers that despite the learning that your sons have received in schools, in religion classes and in the higher institutions of our State, the teachings of the mothers shine out behind it all, just as does the name of the great architect of the mighty tower which Ptolemy Philadelphus erected to his memory. You may remember that this great king had thought to perpetuate his name by erecting what was once

one of the wonders of the world, and in order that he should not be forgotten, he ordered that written high up on its face, should be his name; and by the lights at the top of this tower the mariners at sea and in the delta of the Nile were guided at night. His name, however, was inscribed in plaster, and in time it wore away, and the name of Sostratus, the Greek, shone out as the architect and the builder of that great pile. And so in the inner life, and in the labors and the devotion of the Elders in the missionary field, shine out the teachings of the mother. They breathe anew the prayers they have learned at mother's knee; they live for the love of mother. Men have come to me in tears and have told me how in times of trial, when the tempter would have beguiled them, and they would have listened to his voice, and have departed perhaps from the path of rectitude, the face and the prayers of mother have arisen before them and they could not do it. I want you mothers in Israel to know that I feel this way, so far as the teachings you have given your sons are concerned.

Speaking of material things, it is not long since that a gentleman called at our office and asked for the president of the mission. When he found who it was it rather astonished him to see such a boy, and he wanted to know if I was sure of the matter. He then proceeded to take off a great muffler and disclosed the uniform of a Catholic priest. He said to me: "Mr. Robinson, I am a Catholic priest, but I have come to the conclusion that no man can live a correct life in celibacy. I am desirous of taking to myself a wife and answering the ends of my creation by raising a family. I know nothing of your religion except that your people are the most successful colonizers in the world; that you are a home-building and a home-loving people; that the system of economics which has prevailed among your people, the plans laid out by your founders in making settlements and bringing the people together, has brought to the smaller hamlets many of the privileges

of city life in the way of drama, music and art, and that nausieology or homesickness is hardly known among them. I am desirous to know what opportunity there would be for me to get a home among your Saints." I assured him that he could not expect to gain a living or to build a home among us without effort and labor; that there was no paid ministry with us, and that he could not receive a salary for teaching and preaching, as he was receiving at that time. He replied that this would not deter him from the effort. The crucial point with him, however, was whether we believed that Jesus Christ was the Son of God or not; and when I told him that we most assuredly did, and that we believed what the Scriptures said, that there is no name given under heaven by which mankind can be saved except the name of Jesus Christ, he remarked, "Well, I presume that in a sense we are all sons of God, but I do not believe that Jesus the Christ was any more or less than the son of Joseph." And yet he was a teacher of Christianity! I have been asked three other times in my missionary experience, whether we, as a people, believed in Jesus the Christ—once by a sprig of nobility from England, and twice by other travelers—and my first thought was, how useless it is to work against such lack of understanding upon the part of the people. Then, I thought, why the very fact that they know so little of us and of our belief makes it all the more necessary for us to preach to them the Gospel of Jesus the Christ; to let them know that God has spoken from the heavens; that His Church, with all its gifts and powers, its Priesthood and authority, has been established on the earth for the salvation of men; that Joseph Smith was a Prophet of God; that Prophets and Revelators guide the Church today, and that the destiny of the Church of Christ is assured. For I know, my brethren and sisters, that men of God, men who are led by His Spirit, are at the helm, and that they will guide most successfully this work in the last days for the uplifting of humanity, until all nations

shall have heard the sound of the Gospel, and until every knee shall bow and every tongue confess that Jesus is the Christ to the glory of God the Father. I know, not only by what I have seen and read of the fulfillment of prophecy, that Joseph Smith was a Prophet, but by direct inspiration and revelation, as every man and woman many know by seeking for it in sincerity and faith. I well remember when, as a raw country boy, I first came into this Tabernacle and heard President Taylor addressing the congregation, and as he did so, he put up his coat collar, rounded up his shoulders, and warned the brethren and sisters that there was a storm coming and for them to prepare to meet it. He foreshadowed what would take place because of certain conditions, and predicted that our fathers and mothers would suffer, and many of them perhaps would die in exile, while others might be incarcerated in prison and our property confiscated. I put that down as the first utterance of a prophet of God that I had heard. Did I live to see the fulfillment of it? Why, I remember in my own father's family, when on one occasion I went to visit him, as he did not rear me. The shades of night were falling, the sun was sinking in the west, and he came to bid me good night. I had thought to spend the night with him in converse, and so I said, "Father, you are not going away, are you?" Said he "My boy, because I will not ignore those whom I have sworn to cherish and love, I must find safety in the caverns and rocks up here above our city," and none of his sons knew where he laid his head at night. And so, I know, from some things that have entered into my life, that God reveals His secrets unto men, and that those who fear Him and keep His commandments need not be in the dark nor have doubts and misgivings. They may know, by the light of eternal truth, that the Gospel is true, and that it will save and exalt all men in the presence of God who will obey it. God grant that we may be true to it, that His peace may be in

our homes, joy in our hearts, and love towards all men actuate us, that plenty may wait upon our gates, and that, eventually, we may be saved with our loved ones in His presence. This is my prayer in Jesus' name. Amen.

A sacred solo:

"Hear ye not, O Israel,"  
was sung by Miss Jepperson.

#### ELDER RUDGER CLAWSON.

*Value of General Conferences—Eternal Nature of the Laws of the Gospel—Salvation for the Dead as well as the Living.*

Brethren and sisters, truly the wisdom of heaven was shown by the Lord when He instituted in His Church these general conferences. In many instances those who otherwise would separate never again to meet in this life, greet each other on the Temple block, old acquaintances are renewed, and a feeling of brotherly love and friendship is promoted. How impressive is the thought that this vast concourse of people gathered from all parts of Zion, even from the very uttermost parts thereof, and from some of the missions of the world, are assembled beneath the shades of this roof, having laid aside their daily employment, and the cares of the world for a few days, that they might listen to these glorious songs of Zion, that they might wait upon the Lord, and hearken to what He may have to say to them by the mouths of His servants; that they might pause, that they might ponder upon the things of God, and that they might consider the Gospel of salvation. And let me say to you, brethren and sisters, that the heights and the depths of the Gospel are quite beyond our reach. The finite mind is not capable of wholly comprehending the great plan of redemption. We, occasionally, have a glimpse of its power and beauty; but we must learn line upon line, precept upon precept, here a little and there a little, until we come up to the full stature of a man in Christ Jesus. It cannot be comprehended in a day, or a month, or a year; it is the study of a life-time. We have been taught that our Father in heaven sits enthroned in power, exalted, glorified, in the midst of eternity;

and, moreover, that He looks upon His children as though we were in eternity. His dealings with the children of men are made with reference to eternity. Mark these words that occur in one of the revelations, for they are very beautiful, and impressive, yet simple:

"Wherefore, verily I say unto you, that all things unto me are spiritual; and not at any time, have I given unto you a law which was temporal; neither any man, nor the children of men; neither Adam, your father, whom I created.

"Behold, I gave unto him commandments, but no temporal commandment gave I unto him, for my commandments are spiritual; they are not natural nor temporal, neither carnal nor sensual."

How grand is the knowledge expressed in this language. We have come to learn that the commandments which God has delivered to His Church partake of His character. He is spiritual, eternal, everlasting, from everlasting to everlasting; hence the commandments which He gives are spiritual, eternal, everlasting. So the Ten Commandments, several of which were repeated by one of the speakers this morning, are appropriate to the time in which we live and suited to our condition; but not more so to us than they were to the people in the days of the Savior, and not more so to them than to the children of Israel, to whom the commandments were delivered. They are applicable to the children of men in all ages of the world, because they are eternal, and partake of the very nature of God Himself.

Take, for example, the principle of faith, which is one of the foundation stones of the Gospel. I say to you that the principle of faith is as firm as the very pillars of heaven. It can not be changed nor modified to suit the opinions of men or of any particular condition of the world. The principle of faith is the same today as it ever was. Adam, in the garden of Eden, must of necessity have exercised the principle of faith, otherwise he could not appear well in the sight of God.

Without faith it is impossible to please God in any age of the world. This great law of faith is unchangeable. Why? Because God is unchangeable, and it belongs to the everlasting Gospel.

Consider, for a moment, the great law of repentance. It is binding upon this Church. We must consider it and meet its requirements. It must have an influence in our daily lives. God has said that He can not look upon sin with the least degree of allowance. Hear it, O Israel! It can not be condoned, it can not be excused, it can not be winked at, because confronting sin is this great and eternal law of repentance. If we will have absolution, if we will have forgiveness of sin, we must submit to the law and repent. I say—no, I do not say it—it is declared in the Gospel which we have received, that no man or woman can be saved in the kingdom of God except by faith and repentance. Salvation cannot be purchased. It is a free gift of God, and it comes through His Gospel. And in this matter, as in all things, God is no respecter of persons. He who sins in this Church, be it a small or a great transgression, must repent. It matters not in whom the sin may be found. In the President of the Church? Yes. In his counselors? Yes. In the Twelve Apostles? Yes. The Presidents of the Stakes, the Bishops of Wards, and the leaders of Zion? Yes. In the lay members of the Church? Yes. It affects the most influential as well as the humblest in the Church. When children come to years of understanding and accountability, must they repent and forsake sin? Yes. Those who do not repent, those who do not yield obedience to this great and immutable law of the Gospel, will go into spiritual darkness and, peradventure, will lose the faith.

Take the principle of baptism—another great foundation law of the Gospel. Oh! how simple is this ordinance, to some perhaps even foolishness, that a man or woman, by going down into the water and being immersed can have his or her sins washed away. How is this?

We do not know. We only know that God has so instituted it. It is a part of His plan. It is set forth in the scriptures with great clearness, and you may read it in the revelations, that those who would have their sins remitted must submit to this simple ordinance. By study and reflection, we can see the beauty of the ordinance. We can see that it is typical of death and the resurrection, and that as man goes into the grave and is called forth again out of the grave to a newness of life, to immortality and eternal life, so he goes into the waters of baptism, is buried therein, and comes forth again to a newness of life upon the earth. Being relieved of his sins, he is a new creature, with a new heart, with new prospects, and with bright and glorious hopes before him.

Then take the ordinance of the laying on of hands for the reception of the Holy Ghost—an ordinance that is so much neglected and apparently so little understood in the world, and yet so important. The Spirit of truth, the Spirit of light, of wisdom, of intelligence and of knowledge, is conferred by this ordinance, whereby men and women can comprehend the things of God; and without the Spirit of God this is impossible.

Now let me impress upon your minds the fact that it takes just as much to save the dead as the living, and whatever ordinance is conferred upon the living for their salvation in the Kingdom of God must also be conferred upon the dead. Hence these glorious temples which have been erected in our midst, that ordinances may be performed therein for the living and the dead. In this we see again that God is

no respecter of persons, and that He is feeling after the dead as well as after the living. We cannot be made perfect without our fathers and mothers and our ancestors, and they cannot be made perfect without us. Oh, how glorious is the contemplation of the plan of redemption that is so far reaching in its effects! It will discover us; yea, it will find every spirit that has been born into the world. If our great progenitors of this land, or of any other land, shall enter the celestial kingdom, if they shall sit down with the righteous of all ages, they must go in at the door; for the house of God is a house of order, and there is no other way. Remember that Jesus Christ, the great exemplar, submitted Himself to the ordinances of the Gospel. He demanded baptism of His servant, John. There is the pattern, the example to the world, even to the great men of the world, and if they would come and enjoy with us the blessings and salvation of the Kingdom of God, they must submit, in all humility, as a little child, to these glorious ordinances of the Gospel. We declare it as the servants of the Lord. We testify to the truth of these things.

May the Lord bless you. May His Spirit abound in the hearts of the people, and be with us during the continuance of this conference, is my prayer in the name of Jesus. Amen.

The choir and congregation sang:

Now let us rejoice in the day of salvation.

Benediction by Elder Byron Sessions.

Adjourned until Sunday, at 10 a. m., Oct. 9.

## THIRD DAY.

Sunday, October 9, 10 a. m.

The choir and congregation sang the hymn which begins:

How firm a foundation, ye Saints of the Lord,  
Is laid for your faith in His excellent word;  
What more can He say than to you He hath said,  
You who unto Jesus for refuge have fled.

Prayer was offered by Elder Seymour B. Young, president of the Seven Presidents of Seventies.

Singing by the choir:

On the mountain top appearing  
Lo! the sacred herald stands,  
Welcome news to Zion bearing,  
Zion long in hostile lands.  
Mourning captive!  
God Himself shall loose thy bands.

ELDER BEN E. RICH,

(President of Southern States Mission.)

There is always a feeling of timidity with me when I arise to speak before a congregation of any size, but it seems as though it is increased when I face a congregation like this. I can only pray, my brethren and sisters, that I may be influenced by the whisperings of the Spirit of God for the short time that I shall address you, and that the same Spirit may also rest upon you. We are told that we can understand the things of man by the spirit of man, but to understand the things of God it is necessary for us to enjoy the Spirit of God. It is as necessary to listen by the assistance of that Spirit as it is to speak under its influence.

It has been my lot, for some little time past, to labor in the missionary field known as the Southern States mission. It is probably the oldest mission in the United States, and perhaps in the Church. Many of the prominent men who stood with the Prophet Joseph labored and bore their testimony in

that missionary field. A great many people have joined the Church in that section. Large numbers have emigrated to Zion; and the fathers and mothers, the grandfathers and the grandmothers of many of the youth of Zion today were found by the Gospel in the sunny south. In no place upon this earth can a more hospitable and kinder people be found. During my stay there, thirteen hundred Elders have labored in the South. They have taken their grips and gone out among the people, and lived where night overtook them. They would go to a house where they could see it was washday; they would walk boldly up and tell the folks that they were ministers of the Gospel, traveling without purse or scrip, and preaching the Gospel as Christ commanded it should be taught, and then humbly ask if they would wash some linen for them. In this way they got their laundry done for them. At the time we had five hundred Elders in the field, it was remarkable how few of them had to sleep out in the woods. Whether the people belonged to the Church or not, they would entertain and feed the Elders. And God will bless all, whether in His Church or not, who entertain His servants. The people of the South are the religious people of the United States. They love to hear preaching; they read the Bible. There is less of fashion and less of a desire to go and show new bonnets and diamonds in the churches of the South than in those of the North. They are a God-fearing and God-loving people. While their prejudices are very strong, their love is strong also.

At present, we have less than a hundred and seventy-five Elders in the field; and if we were to release all who have been there for two years we would have less than a hundred and

twenty-five, where we once had about five hundred. While we have between eight and nine thousand Saints in that mission, they are so badly scattered that it seems almost impossible to get enough of them together to maintain one healthy branch of the Church. Some months we baptize eighty or ninety new converts. When I left we could not fill the calls made of us to go and preach the Gospel and to baptize people who had been converted and were ready for baptism. We do not want our friends, the enemy, to think that "Mormonism" is losing ground in the Southern States. There seems to be an awakening in the hearts of the people, a desire to know God's will, and our Elders find plenty of opportunity to preach the Gospel; and the more persecution and opposition, the more opportunities we have for preaching. Our Elders are faithful and energetic.

There is one thing that I want to mention here regarding Elders who return from the South. Sometimes Elders in that mission lose their health, and they are often home years and years without regaining it. Many times they should come home before they do; but I have had Elders say to me, "Brother Rich, I would rather stay here and die, than to go home before I have been here two years, and fulfilled an honorable mission, such a one as will gain me the approval of my Heavenly Father, and my brethren and sisters at home. There is no such thing in this Church as a two-years' mission. Sometimes it is just as much the will of God for an Elder to return home when he has been absent six months as when he has been absent three years. If the people here would only have confidence in the ones whom the authorities of the Church have appointed to preside over missions, they would then cease their gossiping about an Elder returning home before his two years are up. Should there be anything radically wrong with an Elder returning home, the presidents of missions understand that it is their duty to report the case to the authorities of the stake; and

when it is not reported, and an Elder returns home in six or in twelve months on account of ill health, the Saints should extend to him as loving a welcome as they would if he had been absent two or three years. When they come home sick, you ought to sympathise with them, not criticise them. Very few ever come home before they are expected from any other cause than sickness. Sometimes an Elder comes to a mission when he could do the work of God more good at home than abroad, and when it is better for the mission that he should return home. In cases of that kind the presidency of the Church have instructed the presidents of missions to send them home. You know what the "Mormon" creed as laid down by President Young was: "Mind your own business." When you send one of your sons to the Southern States, then it becomes my business and not yours. I am amenable to the authorities of the Church, and if I see fit to send an Elder home when he has been there six months, especially if he is sick, sympathize with him, pray with him, help to build him up, and do not try to tear him down. By the way, if mankind could only observe that "Mormon" creed, what would it not do for this world. God has said that He will forgive whom He will, but He gives us to understand that we are expected to forgive all men. Our business is to forgive; the judging part belongs to God. Let us mind our own business, and not interfere with that which belongs to our Father in heaven. He has said that He will mete judgments out unto those who deserve them; and He has told us to have faith, hope and charity, and to love one another.

We know that the Gospel is true. We know the conditions existing in the world, and if we do not love one another what a disagreeable condition we are in. The world do not love us, and we do not expect them to love us; for Christ has said that if we were of the world the world would love its own, but because He has taken us out of the world the world hateth us. So we need

not expect the world to love us; but we should love one another. We should not only love one another, but we have been commanded to let our love go over the wall and to love even our enemies, always remembering the love that God the eternal Father had for the world, which was so great that He gave His only begotten Son, that whosoever would believe on Him might have eternal life.

This is the mission of the Latter-day Saints. We are very small in numbers compared with the fifteen hundred millions in the world, yet we are expected to carry the light of the Gospel to all mankind. Hence we have plenty to do. We know that God has spoken in the age in which we live, that He has restored the Gospel of His Son in fulfillment of prophecy, that He spoke to the Prophet Joseph Smith, that by revelation and the voice of God this Church was organized through the instrumentality of Joseph Smith, that the organization is perfect, that the Gospel has been sent out just as it always has been when God's power has been upon the earth, and that it is made free to all men. The requirements of salvation are the same today as they were in the days of Christ. Man must have faith in God and in the divinity of Christ's mission. He must repent of his sins. He must understand that those who reject the principle of baptism reject the counsel of God against themselves. He must remember that Christ Himself said that baptism was necessary in order to fulfill all righteousness. He must understand that it was taught by Peter, by John, by James, by Paul, and by all the Apostles, as also by the Priests, the Elders and the Seventies who were commissioned and sent out in that day. There is but one plan of salvation, but one way to eternal life. No man has the right to climb up any other way. There is but one way of receiving the seal of the Spirit. It is necessary for us to be born of the water and of the Spirit to enter into the kingdom of God, because Christ Himself said so. The faith of the Saints of old

has been given to us, and we are contending throughout the length and breadth of the earth for the faith once delivered to the Saints and now delivered to us. We have been commanded to go into all the world and cry repentance; yea, for the kingdom of heaven is at hand. You know that this is true, if you have not driven the Spirit of God away from you; and if you know the truth, then you know the Master's will, and you must remember that he who knoweth the Master's will and doeth it not will be beaten with many stripes.

I wish to bear my testimony to you that I know that the Gospel has been restored to the earth in this age. I know that Joseph Smith was one of the greatest prophets that ever stood upon this earth. Without the learning of the world, by placing himself in communion with the Spirit of God, and in saying, "Thus saith the Lord," by the whisperings of the Spirit, he pointed out the organization of the Church and set the house of God in order as the Lord revealed it to him; and the theologians of the world from that day to this have failed to find one single flaw in the organization of the Church or in the requirements of salvation to be found in the Church. Whence came the superior wisdom of Joseph Smith, if it did not come from God? As a farmer's boy he pointed out the plan of salvation and the Church of Christ as it was not then found upon the earth, and it cannot be successfully attacked by the theologians of the world. The only argument used against Christ and His disciples—that their characters were not good. Their characters not good! The character of the Smiths not good? Where can you find a name upon the earth today where the fruits brand such a charge more falsely than the fruits that have come from the loins of the Smiths who were the father and the uncles of the Prophet Joseph Smith. The character of their generation brand it as a lie. Not only that, but we can hurl it back in their teeth, and challenge them to find as good an abstract of pedigree running down the

stream of time as can be found with that name. Four hundred thousand people know the character of these men. And while I am speaking I see two young men here who have been called as special witnesses for the Lord Jesus Christ. Start with them; they belong to the two families of the Smiths,—the father of the Prophet Joseph and his brother. Do you know these young men? Do you know their lives? And do you know their fathers, President Joseph F. Smith and Elder John Henry Smith, also special witnesses for the Lord Jesus Christ? And the brother of President Smith, Patriarch John Smith—do you know him? Do you know the fathers of these mighty men—Patriarch Hyrum Smith and the late Apostle George A. Smith, a member of the First Presidency with President Brigham Young? Anything the matter with their characters? And the grandfather,—the great grandfather of the present Elder George A. Smith,—who was the Uncle of the Prophet Joseph, and who, after the assassination of the Patriarch Hyrum Smith remained as the Patriarch of the Church—the Patriarch John Smith—do you know his character? We will even go farther than that. We will go to those who do not belong to the Church,—to the children of the Prophet Joseph Smith who are opposing the Church of Jesus Christ of Latter-day Saints. Tell the people of the world who charge the Prophet Joseph with being a drunkard, a loafer, and a dishonest man, that the character of the sons of the Prophet himself brands the charge as being false, because men do not gather figs from thistles nor grapes from thorns, nor do they expect an impure fountain to send forth pure water. So far as the characters of these men are concerned, they maintain the testimony which the other Smiths maintain concerning the falsity of the charges that the Prophet Joseph, his father and his father's brothers were not sober, industrious and honest people. We cannot find such a genealogy in any other place on earth. God bless the name. God bless the memory of the instrument that was chosen by

the Almighty through whom all these mighty truths came to the earth.

My brothers and sisters, remember what the Church has done for you. Do you enjoy happy homes? Where did you get them? Through the instrumentality of a humble Mormon Elder the Church probably found your mother in Scandinavia and your father in England. It brought them together, and was the cause of the marriage between them which gave you existence upon the earth in a land where it was possible for you to enjoy happy homes. And what do you owe to the Church? You owe everything, even life itself; and you should remember that Christ the Redeemer has said that if you lose your life for His sake you shall find it again, even life eternal. I bear testimony that Joseph Smith was a Prophet of God, and that those who have stood at the head of the Church from the death of the Prophet Joseph up to the present time have been and are prophets, seers and revelators. I bear my testimony to this, in the name of Jesus Christ. Amen.

#### PRESIDENT JOSEPH F. SMITH.

##### Preservation of Health of Missionaries.

It may be proper for me to state at this time, for the information of the Elders, and also for the information of the local authorities of the Church, as well as the fathers and mothers and kindred of the Elders who are out in the world preaching the Gospel, that the Presidents of all the Missions are under strict instructions from the Presidency of the Church to guard carefully the health of the Elders that are laboring under their direction. These Presidents of Missions are also under instructions to send home any and all Elders whose health or whose other circumstances may make it necessary for them to return. We are frequently enquired of by parents relative to the health of young men who are out preaching the Gospel, and we invariably inform them that the Presidents of Missions are carefully guarding the welfare of their sons, and if anything serious occurs to them, making it necessary for them to return home, it will be promptly attended to, and they need

not worry about their boys on that account. And while I am on my feet, I would like to exhort the Elders who are upon missions, and those who shall go upon missions in the future, not to allow the thought to enter their hearts that they will be criticised or be made to suffer in their character or their standing in the Church because their health will not permit them to fill a two or three years' mission abroad. We would like them rather to feel in themselves a wholesome aversion to coming home without having filled an honorable mission, when their health and other conditions will permit them to do so; and if they have any reluctance about coming home at all, before completing their missions, it should be based upon this principle. These men that are appointed to preside over the missions are men of intelligence and of heart, men who are filled with affection for their fellow laborers, and they will see to it that none of the Elders are left in their fields of labor to suffer, if it can be avoided. So, brethren, and sisters, you need not worry at all in regard to these matters.

ELDER ASAHEL H. WOODRUFF  
(Late President of Northern States  
Mission.)

My brethren and sisters, I have enjoyed to the utmost the spirited talk delivered by President Rich this morning. I only regret that circumstances have rendered it impracticable for me to attend the previous meetings of this glorious conference. I feel greatly the need of the faith and prayers of my brethren and sisters during the few moments I shall address you upon this important occasion. As is doubtless known to many, it has fallen to my lot to have presided for a brief period over that important branch of the Lord's work known as the Northern States mission. In the providence of the Lord and as dictated through His servants, I have been released from that post of duty, after having enjoyed the privilege for about thirty-two months. During the major part of that time I have enjoyed greatly my labors. It has given me much satisfaction and pleasure to

know that I enjoyed the confidence of my brethren to the extent that they were willing to entrust me with that important post; and while I felt greatly my inability in many respects to fulfill the requirements of the position, yet I have tried to perform my labors to the best of my ability, and I trust with some degree of success. I have had the confidence and support of the Elders that were appointed to labor with me in that part of the Lord's vineyard, and I believe that through our united efforts some good has been accomplished. A great deal of literature has been distributed among the people who reside in the six States that go to make up the Northern States mission. During the past two years and a half we have distributed four hundred thousand tracts and over twenty thousand books. We have held over ten thousand meetings, and over four hundred thousand Gospel conversations, and striking a fair average of five members to each family visited, and twenty at each meeting held, we believe we have reached four millions of people in the Northern States mission during that time. Vast as this number is, it is but a small part of the entire population of those States. When we remember that the population of the city of Chicago alone is as great as the combined population of ten of our western States, we can perhaps realize the magnitude of the work that lies ahead of the small body of Elders who are laboring in that field at the present time. The people there, to a large extent, are not naturally religious. Their hearts, in a great measure, are set upon the things of this world. President Rich uttered a truth when he said that the people of the south were different in this respect. Many of the people of the north, particularly in the large cities, do not read the Bible to any great extent, and they relegate religion to the background. They seem to think it is something that pertains to women and children and to those who are not quite sound in their mental faculties. Consequently, we have to reason with them upon the

Gospel, and to show them the philosophy of it; and we do not have more people applying for baptism than what our Elders can comfortably take care of. We rejoice, however, to be able to report to our brothers and sisters that the work of the Lord is progressing in the Northern States, and that the baptisms are quite satisfactory. As I learn from Elder German E. Ellsworth, of Lehi, who has been appointed to succeed me in the presidency of that mission, some of the conferences held this fall have been unusually successful, one particularly, which was held in the State of Indiana, in a district which has been worked for some time by the Elders, and which promised to yield fruit. It was decided to hold a conference near the town of Robinson, Greene county, Ind. The conference convened in a grove, away from any populous center. Brother Ellsworth states that he did not see two houses together any one time, but the woods seemed to turn out the people in large numbers, in response to our invitation to attend the conference; and the interest aroused during the first few sessions of the conference was so great that they felt constrained to appoint a time for baptisms. The conference commenced on Saturday, and on the following Wednesday afternoon seven of the leading citizens of the neighborhood, four men and three women, presented themselves as candidates for baptism. This was followed later by two other baptisms, and the total added to the fold during that conference was 15. The brethren continued the meetings for 14 days, and it is stated that there are two or three other districts in that state where it is believed these results can be duplicated.

It might be of interest to the Latter-day Saints to know that the work has been opened up vigorously in Hancock county, State of Illinois—a county which suggests so many historic recollections, some pleasant and some otherwise, particularly to the older members of the Church. Two Elders, full of faith, hope and courage, and possessed of proper ability and reliance upon the Lord, were sent down to that coun-

ty some few months ago, without purse or scrip, and they were more than successful in reaching the hearts of the people and making friends. They were able to hold successful meetings in the city of Nauvoo, and in Carthage. Their headquarters, at the present time, are in the town of Carthage, and it is not improbable, if suitable arrangements can be made with the Presidency, that ere long the Gospel will be preached regularly on the Sabbath day in Carthage jail. This is a great reversal of conditions as they existed in the forties, and we feel that the Lord is working with the honest in heart in those States.

My brethren and sisters, I want to endorse the words spoken by Brother Rich in regard to meddling and interfering with business that properly belongs to the mission on the part of our brethren and sisters at home. No doubt this is done thoughtlessly in the great majority of cases; but we found in the Northern States that it was almost impossible to carry out the counsel which President F. M. Lyman gave to us as he was passing through there some time ago, that we should break up the notion in the minds of the Elders that a mission was simply for two years, by reason of the criticism and interference of those at home. We have endeavored to carry out that idea, and have released some brethren even before the two year period, because they were advanced in years and had family cares. On the other hand, we have tried to keep some younger men who were in a position to do us a great deal of good; and I want to say that an Elder who has served two years, if he can be retained in the field for another six months, can accomplish about as much good during those six months, if he will keep up steam, as he could during the previous two years. So we have tried to keep some of them two years and a half; but in a great majority of cases, either their parents, or the President of the Stake, or others interested, have sent for them to come home, sometimes we fear without good excuse. We believe that when an Elder is sent

out into the field he is under the direction of the mission president, who certainly should be entitled to the spirit of his office and calling. If he does not enjoy the inspiration of the Lord to direct him in his labors, he is not a suitable person to be retained in that position, and I do not believe the Lord will long retain him there. I merely mention this fact because I sometimes think parents do not view the matter in a correct light. It seems to me that every father and mother ought to feel that it is an honor conferred upon their son if he be retained beyond the usual period. It should be an evidence to them that he is appreciated and that he is of value to the work.

Through material assistance received from the Presidency of the Church, there has recently been acquired a magnificent church and parsonage in the city of Chicago, which will serve not only as a meeting place for the Saints of that city, but also as headquarters for the Northern States mission. It is almost centrally located and accessible from all parts of the city. The auditorium of the building will seat at least five hundred people, and is provided with splendid seats of walnut, and a fine pipe organ. The lower part of the building is divided into a chapel room, capable of seating some three hundred people. There is also several Sunday School rooms, a parson's study, a dining room and a kitchen. We feel that this is a very valuable acquisition to the mission, and will serve to further the work greatly in that important metropolis. While our meeting place in the past has been quite comfortable, it has not altogether created a favorable impression upon our friends, and I rejoice to learn that the attendance has already been greatly augmented through their being privileged to meet under more favorable conditions.

I am sure that President Ellsworth and the Elders laboring in Chicago will be glad to welcome the brethren and sisters from Utah who visit that city for business or other purposes. Some

of them make it a point to call on the Elders as they pass through. Others, however, come and go without showing themselves. There are many who are in the habit of going there with car-loads of cattle and sheep, many of whom are actively interested in the Lord's work, but they do not always bless the Saints with their presence, and I am sure the Elders would be glad to extend an invitation to them to come and listen to them, and thereby advance the interest of the Lord's work. Sometimes we have had the privilege of preaching to visiting brethren on street corners, but we could not get them into the hall. I remember last summer I was preaching on the streets, and there was a group of men came along, and I was quite surprised to see some of them remove their hats when the opening prayer was offered, but I learned at the close of the meeting that it was a group of our brethren who had come down with cattle, and who were on their way to the theater, and they were attracted by the singing. Some of them afterwards remarked that it was the first time in their lives that they had ever heard the principles of the Gospel preached in such plainness. I would like our visitors not only to come to the street meetings, but to the indoor services as well.

It has been claimed by some misguided women, particularly one in addressing a convention at Denver a few days ago, that many of the young Latter-day Saints were becoming ashamed of the religion of their fathers. I do know that the young men who are preaching the Gospel in the Northern States, are young men of courage and conviction, they are fearless and hesitate not to go out upon the crowded thoroughfares, though it may be necessary at times to go along and sing their own songs, hold their own services, and they look fearlessly into the faces of hundreds of people and declare unto them the pure principles of the Gospel of Jesus Christ. What is there in the Gospel of Jesus Christ,

the religion of our fathers, to be ashamed of? Surely we need not be ashamed that God has been so kind as to bear testimony to our souls that He indeed does live, that Jesus Christ lives, and that He has again spoken from the heavens, and recommitted the keys of authority and power, by which men were authorized to organize His Church upon the earth, in all its fullness, in the day and time in which we live. There is nothing in this to be ashamed of. There is nothing in the history of our people to be ashamed of. There is nothing to be ashamed of in the material progress we have made, by which this despised religion has taken the people from a state of dependence, if not poverty, in the nations of the earth, and placed them in a position of independence, and made them land owners and householders. I want to testify to you that none of the young men out in the Northern States mission are getting ashamed of their religion, and I have failed to find any at home. If there are any such, I fear that the Lord is as much ashamed of them as they are of Him and His work.

I bear my testimony to the divinity of this work. I do know it is God's eternal truth restored to the earth. I do know that He raised up His servant, the Prophet Joseph Smith, and gave him authority to organize His Church upon the earth. He fulfilled all that was required of him, he laid the foundations of this work, and he laid them deep, and he laid them well. After him came others who were specially qualified for the peculiar work and the peculiar conditions that they were required to meet in their time. And I do testify that we have a Prophet of the Lord standing at the head of this work at the present time. I pray that the blessings of the Lord may be with us, that His spirit may fill our hearts, and that our first consideration and desire may always be to labor for the advancement of His work upon the earth. I ask it in the name of Jesus. Amen.

ELDER JOSEPH A. MCRAE.

(President of Colorado Mission.)

My brethren and sisters, I rejoice with you this morning in the opportunity of meeting in this conference. I have enjoyed exceedingly the meetings we have had during the past few days and the remarks that have been made, and I trust that the few moments I shall occupy this morning I may be endowed with the Spirit of our Father in heaven, that I may speak unto you that which will be of mutual benefit to you and myself. I realize that without the Spirit of the Lord we are not able to accomplish anything pertaining to His great work. I have listened with pleasure to the reports made by our brethren of the missions which they preside over. I suppose that the work in our part of the country is similar in many respects to that which you have heard. We are endeavoring to preach the Gospel unto the people; but if we are to be measured and judged by the number of converts, or the baptisms which are performed in the Colorado mission, it seems to me that our work will appear to have been in vain. But we have a great many friends. Many of the people in Colorado are friendly to the work that we are engaged in. They come to us with expressions of friendship, and they give unto us their aid and assistance in every way they possibly can. About the only opposition we receive in Colorado is from people who have come from some other part of the country. Brother Woodruff referred to remarks that were made in Denver a few days ago by some good sister. Similar remarks were made by people from other parts of the country, and not by any who live in the state of Colorado. It was the national convention of the Female society of the Methodist church. I went to the president of that society, and asked the privilege of presenting "Mormonism" before the convention from a "Mormon" standpoint, but they told me the program was full, and it would be impossible to give me any time. I felt in this matter like one of

the Brethren said President Woodruff felt in relation to the St. George Temple. When it was proposed to close that Temple, President Woodruff said it should remain open so that the people might have an opportunity to do their work, and if they did not do the work, then the responsibility would be upon them. I felt that we should give these people an opportunity to hear the Gospel; then if they refused to hear our testimony, the sin be upon their heads.

I notice that this convention resolved to stamp out "Mormonism" entirely; and I thought while listening to the remarks of President Smith, and the report which he made of the organization of the Church, what part of this great organization are they going to begin on with their stamping-out process? And if they should stamp out one part of it, what about the other parts? How futile are the efforts of those who are endeavoring to tear down "Mormonism!" Prominent men of Colorado and the other States in our mission are coming to us voluntarily and assuring us that they are our friends, and they tell us that we are the only religious people in the world who are advancing. I can readily believe this when I look over this great sea of faces. I can realize the advancement this Church has made in the few years since it was organized. A few days ago I called on my grandmother, who is now 86 years of age, and who was baptized into the Church in the year 1833, and I asked her if she felt sorry for having been baptized. She said: "No, my son, I have not seen one hour of sorrow for it." Although she has passed through many trials and seen much sorrow in the early history of this Church, being separated from her family and driven from one part of the country to another, destitute of food and clothing on many occasions, yet never a day had she felt to regret having joined this Church. She said: "I know the Gospel to be the power of God and salvation, not because man has told it to me, but through the Spirit of my Father in heaven." I feel this testimony myself. I know that we are engaged in the work of the Lord, and

I realize that the efforts we are putting forth are yielding fruit. We are reaping the harvest, not in baptisms perchance, but in the good opinion of the thinking men of the world.

I believe that the great evil of the age is the tendency toward infidelity. The people of the world are becoming impregnated with that spirit to such an extent that I fear it may contaminate some of those who have taken upon themselves to serve the Lord and to keep His commandments. I hope it will not; but in laboring among the people I see so much infidelity that I ask myself, how is it possible to keep this spirit from spreading among the Latter-day Saints? Where we are laboring, many people are becoming disgusted even with the teaching of the Bible. They say that the Bible would do for the people who lived ages ago, and didn't know any better, but we have gone past those things now. It makes me wonder whether or not this spirit is getting among the Latter-day Saints, but I do pray it will not.

We are striving in our mission to have the Elders who go there become thoroughly acquainted with the principles of the Gospel. We are trying to keep them at work, realizing that so long as they are working and striving every day to preach the Gospel and to bear their testimony, the Lord will be with them, and will strengthen the testimony which they already have. I believe we have as good a lot of Elders and sister missionaries in our mission field as can be found in any part of the world. They are working zealously and earnestly for the advancement of truth, and you do not need to have one moment of worry regarding their condition. You need not trouble as to whether they are sick, or whether they will be sent home before their time, or whether they will be kept longer than their time. We have determined to keep an Elder in the mission field as long as the Spirit of the Lord directs. We have Elders now who have been there from thirty to thirty-three months, and they may be there thirty-six or forty months, before they return home. We do not want them to come

home, for we feel that they are accomplishing a great amount of good. In some instances, while they may not be accomplishing much good for others, they are doing a great amount of good to themselves. While they may not be baptizing many, they are becoming thoroughly imbued with the spirit of the Gospel and receiving the testimony of Jesus Christ for themselves, and when they return to their homes they will be in a position to do you and the great work in which they are engaged more good than if they were to return at an earlier period. The Elders should remain in the mission field until those who preside over them feel that they should return. This is the policy we have been endeavoring to carry out. We have tried to show the Elders that their mission is not for any stated period of time, but they are to remain until they receive their release, and they will receive their release just as soon as the Spirit of the Lord indicates that it should be given.

We who are laboring in the Colorado mission, love the word of the Lord, and we love to bear our testimony. The Elders have borne testimony upon many of the street corners of the cities and towns of the Colorado mission. In the little towns and hamlets they have gone into the streets on Saturday afternoon, when the people have gathered to do their shopping, and they have found there congregations of four and five hundred people who have stood and listened to them while they preached the Gospel. It was rather a new thing to some of the Elders to hold meetings on the streets in the afternoon, but we have found it has done a great deal of good and has opened a great many doors to the Elders. And while the people in this mission were hospitable before, and took the Elders in and gave unto them everything necessary to their comfort, we feel that these street meetings have resulted in much good, in allaying prejudice, and in various other ways. May the Lord bless us and help us to be faithful and to do His will continually, is my prayer in the name of Jesus. Amen.

Sister Eva Ward of Provo sang a solo entitled, "The Redemption."

#### ELDER REED SMOOT.

A good word to the Young—Importance of enlarging home Industries.

It gives me great pleasure, my dear brethren and sisters, to have the privilege of speaking a few minutes to this vast congregation of Latter-day Saints. I am proud indeed to hear the reports that have been given and the testimonies that have been borne this morning by three presidents of missions, and to partake of the Spirit of this conference. I know they are interested in your sons, and in the great missionary work of the Church. I feel to say, thank God for them and their labors.

Our enemies would very much appreciate the claim, if it were true, that many of our young people are ashamed of the Gospel of Jesus Christ. But in my travels among our people, and in coming in contact with the young people in our meetings, I can testify to you that instead of being ashamed of the great work, they are proud of the fact that they are members of the Church of Jesus Christ of Latter-day Saints. They are proud of their fathers and of their mothers. I am not ashamed of the Gospel of the Lord Jesus Christ, for I do know that it is the power of God unto salvation; and I hope I may never live long enough to be ashamed of the Gospel, or of the devotion that my father and my mother gave to this great work. I only hope that I shall have that same fidelity, that same love, and that same confidence in the work of God that they had; that I shall, at all times, have sufficient of the Spirit of God to enable me, if it became necessary, to give all on earth for its advancement, as I know that the father and mother who gave me life would have done any minute after they were baptized into this church.

There are many things that the Apostles of the Church speak of at the different quarterly conferences pertain-

ing to the welfare of the people and properly so. As I visit the different sections of our State, and see prosperity on all hands, I thank our heavenly Father that the people are so well provided with comfortable homes, happy surroundings, and loving children, and while I know that there is very little suffering among the Saints of God, yet, as I travel from one end of the state to the other and mingle with the people, I can plainly see in different localities that there are many natural advantages that are not made the best use of by our people. At the earnest request of the presidency of the St. George stake of Zion, I took a trip recently through that stake for the purpose of seeing if the conditions were favorable for the re-establishment of an industry by which a part of the woolen goods used by the southern people could be manufactured at Washington, Utah. This state had for its emblem the beehive, which means industry, frugality gathering for future need. Would that we all might incorporate its meaning into our lives. In years past that great apostle of home manufacture, President Brigham Young, taught very strongly from one end of the land to the other, the duty and principle of making what we wear and raising what we eat. You can go into many of our communities and you will find the result of his teachings in different kinds of factories and mills, but I am sorry to say that almost every woolen mill in the state is closed today, with the machinery not only lying idle, but going to rack and ruin. Then again we can go into the different counties of Utah and see hundreds of car loads of fruit rotting and going to waste.

It seems to me, for want of proper care and lack of means to preserve the same, we are neglecting one of the great cardinal principles of prosperity, that has been taught to us by President Young and all of his successors, that of loyalty to home manufactured goods. The trouble is we have forgotten the great principle of co-operation by which the mill and factory in our early his-

tory were established. And why is this? I rather think that one of the causes is loss of confidence in one another's ability to make money in manufacturing institutions. Perhaps one reason is because there have been a few failures and a loss of means in some of these undertakings. But I believe that if the people today would be as loyal to the great principle of home manufacture as they were when these institutions were established, not only those which we have in our midst would be running, but many others would be started. If the men associated with the institutions that have been established in the past in different parts of Utah, would only get together, and if the men of means would join with them and furnish enough money to resuscitate these industries, and all work upon the principle of sustaining home institutions, I am satisfied, that we would grow in our material interests much faster than we have in the past.

I also find in traveling around, that there is a lack of interest among the people in providing work for their children, and many of them are idle. I have noticed, too, that many of our young people are becoming professional idlers. If there is any one thing that will bring trouble to the children of the Latter-day Saints more than another it is to raise them up in idleness; for an idle brain is the devil's workshop. I tell you, my brethren and sisters, we ought to provide some means of employment for our young people, and teach them in their youth to be industrious and avoid the crime of idleness. The proper time to correct this evil is now. Upon the great face of the world's time piece is only written one word, and that is NOW. I hope and trust that where we see the great blessings which our Heavenly Father showers upon the people going to waste upon this hand and upon the other, we will be interested enough to get together, and men who have been blessed of God with means, utilize their means in starting some kind of industry that will employ our young people. I know that if we will do this and the people be loyal

in their support, numerous industries can be established and made a success. It is almost a shame to think of the number of factories that have been started in Utah in the shape of woolen mills and only one running—a mill at Provo, running night and day, and ninety per cent of all its products going to eastern markets! It did not use to be that way, and it should not be now. Many of our people are restless, and some of the younger men, and some of the older ones, too, are moving away in search of new homes, claiming lack of opportunity to make a living. I tell you that there are just as good advantages and as many of them right within the borders of our own state, if they are only utilized, as you will find most anywhere in this country. Do not get discouraged, and do not leave your homes, but make use of the advantages around you. I have seen lately many who have sold their homes to go to different localities, and they have spent most of the money in trying to get located, and now they are coming back to where they went from, not as well off as when they went, and without any home, and most of the means gone.

I have in mind now many industries that could be started in different parts of the State, and should be by men who have the interest of the people at heart. I ask the leading men of our communities to take an interest in this particular direction, and see if they cannot find something to do for all our boys, and for the idle men, if there are any. I suggested the other day to the Commercial Club of Provo that it would be a very good thing for them to appoint a committee to visit every locality in Utah, and even beyond the borders of our own State, and see what was being done in other localities by way of manufacturing industries, and returning study the natural resources of our city, and see if they could not be converted into something that we must have and for which we are now sending our means out of the State. I believe it would be a good thing, whenever men travel from one place to another, to

learn of the successful manufacturing establishments, and perhaps they might find something that would be of advantage to the people where they are located. If these things are looked after, I believe greater prosperity will be brought to the people than they have enjoyed in the past.

My brethren and sisters, I ask God's blessings upon us as a people, and upon all that we undertake to do in righteousness, that we may be successful. That His blessings may ever attend us, is my prayer in the name of Jesus. Amen.

The choir sang the anthem, "Arouse, O ye Mortals."

Benediction was pronounced by Elder Joseph W. McMurrin of the seven presidents of Seventies.

#### OVERFLOW MEETING.

At the overflow meeting in the Assembly Hall Sunday afternoon, the audience filled every available seat. Apostle Rudger Clawson called the meeting to order promptly at 2 o'clock, after which the Temple choir and audience sang, "Now let us rejoice in the day of Salvation." Prayer was offered by President James E. Steele of Bingham stake; followed by the Temple choir singing the Harvest Anthem, "Ye shall dwell in the land."

ELDER NEPHI PRATT,

(President of Northwestern States Mission.)

My brethren and sisters, I am very grateful to be accounted worthy to occupy this position in this great assemblage this afternoon. I rise before you, as other Elders do, with much fear and trembling; but I am grateful to the Lord, nevertheless, that I am accounted worthy to be a member in the Church of Jesus Christ of Latter-day Saints. My spirit will, throughout the endless ages of eternity, continue thankful for the conditions which have surrounded me in mortal life. I thought this morning, while listening to certain remarks of our brethren in this conference, that if I could see my own father and mother again, with the understanding that I have now, I could almost bow down and worship them. I am thankful that my father was a seeker after truth, that he hungered af-

ter righteousness, and that he lived in a generation when the Lord had again established His work on the earth with authority and with power. In the souls of my mother and my father were implanted desires that finally led them to receive the Gospel of the Son of God, in its purity. I have sought for many years to correct the frailties of my life, that I might be accounted worthy in the hereafter, when I have laid by mortality, and gone into the spirit world, to associate with the Prophet Joseph Smith, with my father and other Prophets, Priests and kings that have been raised up from this people and saved in the celestial kingdom of our God. Gold and silver, houses and lands, and all that beautifies and enriches the earth, and gladdens the heart, all that we call wealth in the earth, we ought to consider as dross compared to the excellency of the knowledge and spirit of this work. When the Spirit of the Lord comes upon a man, and he is performing the duties that the Lord has called him to do, he receives the revelations of Jesus Christ, when he goes to the Lord and seeks to know how to fulfill the duties of his high and holy calling. The still small voice will come to a man or to a woman, in the positions they occupy in the family or in the Priesthood. No person can stand between woman, child, or man and their God in this Church. We are dependent upon the words of no individual, nor the testimony of any person in the world. No man's ability is so great, and never has been, no matter what may be said about the greatness of our leaders, that could ever accomplish what has been done in this generation. No man could have established this work, much less an uninformed boy. This work was established by the Lord.

In the mission where I am called to labor the Elders are hunting diligently for good souls that will listen to their testimony. These Elders almost cry with joy when they get a few investigators that accord them the privilege of stating the mission God has sent them to perform. We realize the value

of the souls of men and women. When we find the door of a house opened to us, and the hearts of the people softened sufficiently that they give us food and shelter, we begin then to pray for that household. We beseech the Lord, in the name of Jesus that has called us into the work of God, to bless that man and his house, and to bless his wife and children, that they may have the testimony that this is the work of God come unto them from God the Eternal Father. Our Elders visit them as often as it is wise to do so. They continue to pray for them and speak upon the principles of truth and righteousness as frequently as the spirit that is in the Elders tells them will be proper to do in that house, earnestly desiring to save souls.

I have thought in my cogitations in the missionary field, many a time, how careless I have been, in the years that are passed, about the soul of my neighbor, here in Zion. How much did I seek as a teacher in the church, sent around the block, to teach the people, cultivate the garden of the Lord, and save the souls of my brethren? The missionary work I am doing abroad has shown me that my soul was not sufficiently in the work when I was at home. The cares of my family, financial affairs and other things constrained me, so that when I went out among the people I wanted to hurry from family to family, but now the souls of men are precious to me. It seems to me I never will again on the earth be indifferent to the soul of any man, because all are the children of God.

The Elders in my mission are about 49 in number, all faithful and true, some of them of fine ability. Some of you will wonder at your sons when they return from that mission. If they seem improved to you, if they come back converted to the Gospel, you may know that they had to resist the powers of evil, and overcome the world. They now appreciate privileges that they had never accepted when they were at home. O

you young people in the Church of God, you that are in theological classes in Sunday schools, who study the Gospel, that is contained in the Book of Mormon and the Bible, because you have been exhorted to do so, but sit like dummies upon your seats when asked to answer questions, how shall you face the people of the world when you are sent on missions? If you won't get up where there is a small class all in sympathy with you, because your heart beats and fails you at the time, what shall you do when you go out on the street corner and face a congregation of from one dozen to five hundred, all of whom hope to see you fail, and would not give you God-speed if they could help it? Now, if it almost breaks your heart to practice a little in the Sunday schools and Mutual Improvement associations, if it blanches your cheeks and sets your heart fluttering till you almost faint, that is the place to begin, so that when you go out into the world you won't be humiliated because you did not improve the opportunities that were offered to you at home.

It is not all pleasantness in the missionary field. Doors are slammed in our faces by the wicked and indifferent. If they see a long tail coat at the door, they say to their servants, "Shut the door as quick as you can without being impolite." It would surprise you to hear the first discourses of your boys; they fail because they would not do the things that were required of them at home. But they go to the Lord after failure, and cry unto Him, and say, "Father, I know that I was remiss, I know that I didn't do the things I should have done at home, I see now what I have lost; I am no credit to the Church that thou hast established in the earth, but bear with me, my Father, and have mercy upon me." The young Elder then goes out, and the Lord having mercy upon him, he begins to speak, the power of God falls upon him, and he is lifted above himself. Sometimes, when a few blessings of this kind fall upon the young man, his head

swells, and he says to himself, Now I can do it, I will preach on the corner, on such and such a principle. He goes there, and, in order that the Lord may teach him that he is nothing, but that the Lord is all in all, the Spirit is withheld from him, and he experiences another failure. He learns then how powerless he is, and says, "I am nothing, but the Lord God is all in all," and confesses his weakness. By and by, when he comes home, you say that it is as though a miracle had been performed upon him. Well, you did not see his struggles, you did not see what made him the man that he is. It was the humiliation that he got in the field, and the efforts that he made. If he sticks to the faith, and don't go back to his old-time habits, I will tell you what he will be in the future: He will be a man that will never again think "I am everything." He will be always ready to say, It is God that accomplishes these things; it was the Lord that did this, and the Lord that did the other; and he will never ascribe the success of this work to the hand of any man.

God bless the people; bless the fruits of this conference; comfort the servants of God; and may the work of the Lord roll forth in majesty and power greater than it ever has since the beginning. I ask in the name of Jesus Christ. Amen.

GERMAN E. ELLSWORTH.  
(Acting President Northern States  
Mission.)

My brethren and sisters, I desire that you should offer in my behalf a solemn prayer, that the man-fearing spirit that sometimes comes upon the Elders, when appearing before the Saints, may be taken from me a short time, while I report the condition of the mission known as the Northern States. This man-fearing spirit does not bother the Elders as much before an audience in the world as it does before an audience of Latter-day Saints. Here we are conscious that the majority of the audience, if not all, understand the principles of the Gospel as well as we; but when appearing before the world, we

know that we have something new to tell, we know that we have been sent with the message of life and salvation to declare unto them, and God has blessed us and sent us forth, and we feel if we are humble that we can tell the people something. If the Latter-day Saints were not possessed of the Spirit of the Lord, if they did not come seeking the truth of the Gospel of Jesus Christ, they would go from the meetings dissatisfied with that which had been spoken in their hearing. The Latter-day Saints, when they come together, and listen to the principle of faith, or repentance, or baptism, or the Holy Ghost, or any one of the simple principles of the Gospel declared by the Elders, if in possession of the Spirit of God, that spirit manifests unto them that which is satisfying to the soul. I have heard testimonies concerning revelations of God given unto different people in the audience while some humble Elder was speaking concerning the restoration of the Gospel of Jesus Christ. And that one thing gives me hope in attending meetings, no matter who the speaker is, if my heart is right, God will bless me according to my desires, and I go away built up in faith and strengthened in the testimony of Jesus. I feel in listening to sermons that have been delivered in this conference and the reports of the different missions, that we have heard no new nor startling doctrines, but because of the Spirit that has been with us, many thousands of hearts, I know, will go from this conference feeling that it is good to have assembled together as a body of Latter-day Saints. It is good to have had the privilege of listening to the servants of the Lord, and opening our hearts and minds to the revelations that God bestows upon the earnest seeker. I rejoice to have the privilege, after 16 months, of again assembling with the Saints, and under the influence of the Spirit of the Lord, feast upon the good things of our Father's kingdom.

Two years ago, nearly, when I was called to go upon a mission, friends reminded me that I had only been

home a short time, and that there were other men who were financially better qualified to go than I was. I stated, when Apostle Cowley asked me if I would go upon a mission, that I had been home only a little over four years. He told me he didn't care if I had been home only four weeks, "it is the will of the Lord that you go upon a mission." I was unknowingly trying to prevent the fulfilment of a prophecy that was made that I would go upon a mission again within five years from the time I returned from my first mission. Now I am thankful to my Father in heaven I decided that I would go. The way was opened up whereby I have had the glorious privilege of being again associated with the missionaries of the Church of Jesus Christ of Latter-day Saints. They are a grand and noble body of men laboring in the Northern states.

We have in that mission at the present time a few less than 100 Elders, and if those who have been there two years, or near that time, were released we should have less than 75. The mission is so good that we are at least 50 or 75 short of the number that we could use conveniently. When we landed in the mission, I found President Asahel H. Woodruff was devoted to labor, labor, labor. Once while taking lessons in penmanship, my teacher told me he would give me three rules that would make me a good penman if I followed them. Those three rules were: Practice-intelligent practice, and intelligent earnest practice. The life of our president, who has been in the Northern States mission for the last two years and a half, has been one of labor, earnest labor, earnest intelligent, diligent labor. He has sought, night and day, to instil that into the hearts of every one of the Elders there, for he realized, and often said to them, that if they would labor earnestly and diligently for the Lord their hearts would be opened and their minds quickened with the revelations of our Father, and they would be able to speak unto the people. When he has taught the young Elder to labor, and to love the souls of

men, they have begun to develop and seek diligently to find somebody to preach the Gospel to. This summer, many of our young men have not been satisfied to go upon the streets in company with three or four others, but were ready to avail themselves of every opportunity to preach the Gospel on street corners by themselves; and being alone, in humility have gone before the people and preached night after night. We have several that I could mention in particular who have, this summer, gone as often as 25 times alone upon the streets of Chicago, and proclaimed the Gospel. Last year, with the exception of three or four instances, we had no success upon the streets in the city of Chicago. Thousands of the people received our tracts, and went on without stopping to hear us. This year, we selected three corners, and appointed two Elders for each to hold meeting there every night that weather permitted. I am pleased to report that, at two of the corners selected, we have a standing congregation of from 40 to 100 people every night, when the weather is favorable. If we fail to come, the people are disappointed. Now the weather is beginning to get cold, we have as many as 25 people who attend our hall meetings, as a result of meetings held on one corner selected early in the spring.

I rejoice in the work of the Lord, and I rejoice in the testimonies that He has given to the Elders in the Northern states. Most of us are young, and we desire to do the will of the Lord, for we have no other purpose in view while abiding in those cold and barren states, where there are but few of the honest in heart, considering the many millions of people.

I desire to tell one circumstance, my brethren and sisters, that shows there is still faith in the earth. We were favored with a visit, about three weeks ago from Apostle George A. Smith and President Asahel H. Woodruff, and, on the Sabbath day they were there a little girl, who had heard of the power of God that was in the Church, but had never seen an Elder, asked her mother if she could come to meet-

ing and be blessed by the Elders, believing that she would be healed. The little girl was 11 years of age, and when she was only about 4 years of age, her father, who was a drunkard, came home and threw her across the room. The result was that one leg was disabled, and for six years she had worn a steel frame around her body, never taking it off, and it had formed hard sores upon her. She came to the meeting and was administered unto according to her request. During the night she heard a voice telling her to take off that frame, and she did so. She then went to her mother's room and said that the Lord had healed her. One of her legs has increased two or three inches in length; it is still a little shorter than the other now, but God healed her through the power of faith. We could tell you many other things the Lord has done for the honest in heart. He has blessed the Elders with the spirit of humility. He has blessed them also with a testimony of the Gospel, and with a love for the souls of their fellow men.

There is a sect in the Northern States known as the Dowieites, and they are teaching faith in God, and repentance, very vigorously; they are also teaching baptism for the remission of sins. They are practising "the word of wisdom;" and in their city of 10,000 people there is not a place where you can buy liquor, nor tobacco, nor a piece of swine flesh. A number of these people, within the last month or two, have testified in our meetings, and applied for baptism, who were brought to believe on the Lord Jesus Christ through Dowie's preaching. If they have been brought to believe on the name of Jesus Christ through this man, he has done that much good. I believe it is a glorious thing to be born in a Christian country, and be taught to believe in the name of Jesus Christ, no matter what denomination one may belong to, it is that much in favor of leading us to the true church of Christ. We are watching that people, and think it probable that in the course of a few years the honest in heart among them will accept the Gospel of the Lord Jesus.

I pray that God will bless us all, that we may open our hearts and desire to know the will of God; that we may gain from the many good things said here that which shall comfort our souls, that we may go away built up in faith, and with love toward our fellow men throughout all the earth. We ought to teach our young men, all of them, to open their hearts, for the young man who cannot pray to his Father in heaven in earnest will never convert a soul in the world. He must love the souls of men, he must open his heart in prayer, in song, and in earnest speech before he can impress the people that he believes what he is saying.

May God help us all to be true to the covenants we have made to uphold and sustain the laws of God upon the earth, is my prayer, in the name of Jesus Christ. Amen.

#### ELDER RULON S. WELLS.

I have rejoiced exceedingly, my brethren and sisters, in the meetings of this conference, and in the testimonies that have been borne as to the divinity of the work in which we are engaged. I might say that I have been specially pleased with the reports that have come from the mission fields. It has brought to us the missionary spirit that we all admire so much in our young men when they return to our midst. I also rejoice in the Gospel itself, the principles which have been revealed by our Father in heaven for the salvation of His children; and I feel a deep interest in spreading abroad among the nations of the earth a knowledge of the Gospel that our Father has restored to the earth in the day and age in which we live.

In the remarks of Brother Asahel Woodruff, in the tabernacle, this morning, he stated that the people, or a great many of them, had ceased to regard the Bible as any particular authority, and in presenting the Gospel it was necessary to show them its philosophy. They are no longer content to accept of a faith because it harmonizes with the revealed word of God, it must

be presented to them in a form that will appeal to their reason. In other words, they must have religion presented to them scientifically before they will accept it.

My brethren and sisters, the Gospel of Jesus Christ is a scientific religion; it is based upon eternal principles of truth, and truth is science. I thought while he was speaking this morning, how natural it is that men and women should be saved through the operations of that only true Gospel, which our Father has revealed; and how natural are the principles that have been revealed to us, and how they appeal to the reason of intelligent men and women. There are many scientific truths stated in the Bible, but none of them any more scientific than this, that "This is Eternal Life to know Thee, the true and living God and Jesus Christ whom Thou hast sent." It requires only a little reflection to come to the conclusion that it is so in very deed. Every man and woman must recognize the fact that we are surrounded by influences that are abroad in the world. There is one power and influence that is endeavoring to elevate and exalt mankind; it is the Spirit of God that issues forth from His presence, and is bestowed upon all those who diligently seek Him. If we lend a willing ear to the whisperings of the still small voice it will lead us to works of righteousness.

There is also another influence that is abroad in the land, and everywhere felt among the children of men, that is leading downward, and if we harken to that voice it will lead us to destruction. Have you never felt the power of these influences working upon you? Does it need to be proven to you as individuals that these influences are abroad in the world? Have they not come under your own observation? Every man and woman should say, Yes, I have felt them for myself. On the one hand we listen to the Spirit of God; we hearken to His voice, and it leads us to the doing of those things that are in harmony with the will of the Father; it causes our hearts to be filled

with joy, it teaches us to love our neighbor, to be honest, to be truthful, to live a godly life and to keep ourselves unspotted from the sins of the world. On the other hand, if we listen to the evil power (which is just as much a reality as the existence of that good power and influence), if we hearken to that, it will lead us to the doing of those things that are evil, it will teach us to cheat our neighbor, to lie and steal, and will lead us down into the depths of misery; it will lead us into a life of debauchery crime and sin. The reason we find men both good and bad is because these influences are abroad in the world.

There is another scientific statement recorded in the Scripture, which says: "There is a spirit in man, and the inspiration of the Almighty giveth him understanding." The spirit that belongs to us, that gives animation to our bodies, is subject to these influences, and the Spirit of God will give unto us understanding; it will give unto us knowledge; it will bring us unto God. It is also true that the evil spirit will darken our minds, and rob us of the understanding we ought to have. These are realities, my brethren and sisters. We are in the midst of them, for these powers and these influences are operating upon the minds of the children of men. Blessed is he whose soul yearns to be guided and directed by the Spirit of God. Happy is he if he lends a willing ear to the good influence that is trying to purify and save his soul. But unfortunate and unhappy is he who yields to the power and influence of the adversary.

When Paul was preaching this Gospel of the kingdom in Athens, he found the people in ignorance. They had been worshiping false gods. They had been offering their devotions to Minerva, the goddess of wisdom, and to Neptune, the god of the sea, to Mars, the god of war, and many other false deities whom they were worshiping. But among that people were some who began to yearn after the true and living God. They knew that there was an-

other power. Their own observation had convinced them of that, so they undertook to erect an altar in His honor, and upon that altar they inscribed the words, "To the unknown God." Paul took that inscription for his theme and text, and he said, "Him whom ye ignorantly worship, him declare I unto you." Later on he admonished them that they should "Seek the Lord if happily they might feel after Him and find him, though he be not far distant from every one of us, for in him we live and move and have our being." He proclaimed the existence of the Spirit of God that issued forth from the presence of the Father, and is everywhere to be found. I know that the passage I quoted in the first place is pretty thoroughly understood by the Latter-day Saints, that this is eternal life, this is salvation, that we may learn to know the Lord. Then it ought to be in a plan of salvation that is scientific in its nature, that men and women may be brought to the knowledge of God, because that is eternal life. The way to obtain that knowledge, then, is to get the Spirit of God, because no man knoweth the things of God but by the Spirit of God that is in him. Any plan which has for its purpose the bringing of men and women to that knowledge must indeed be founded upon scientific principles. The Gospel of Jesus Christ is peculiarly adapted to the acquisition of that knowledge. Its foundation is laid upon a knowledge of that theme, upon an understanding of that principle. When you see a man or a woman hearken to the still small voice, endeavoring to do right and to learn and lean upon the influence that is uplifting, and which is everywhere inducing men and women to be better, their hearts go out to that power and influence. And what is it? It is faith in God, the true and living God. Our hearts go out to Him. It is a natural principle that causes us to lean to the good influence, to lend a willing ear and to seek after Him, whom to know is life eternal. Not satisfied with the false gods that are in this world, our hearts yearned

for the true and living God. That is faith; a natural principle.

In order that we may come to a knowledge of God, that the Lord may be pleased to draw nigh unto us, and that we may be qualified to receive an additional outpouring of that Holy Spirit, what are we to do? We must set ourselves in order, forsake our evil ways, and put ourselves in harmony with the Good Spirit that is leading us upward. That is repentance, another natural law, without which we cannot come to a full knowledge of God.

What else do we yearn for? Forgiveness of sin, that we might stand clean before the throne of God, and be qualified to receive additional light which comes from the Spirit of God. Baptism is natural, too. I thank God that He established this ordinance, and put this law in His Church, that we may be washed free from sin, and be prepared to receive His Holy Spirit.

What else is there in this Gospel that is natural and scientific? Why, the obtaining of this Spirit; and God has instituted an ordinance that it might be conferred upon us by His divine authority, the ordinance of laying on of hands, that we might receive the Spirit of God. These are some of the principles that constitute truly scientific religion.

Some say, "I am not going to exercise faith; I want to have things proven to me first." You have got to manifest faith in God, or you will give evidence of being on the side of Satan, just as sure as you live. You have got to lend your ear to the Spirit of God, or you will hearken to the spirit of the adversary, who is trying to drag you down. These are the influences that are abroad in the world. They are realities, and you know it, every one of you. You cannot ignore the power of God. The Spirit of God is striving among the children of men, to lift them up and bless those that will hearken. And the spirit of evil is trying to drag you down, striving with you and seeking your destruction, just as sure as you are living here today. Satan has a very evil power, a very evil influence, a very evil name, and his name is adapted to his character. Did you ever

stop to analyze it? Let me just point out a few things to you about this evil spirit that is abroad in the world, that I may emphasise the character of the being who is trying to destroy your souls. We call him the devil. Just imagine his name as being written upon the wall here. It is bad in all its parts: Strike off the d, and it is evil, and that is bad; strike off the e and it is vile; strike off the v and it is ill (ill), and that is bad, too; then strike off the i, and give it a little English accent, and if is hell! And that is just where he will take you, if you listen to his voice. Let us then seek the Spirit of God, and believe in this natural religion which God has revealed for the salvation of the children of men. Amen.

#### J. GOLDEN KIMBALL.

I feel a good deal, at this time, as the chaplain did in one of the Utah Legislative assemblies when my father put him on oath. Father was a little acquainted with him. They had crossed the plains together, and father knew what a long and tedious prayer he usually offered, so father said, "Will you pray briefly and to the point." Well now, I feel that I will have to talk briefly and to the point. I trust that, through the inspiration of the Holy Spirit, I may make myself clear, for sometimes on these occasions we go down on record, that is, what we say is placed in print. Now I am not fearful to open my mouth, and endeavor to use the time profitably which the Lord has given me. I have lived in this Church long enough to know something about it, and I don't have to go to strangers to ask them anything about this work, and I don't propose to accept their statements, unless they are harmonious with my views.

I was born in this Church, and I thank God for it. It comprises everything that is good, everything that is pure, everything that is elevating, notwithstanding all that is said against it.

I can tell my history in a few minutes; if I stood before the bar of God tomorrow, and the Lord asked we what

I had been doing, I could tell him in a very few words. For 15 years of my life, I was disciplined and instructed by my father, which has been an anchor to my soul. The things I was taught in my childhood (father died when I was 15 years old,) have been the savor of life to my soul; and the Holy Ghost has brought it to my remembrance. For 12 years of my life, after his death, I was as free as the birds that fly in the air; there was no restraint further than the counsel from my mother. I took no active part in the Church. I was just as free as non-members of the Church feel that they are free. That is a part of my history I am not making much noise about; I am trying to forget some things that I did. However, I don't want you to be impressed with the idea that I committed anything criminal, anything that would deprive me of the Spirit of God. But I am sorry, O how sorry, that there was no restraint nor responsibility placed upon me, that I was not actively engaged in Church work during those 12 years. But after that, for 24 years past I have been more or less actively engaged in the ministry, and the more I am employed in it the more firmly I believe in the Gospel; and the more I testify that Jesus is the Christ and Joseph Smith is a prophet, the stronger I believe it.

We must have a knowledge that Jesus is the Christ, or we can not stand. Latter-day Saints who have failed are those who have not obtained a knowledge that Jesus is the Christ; all such are liable to apostatize. I am afraid there will be a lot of apostates, and that worries me.

You can't live on borrowed light any longer. This Church has passed through many close places, and, as my father said, it will pass through many other close places before victory and triumph is given to you or given to the Church. I know a good deal more about this Church than the man did, one of those strangers that come in our midst, who went on a hill here recently and stood in an ant bed, and when the ants commenced to bite he commenced to curse

the "Mormons." I suppose he thought they were "Mormon" ants, and he held us responsible for them.

Now there are a lot of people talking about us, and we have a great deal of cheap notoriety, but I am not at all concerned about it. I am not worrying about it; I don't stand with bated breath for fear this Church will be destroyed. This is the work of God; this is the Church of Jesus Christ. There are not devils enough to destroy it, and it can't be destroyed by men. If it could have been destroyed, some who claim to be members in the Church would have destroyed it years ago. I don't care how much harm is committed by pretended members of this Church, they can't destroy it; they will destroy themselves. I care not how many apostates attempt it, they cannot destroy this Church.

Now I want to serve notice on all Catholic, Methodist, and Presbyterian churches—I don't suppose they will take my advice; they never have done up to date, but I would like to continue giving them good advice—I would advise them never to receive a man into their church that had been a Latter-day Saint and apostatized from the Church. Such individuals will never make good Catholics, good Methodists, nor good Presbyterians. They will be agitators, and make a deal of mischief in those churches, because they will be so restless and unsettled that no one near them will have any peace or rest; and they will get to asking a lot of questions. The first thing they will ask is, "Where do you get your authority from?" and that will worry you a little. And they will ask other hard questions, and make trouble and mischief. And then they are no account anyhow, as members of any church.

You never saw an apostate in your life, that was a Latter-day Saint and did right up to a certain time and then apostatised, that has ever settled down and been satisfied in any other church in the world. They are not even satisfied with Spiritualism, notwithstanding they may talk with spirits and get a great amount of information;

they wont stay with that sect.

And, by the way, I would like to serve notice on the Republicans and Democrats that the individuals of whom I have been speaking will never be good Democrats or Republicans either; they will not stay with their party.

Now I want to serve notice on apostates. I am willing to carry the olive branch in my hand when I associate with the children of men in the world, I have nothing but the kindest feelings towards them; but when an apostate lifts up his voice against this people, when he makes dastardly charges against the Latter-day Saints he lies, and I have no patience with him. I have breathed this mountain air so long that I feel inclined to discard a little of the Gospel and knock such men down, and repent afterward. I want to say to an apostate, or to any man that has been born and bred in the Church, he is a coward to lift up his voice against this people. We are a little handful, only about 300,000, with over 100,000 children among the number. If apostates had their way the whole United States would be against us. Persons who have lived in this country and received all that they own from this people, and who lift their voices against us are cowards. Whenever any man or woman wants to leave this Church, they have a right to do so, and it is our duty to treat them right, to extend to them every courtesy and kindness, and be their friend, if they refrain from lying and persecuting us. This is God's work, and just as sure as He lives, and as we breathe and have a being, this work will come off triumphant. There may not be very many of us left, but, let the number be ever so few, it will succeed.

I want to say in conclusion, the only discipline I have had was by my own father, up to 15 years of age. For 12 years after that time I was under no responsibility, but since then I have been actively engaged in this Church. I have been in business of different kinds; I have been a farmer,

a stock raiser, a real estate man, and an implement man, but I never had one of the Apostles, or any one of the Presidency of the Church, interfere or even give me any advice or counsel in all those years of business. The only thing I am sorry for is that I didn't have sense enough to ask advice. I have labored in the ministry for 13 years, and have been one of the First Council of Seventy, and have labored with the Apostles, in close association with them, and none of them have ever offered any suggestions or dictation in any way pertaining to my franchise or political position. I knew Brigham Young almost as well as I knew my father. I knew Daniel H. Wells, a counselor of Brigham Young and associate of my father. I have known all these brethren down to President Smith, and can testify that all the counsel and advice I have received from them has been a savor of life unto life. It has been a God-send to me, and I am grateful that I have been favored because of my association with men of God, who have given me counsel, such counsel that, if I follow it, will bring me back into the presence of my Eternal Father.

Now, that is my testimony to this congregation. If you have got anything to say in favor of this people, whether you are in the Church or out, say it fearlessly. My father said to one of his grandchildren, who is living in Arizona and didn't take any active part in the Church: "Billy, these are my words to you, don't you ever lift up your voice against this people." Speaking to me about my father's advice to him, he said, "Golden, I never have, and I thank God for it." I repeat the advice; never speak against the work of God, nor against His people. May the Lord bless you. Amen.

#### ELDER SEYMOUR B. YOUNG.

My beloved brethren and sisters, I desire very much that you may assist me by your faith and prayers. I endorse the remarks of my brethren this afternoon, and also the remarks and teach-

ings to which we have listened during this general conference. I rejoice with you in a testimony that Joseph Smith was a prophet of God, that he was led by the spirit and power of inspiration. When he went into a retired place to plead with the Lord for wisdom and understanding, he was the only person we know anything about, in that day and time, that approached God in such faith and humility that the Father responded to him and answered his prayer. When he had gained knowledge and understanding, through his faith and humility and in answer to prayer, the inspiration of the Lord came upon him, and he was given the prophetic ministry that continued with him through all the remaining portion of his life, and that qualified him to organize the Church of Jesus Christ of Latter-day Saints. He was always true to his calling and ministry. How impressive is the thought expressed in the beautiful words we read or sing in connection with one of our Sunday school hymns,—

"Oh, what rapture filled his bosom, for  
he saw the living God."

And now, my brethren and sisters, his life's history is before us, an open book that we can read and understand, and we may profit thereby if we desire to do so. All of those chosen by him were not true to him, nor true to the faith. If he had been lacking in the power and spirit of a prophet of God, do you think he would dare to have said to such men as Oliver Cowdery and Sidney Rigdon, men of learning of the world, who stood by him and assisted in the organization of the apostolic and other quorums of the Priesthood, "Step aside, you have lost the spirit of your calling and ministry, the Church can no longer fellowship you, and we have no further use for your administrations." This was the course that he felt obliged to take; and the servants of the Lord in all their ministry from that time to the present have arrayed themselves upon the side of right, of truth, and eternal justice, and whether alone or with many to

sustain them, they take that stand. And so they continue today before the eyes of the world, ministers of the Lord. The president of the Church of Jesus Christ of Latter-day Saints, the Prophet, Seer and Revelator, to the Church, and his brethren who associate with him are endowed with the same power and the same prophetic ministry.

I am reminded of a conversation I had with a gentleman recently, while traveling to the north. He was speaking of the Book of Mormon. He said he had read some portions of it. He was a lawyer from the state of Wyoming, and a tolerably well enlightened man, so far as I could judge. He said, "I don't believe that the Prophet found the golden plates, and translated the Book of Mormon from those plates." "Well," I said, "what is your belief about the matter?" He replied, "I believe that he was inspired to write the Book of Mormon just the same as Matthew, Mark, Luke and John were inspired to write their history of the Lord's mission in the earth." I said, "That is a pretty good thought, and, for a man that does not understand the facts, I think your position might be considered fairly consistent; you are without a knowledge of the truth, however." He thanked me and went on his way.

I read an account of an incident recently, to which I will call your attention, being reminded of it by the remarks of brethren who have preceded me. A physician was seeking his son, who had returned to his home from a foreign land, and they met in the city of New York. The Father took the boy to his home of course, and he said: "We will draw a curtain over the was-sail of that night," meaning that they spent it in libations to Bacchus, which Brother Wells failed to mention, the god of the wine cup. They wished to draw a curtain over that night, so that we would not know about their revelry. A son of mine recently returned from a mission to the countries of Germany and Switzerland, after an absence of three years. I met him at the depot and welcomed him home. That night we did not have any wine nor strong

drink, neither were there cigars passed around. There was no "smoker," as they term it, established, but we got down on our knees before God, just as many of you have done, and offered up a prayer of thanksgiving and praise to Almighty God that another of His sons had gone to proclaim the Gospel, gone to foreign lands on a mission of life and truth to the nations of the earth, and had come home pure and spotless as when he left his father's house. That is the kind of a celebration we gave.

This people, of necessity, stand upon a higher plane than the people of the world occupy today, because of the knowledge which God has given unto us, and because of the ministration of Prophets and Apostles, whom we have with us today. We must perforce accentuate the principles of truth in which we believe, and although the majority of mankind do not love us, do not have any fellowship for us, this does not change our position, and does not change our responsibility. We cannot go down to their level. If we could make them see the position we occupy, we might say, "Please pardon us, we cannot come down to your level, but if you will allow us, we will raise you up to the higher plane. Your statesmen may become mightier men, because, if they will keep the commandments of God, they will be filled with greater ability to benefit and bless mankind. We say to your tradesmen, and railroad men, and to all the great moving spirits of the earth, If you will obey the Gospel, the Lord will fit and prepare you better to perform every duty that is laid upon you, as business men of the world, and as statesmen."

I remember reading in the Pearl of Great Price, and in other revelations of the Lord, how the Lord stood in the midst of the spirits that inhabited the eternal worlds, and it is written, the Lord saw some that were choice, and He said, "These I will make my rulers." And He has made of these choice spirits His rulers of the world. More especially has He sent those spirits in this age and time to inhabit tabernacles and

to be numbered among His ministers in this Church and kingdom that He has established on the earth. Among those great spirits were numbered the Prophet Joseph, and those brethren who have followed in the same sacred and prophetic ministry.

No wonder the Lord said "They are good, and of these I will make my rulers." He has kept His word; and we have among us today some of those choice spirits, and they are ruling and guiding and directing the destinies of this people and the destinies of mankind throughout the earth; for, in spite of opposition to the Church of Jesus Christ and the doctrines that lead to life eternal, the leaven of the Gospel is being felt from one end of Christianity to the other. A few years ago I remember hearing some minister of the Gospel, so styled, preach to his fellow men that hell was full of little infants who had not been baptized, and that all mankind who did not submit to be sprinkled in the church would lose all chances of redemption, and would burn in hell forever. What heresy, what vile principles these are. But the people of the world, and even the ministers of the gospels that they teach, are now inclined to leave these heresies out of their doctrines, and are preaching today and adopting a better principle, a principle taught by our Lord and Savior Jesus Christ, when he said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." The ministers are beginning to realize the truth of this saying, because the servants of the Lord have accentuated it, and declared that children are innocent until they are eight years of age, and are saved in His kingdom in this condition of innocency, without baptism.

Consider also the principle of baptism for the dead, that sacred principle that goes beyond the narrow limits of life in this world. I remember President Peery, who was at one time President of the Weber Stake of Zion, said to me: "Brother Young,

when I heard the gospel of baptism for the dead set forth by one of the Elders, in my native state, my heart was touched, and I could have bowed down and kissed his feet, because he opened to me a new life, a new world, and I was caught in the gospel net. I can testify too," said he, "from that very moment, the intelligence of the Holy Spirit illuminated my mind, and I learned that Jesus is the Christ and that Joseph was His chosen prophet."

All these glorious principles, my brethren and sisters, are before us, and we are striving to live by them; and although the world does not endorse us, or love us, we must do our whole duty.

May the Lord bless you, and give you power to be faithful and true unto the end of your days, for He has said truly, "Be faithful unto death, and I will give you a crown of life." Amen.

The Temple choir sang, "Go ye messengers of glory."

Benediction by Elder Rodney C. Badger.

#### CLOSING SESSION.

In the Tabernacle, at 2 p. m.

The choir sang the anthem:

The Overthrow of Gog and Magog.

Prayer was offered by Elder Charles Kelly, president of Boxelder stake.

The choir sang the anthem:

How Beautiful Upon the Mountains.

The solo parts were sung by John Robinson and Mrs. Lizzie Thomas Edward, with admirable skill.

**ELDER HYRUM M. SMITH.**

The Youthful not ashamed of the Gospel—The people progressing—Devotion of the Leaders of the Church.

The sensation that one feels in standing before such hosts of Israel for the purpose of addressing them cannot be described—it can only be felt. It is quite overwhelming, I can assure you. I would like to impress upon those present the fact that the acoustic properties of this Tabernacle are wonderful. The building is of renown the world over

for these properties. Therefore, you must remember that each whisper, each movement of the body, or the shuffling of the feet of any person in the congregation will be reverberated and echoed throughout the building; and when these sounds are multiplied, then there is noise and confusion in the whole house. In order for any speaker's voice to carry into all parts of this Tabernacle and penetrate the ears of the congregation, all present must remain as quiet as they possibly can. There are probably between ten or twelve thousand people here this afternoon, and I presume all have come for the purpose of worshiping God in spirit and in truth, and with a desire to hear all that may be said by those who shall address you. This is my condition, and I rejoice greatly that so many of the Saints evidently have the same spirit and the same desire to hear the word of the Lord from His servants. It causes me to praise God when I see the Saints so anxious to hear that they willingly stand through a long meeting, if unable to find seats, for the purpose of enjoying the spirit of the conference.

The statement has been repeated here which was made by some of our friends (?) that there are many of the younger Latter-day Saints who are becoming ashamed of the Gospel. Now, I venture to say that there is not one individual here today who is a member of the Church of all the ten or twelve thousand present, who is ashamed of the Gospel. And if there are any such anywhere, then, of course, we know that they themselves are at fault, that their lives do not conform with the principles of the Gospel, that the Spirit of the Lord has reproved them, and that they are so weak in character that they are unable to repent and reform and place themselves in harmony with the spirit of the Gospel.

My labors have been among the Latter-day Saints, and during the last six months I have visited quite a number of the Stakes of Zion, being in attendance at a Stake conference upon each Sabbath day, consequently I have

visited in that time nearly half of the Stakes of Zion. I can testify to these friends of ours, and to all the Saints, that I found in each of the Stakes I have visited the same anxiety among the members of the Church to attend their Stake conferences as we see manifest here today at the semi-annual conference of the Church. It has been our experience to see all the meeting houses crowded to the doors, and every available space occupied by young and old who were desirous to hear what might be said. I am convinced that there is a general improvement all along the line among the people. We are not at a standstill, neither at home nor abroad. It is quite impossible that the Church of Jesus Christ should ever come to a stand still. The fact that one of our mission presidents may from time to time report fewer baptisms than usual is no evidence whatever that the Church is at a standstill. Many are called, but few are chosen. While the baptisms in one mission-field or another may be few, nevertheless the Elders laboring there are actively engaged in bearing their testimonies to thousands and tens of thousands of people, and this is by far the greater part of the mission of the Elders who are in the world declaring the truth. This Gospel shall be preached in all the world as a witness before the end shall come, and if these servants of God are standing on the street corners in the various cities, and traveling along the highways and byways of the villages and towns, raising their voices in proclamation of the truth, as well as bearing testimony in the homes of the people. I say to you that the work of God is going on rapidly in the earth, and we are speeding toward the ultimate consummation of all God's purposes concerning this great work of the latter-day. The Saints have every reason to be wonderfully encouraged. Faith is increasing. Faithfulness to duty and in keeping the commandments of God and in listening to the counsels of the authorities of the Church is becoming

more and more apparent, and rapid advancement and progress on the path of righteousness is certainly manifest to any individual who will pause for a moment and acquaint himself with the conditions that exist among the Latter-day Saints.

We have in our midst as leaders, men of God, men of tried integrity, men of pure devotion, who live among us wholly that they may do the will of the Lord, and that they may bear the burden which has been laid upon them of being preachers of righteousness and exemplars among the people. They are performing their duty as the Lord gives them light. The saints are becoming better and stronger day by day. The power of God is being manifest among us more and more as time rolls on. We ought to be encouraged in these men whom the Lord hath called to lead us in these days, as we have been encouraged in the men who have held these leading positions since the restoration of the Gospel in our age. If you will take the trouble to read their history and to study their lives, and then compare their lives and conduct with the lives and conduct of the ancient Prophets and Apostles, you will find that the comparison will be to the disadvantage of the Prophets and Apostles who lived in former days, if disadvantage may be found at all. The idea that the Prophets of old were anything more than men is a mistake. Many people look upon them as being something supernatural, nevertheless they were men—men, as Paul expresses it, of like passions unto ourselves. The Lord took them, and clothed them with His Spirit and power, and while in the main they served God and performed the mission that He gave them, yet they sometimes made mistakes. I presume it would be considered blasphemy by those who are not of us, to compare the latter-day leaders of the Church with the former-day leaders of the Church. But I look upon the Prophet Joseph Smith as the equal of any Prophet that has ever lived. I look upon him as being as highly favored

of God as any man ever was. I look upon him as a man who accomplished as successfully the great mission the Lord gave him to perform, as any other man ever accomplished a mission in the world. I look upon President Brigham Young, the successor of the Prophet Joseph Smith, as being as great a leader among men as ever led men in the history of the world. He was as great as was Moses, and performed as great a work; for he performed successfully all that God called upon him to do. Furthermore, in all his life, he never showed the weaknesses that Moses showed while leading the children of Israel. We might go on, if time would permit, and consider the patriarchs. Some of the patriarchs were mentioned this morning, and I want to say to you that I look upon the Patriarch Joseph Smith, father of the Prophet Joseph, as being as great a patriarch, as highly favored of God, as sincere, as devoted, and as pure in his life as either of the Patriarchs Abraham, Isaac, and Jacob; and besides, he never resorted to the sharp practice in his dealings with his fellow men that characterized some of these other patriarchs in their dealings. Let us consider the missionary work that has been done by this Church. Paul the Apostle is looked upon as being the greatest missionary of primitive times. While he traveled a great deal in the world as it was then known,—which, when compared with the world as known today, was small indeed,—compared with his labors the labors of many of the servants of God of latter-days who have carried the Gospel to Great Britain and to Scandinavia, and in the United States and the isles of the sea who have traversed many more miles than Paul ever did, have preached the Gospel to many thousands more people than Paul ever did, have led the way to the conversion of tens of thousands more people than Paul ever did, and who laid their lives down for the cause as Paul did. I would not disparage his work, but merely draw your attention to the

fact that these men of latter-days have worked as hard, as sincerely, and have accomplished as much as did they of old, and the power of God has been made manifest with them to just as great an extent as was ever manifest to Paul or any of his fellow apostles. I look upon the Presidencies of the Church who have succeeded the Prophet Joseph Smith as being the equal of Peter, James and John. While Peter, James and John were as good perhaps as men could be, nevertheless men who have lived in this day and who do live are as good as they were. I believe, however, our men of today have had a little advantage over those men of old, as they live in a dispensation of greater fullness of the Gospel. They ought to be good men, and they are good men. They are what they ought to be; and you, my brethren and sisters, will only do right in sustaining and upholding them, in praying for them in your homes, and in doing all in your power to raise them in the eyes of the Latter-day Saints and in the eyes of all the world, as men of God, endowed by Him to perform the work of the Gospel in the latter days.

The Lord bless you, my brethren and sisters. I testify to you that the words of testimony which have been borne by the servants of God here during this conference have been inspired of the Lord, and they are true. Like them, I am thankful to say that I know this is the work of the Lord, and that it will go on and triumph; that it cannot be stopped, neither will it ever stand still, until the righteousness of God shall prevail and the Kingdom of God be established in its fullness. God grant that you may have the same testimony, as I am convinced the great majority of those present have. And is it not a grand thing? Is it not a light to our feet? Will it not ever guide us onward and upward until we merit and receive salvation in the Kingdom of God? May the Lord bless the Latter-day Saints in all the world, in the name of Jesus Christ. Amen.

## ELDER GEORGE A. SMITH.

Operations of the Spirit of truth -No need to be Ashamed of "Utah and the Mormons."

My brethren and sisters, I desire an interest in your faith and prayers, that during the few moments I stand before you I may be inspired by our heavenly Father to give utterance to those words of instruction or admonition that He would have me give you, occupying the position that I do. I have enjoyed the testimonies that have been borne. It has been meat and drink to me to mingle with my brothers and sisters in this semi-annual conference and to partake of the Spirit of the Father that has characterized the meetings. I sense the responsibility that rests upon the presiding authorities of the Church, when I look into the eager, upturned faces of the thousands assembled in this building and realize that you are but representatives of tens of thousands, yea, of hundreds of thousands, desirous of knowing the mind and will of our Father. We realize that the words uttered from this pulpit by those who are designated to speak to you are carried home to many who are unable, by reason of circumstances over which they have no control, to assemble with us. I have enjoyed more than I can tell the testimonies of our brethren, that wherever they have gone the Spirit of our Father has been there in abundance. It is a strength to me to know that the brethren in California find the influence of the Lord there; that from the Eastern States comes the testimony that the same Spirit is there also; that the testimony of the president of the Southern States mission is that our heavenly Father pours out His blessings upon them there, and that from every Stake of Zion, and from every mission field which has been represented here, the same good word comes, that they have received the benediction of the Almighty upon their labors.

When I heard one of the brethren make the statement that one of our sisters (and I desire to emphasize that

she was a sister, though not a member of the Church of Jesus Christ of Latter-day Saints) had said that the young and rising generation were ashamed of Utah and the "Mormons," I felt constrained to ask the question, And for what reason? Even allowing that it were possible to find within the borders of this great state, son or daughter of the patriotic, noble men and women, who have reared this commonwealth, who is ashamed of the labors performed by those whom our Father has honored —I say, granting that some such may be found; for what are they ashamed? Is it because in early days men and women imbued with a desire to worship God according to the dictates of their consciences bade farewell to father, mother, and loved ones, denied themselves home comforts and the blessings of social life, and turned their faces westward into this great wilderness, to take up their abode with the wild beasts and the still more savage redman? Is it because the spirit that characterized Israel when Moses led them out of bondage filled the hearts of the early pioneers to this western land? Is it because men and women, imbued with a testimony of the divinity of this work felt that they could leave the comforts they had enjoyed from childhood and partake of the privation of pioneer life, and that they could afford to accept the reproach of parents and loved ones in many cases, and have their names cast out as evil, in order that they might worship their heavenly Father in spirit and in truth? Is it because these brave men and women, struggling with privation and want, marked their pathway across the great plains by the bloody prints of their lacerated feet, in the frozen snow, or because when they came down out of the canyon to the east of us, looked on the valley of the Great Salt Lake, and saw the sun's rays scintillating upon the western sea and the barren soil of the desert cracked open in great seams under the burning heat of summer, and they said, "We are outcasts from the place which should have been our home, but God being our helper,

we will rear a commonwealth here, and raise sons and daughters that shall give glory to His name?" Is it because where not one blade of grass grew before, there are luxuriant fields of green today? Is it because where only the shadscale, sagebrush and greasewood covered the land, that today we have beautiful farms and gardens, the sustenance of thousands of our Father's happy children? Is it because the men and women whose lives have been dedicated to the service of our Father have passed away with their faith still strong, and have left their dying testimony with their sons and daughters that they know this is the work of the Master? Is it because the wilderness has been made to blossom as the rose? Is it because the proportion of convicts and those who disobey the law of the land is less in Utah than in any other place in the wide world? Is it because the proportion of children in the schools is greater to the number of inhabitants than in any other state or territory of our great Union? Is it because there are more boys and girls who can stand upon their feet in the presence of a congregation, and bear their testimony to the divinity of the work of our Father than can be found among any like number of people anywhere else? Is it because there is a greater amount of virtue, kindness, and loving, tender care manifest in the homes of the Latter-day Saints than can be found in most places on our Father's footstool? Is it because today we are considered a peculiar people? Is it because we believe that Jesus is the Christ? Is it because we believe the Old and New Testament to be the revealed word of our Heavenly Father? Is it because boys and girls who go from these grand mountains to the colleges of the east, almost without exception, return covered with honor? Is it because of the success they have attained in their ministry? Is it because we have from fifteen hundred to two thousand men who have left their fathers and mothers, their wives and children, have turned their backs upon the comforts of this life, and gone

out into the world to testify that Jesus was indeed the Christ, and to depend for their daily bread upon the kindness of the people? Is it because these sons and, in some cases, these daughters have the courage, in face of the opposition of the world, to testify that they know that Jesus is the Christ and that the Gospel He has given to the earth is the power of God unto salvation? Is it because all over our broad land there are happy homes, and sons and daughters who have been reared to respect and honor the great ones of our nation, and the men our Father has raised up to guide the destinies of His people in the day and age in which we live? I say, is it for these things that anyone should be ashamed of Utah? No place upon our Father's footstool will you go today where you will find more patriotic, home-loving, God-fearing people in proportion to the inhabitants than you will find among the valleys of these everlasting hills. We have been taught to honor our fathers and our mothers. We have been taught to keep the commandments given by the creator to Moses on Mount Sinai. We have been taught to uphold the government of the great country in which we live. And Utah's sons have already brought honor and glory to this state by their valor and patriotism in the Philippines. We have been taught that the Constitution of the United States was inspired of Almighty God, and that it is the duty of every boy and every girl of "Mormon" birth to uphold and sustain it, if need be, with life itself. We have been taught that this great country of America is the promised land, and that here our Father has given an opportunity for His children to worship Him according to the dictates of their consciences. We have been taught to love our enemies, and to pray for those who despitefully use us and speak evil of us. We have been taught that it is our mission in the world to preach Christ and Him crucified, and to teach the same Gospel that He gave to the world when He ministered among the children of men. I say, instead of being ashamed of Utah

and "Mormonism," any boy or girl who will examine the splendid record of the people of this State will be grateful for it, and they will be able to hold up their heads and say, "I am proud of the country whence I came," and I do not believe there are many who would be recreant. I do not believe, with fathers and mothers such as I see before me today, that their children would give voice to such a sentiment as that, but I do believe that with a knowledge of the character of the teachings of the Church of Jesus Christ of Later-day Saints, one could not have such a feeling. And I take it for granted that the sentiment so expressed was a wish that was father to the thought.

I rejoice, my brethren and sisters, to be numbered with you. Our Father has given us a great mission among the children of men. And while our brothers and sisters of other faiths are doing, in most cases, what they believe to be right and proper, the Creator has given us a special calling, and He has admonished us to perform that duty with kindness, love and charity. When you are reviled, do not revile again. When others speak evil of you, pity them, and pray for them. Remember the example of the Divine Master, who, when suspended upon the cruel tree, said, "Father, forgive them, for they know not what they do." The efforts of your missionary sons and daughters who are scattered in the world today are characterized by that spirit. They are finding the honest in heart wherever they go. The Gospel is being preached to the poor, as the Master said it would be, and hundreds and thousands of His children have been brought to understand the teachings that have been given to the earth in the day and age in which we live. After we have performed our part by preaching the gospel to the children of men, if we have done it painstakingly and carefully and been exemplary our duty has been done, and the result is in the hands of the Master. "Paul may plant, and Apollos may water, but it is God that giveth the increase." No matter how gift-

ed we may be, or how choice our language, it is the Spirit of our Father that reaches the heart and brings conviction of the divinity of this work.

I am one of the sons who is proud of Utah, whose ancestors have given to this land examples of noble manhood and womanhood, whose lives have been dedicated to the blessing of their fellow creatures. I rejoice in my lineage and in that I am considered worthy to be one, even of the humblest in Israel. I pray that the Spirit of the Redeemer may burn in our hearts, that our children may never prove recreant to the great opportunity our Father has given them, but day by day, as they give evidence in their lives of the purity of their home teachings and chastity of their natures, the beauty of the Gospel will be more appreciated by our fellow-men. Oh! that we might be able to give mankind an understanding of our feelings, that they might realize that we do not desire to curtail their opportunities, but that they might feel that our hearts reach out to them in love and kindness, not with any desire to hurt. Our mission in the world is to save souls, to bless them, and to place them in a condition that they may go back into the presence of our Father, crowned with glory, immortality and eternal life. If they do not understand it in this world, we have the witness from our Father that they will understand it in the life to come. Let us day by day so minister in the flesh that men seeing our good works, may glorify our Father which is in heaven, that when our life shall go out it may be said of us that the world is better for our having lived in it. Let the kindness, joy and peace that characterizes our efforts be a blessing to our Father's children wherever it may be our privilege to roam, so that when we go to the other side it may be said to us by Him who rules and reigns on high, "Well done, good and faithful servant." I testify to you that this is the work of our Father, and it will roll forth until He comes again in the clouds of heaven, when He shall direct whose right it is to rule and reign. Then those who

have not understood this work will understand it, and, thanks be to the testimony that we have received, they may yet have an opportunity to partake of the blessings our Father has in store for His children.

That the influence of this conference may be disseminated throughout Israel and the world, and that the Spirit of love and peace may be with all our Father's children, is my prayer in the name of Jesus Christ. Amen.

#### ELDER C. W. PENROSE.

Praise for the Worthy—The voice of the true Shepherd—Terms of Mission work—Righteousness the Strength of the Saints—Their Special Mission—Testimony of the Truth—Treatment of Enemies.

My brethren and sisters, as this building is overflowing at this time with the sons and daughters of the Lord anxious to hear His word and to worship before Him in the beauty of holiness, so my soul today is overflowing with gratitude to our Heavenly Father and with joy and thanksgiving that I have the privilege of assembling with this vast congregation to take part in the exercises of this conference. I have no language to express the feelings that well up in my heart today. When I look upon this congregation of Latter-day Saints and realize how many they represent in the various parts of the Church, in this and other lands, I am led to exclaim like one when the electric telegraph was first thoroughly understood and utilized, "What hath God wrought!" This is the work of God, it is true, the Lord has had to call to His aid on earth many of His sons and daughters to assist in the establishment of the latter-day kingdom, and that He now has on Mount Zion many who will be saviors of men. Yet the kingdom is the Lord's, the work is His, and to Him be the praise and the glory. However, I would not detract in the least from the praise that is due to the faithful laborers in this cause. I can join heartily in our popular hymn, "Praise to the man who communed with Jehovah: Jesus anointed that prophet and seer." It is right to give words of praise and to recognize the labors of the faithful servants of God

who have lived for the truth and died in its defense, and also to express our faith in the men who have succeeded the Prophet as the leaders of Israel in the latter days. And I do not believe that any man who ever stood at the head of the Church had more of the love, faith, confidence, prayers and support of the Latter-day Saints than our present leader, President Joseph F. Smith, who is of the blood of the prophets, as well as being imbued with the spirit of his calling. I believe that the Latter-day Saints have full confidence in him as the leader of the Church, and his Counselors, and in the men who are associated intimately with him in carrying on this great latter-day work.

I have enjoyed every meeting of this conference. I have watched carefully the remarks that have been made by those who have spoken, and I can bear testimony to their truth, and in them I recognize the voice of the Lord. When Jesus was on earth He declared Himself to be "the good shepherd," and He said: "My sheep hear my voice, and they follow me; and a stranger they will not follow, because they know not the voice of a stranger." I hope that the sheep of Israel who are here today, and those whom they represent, are able to distinguish between the voice of the good shepherd and the voice of the stranger, and that they will never be led aside from the path in which they should walk, but that they will keep their eye upon the prize of the mark of their high calling in Christ Jesus, and press forward on the strait and the narrow way that leadeth unto eternal lives, and that they will not be turned to the right hand nor to the left by the voice of the stranger. We have heard from several of our brethren. The tones of their voices, their complexions, their stature, their physical development, their intellectual powers, are all different; but the one voice has been heard through this conference, and that is the voice of the Lord, the voice of the good shepherd, through His agents whom He has appointed to carry on His work in

these latter times. That voice has found an echo in my heart. I rejoice in it and praise the Lord. When I look back upon my past life and labors in this Church and behold what I do today, I say in my soul, Blessed and praised be the name of the Lord!

While our brethren were talking this morning in regard to the terms and times of missionary labor, I thought of my first missionary labors in the old world. More than fifty-three years ago I was called to go out, as a boy, to lift up my voice and proclaim the truth of the everlasting Gospel; for God had planted that truth in my soul and had given me a witness that this is His work. The Spirit of the Lord had borne testimony to my spirit that God had in very deed, in the last days, commenced the work spoken of by all the holy prophets since the world began, and that Joseph Smith, whom he had raised up, was indeed a prophet of the living God. I went out and labored as a missionary in different parts of Great Britain, and the Lord was with me, and His power was upon me. I did not think about laboring for a year, or two years, or three years, but to labor until I was released; and my labors went on from year to year until I had been in the ministry incessantly for over ten years before I was privileged to be released and come here to the mountains to rejoice with the saints in the blessings of the gospel of peace. When I was sent on a mission again to the old world, I was gone three years and a half, and there was a talk about my staying another year. When I went again, I did not stay there quite a year. So there is no particular term for a mission. The brethren and sisters should not feel that the presidents of missions are under obligations to release their sons or their daughters when two years have elapsed from the time they leave home.

The missionaries in the world are imbued with this spirit that I have been talking about, and they bear with them the same voice. It has what we call the proper "ring" to it. We could

not describe it exactly in words, but there is something about the preaching of the gospel by the Elders of Israel, something about the testimony that is borne by the servants and handmaidens of the Lord, something about their praying, their singing, their harmony, their melody, the glorious music which comes from them, whether by choirs or by single voices—something inexplicable, there is a tone and a ring to it that enters into our souls, and there is something within us that harmonizes with it. It is the voice of the Good Shepheard, Jesus of Nazareth, the Savior of the world, who has come in these last days, in company with the Eternal Father, to establish the kingdom and work of the latter times. His voice has been heard in reality; His voice is ringing in the testimony of His servants, and the spirit which He brought with Him from on high is here in His Church, and it will remain and abide and continue. The power, the light, and the glory thereof will go forth to the uttermost parts of the earth, and the honest and upright in heart will be attracted thereby, and when they hear the sound of the gospel there will be something within them that will correspond to it, and they will embrace it.

Now, my brethren and sisters, the Lord has brought us into these mountain heights. What for? That we may organize perfectly according to the pattern which He has revealed. The first meeting of this conference brought forth a clear exposition of the order of the Church. When President Smith was declaring it I rejoiced exceedingly in knowin' that it was an evidence that God laid the foundation of this work, and that the organization of the Church of Jesus Christ of Latter-day Saints is something beyond human wisdom. It was the power of God by which this organization was given to mankind, and if we will only carry out the designs of the Lord, it will go forth steadily to victory. No weapon that is formed against it

will prevail, no obstacle placed in its way will retard its progress. But we are expected to do our part in this great organization that God has set up, that it may accomplish the work for which it is designed. The Lord has promised to us that if we will do His will and keep His commandments He will fight our battles. We are not called upon to use carnal weapons; we are called upon to clothe ourselves with the armor of salvation, to carry the sword of truth, to labor as the soldiers of Christ, not with carnal weapons or with the power of this world, but with light and truth and with the power of the Almighty, with which He will encircle us and by which we will overcome.

I want to say to my young friends here today that their strength and the strength of this work will be in their virtue, in their honesty, in their upright course of conduct in this life. The gospel that we have received is a gospel of liberty, but not of licence. There is nobody in bondage in this church. We are at perfect liberty to do that which we desire to do, so far as we have power. But we are not permitted, if we are saints of the living God, to go into corruption and wickedness and into the evils of this world. True, we have the power, but the Lord has given us commandments concerning these things, and He expects us to be a righteous people. Not but what we are subject to the frailties of humanity and to the ills of mortal flesh; but we are called out of the world to be the saints of the living God, and the Lord has said in the latter days, as in times of old, "Be ye clean that bear the vessels of the Lord." The Lord expects the young men of Israel to be pure and virtuous in their conduct, just as much as he requires it of the daughters of Israel. Let that be understood. In the world, if a woman goes wrong she falls almost to rise no more; but the man can steep himself in wickedness and corruption and fall into vice and folly, and he can be welcomed into

society. That is not according to the gospel of Christ. It is not according to what people call "Mormonism." The Lord expects men to be pure as well as women, and He has brought us into these mountains that we may raise up a holy generation, a peculiar people, a nation of priests, who will afterwards, some time in eternity, be kings as well as priests, ruling and reigning in the house of Israel forever. As I have said, the strength of this people is in their comparative purity, in their righteousness, in their sincerity. They are not a set of hypocrites.

The servants of God do not preach for hire; they do not divine for money; but they labor for the good of mankind, and they have in their hearts a desire for the salvation of the souls of men. For this our Elders go out into the world; for this the servants of God labor at home; and I know as I know that I live that the men who stand at the head of affairs here are honorable, upright, virtuous, kind-hearted, loving men, and that their sole desire is to build up the kingdom in righteousness and to bless the people by disseminating light and truth, giving counsel that is wise and wholesome, correcting evils when they find them, and watching carefully over the interests of the Saints of God. Now, my brethren and sisters, we will sustain them by our faith and prayers and by carrying out their counsels. This kingdom is sure to prevail; there is no question about that; and if you and I want to prevail with it we must live according to the principles that the Lord has revealed for our guidance. We must be His Saints in very deed. We must keep His commandments, purify our lives, and live as Saints, not merely in meeting and in our public gatherings, but in the home, on the farm, in the workshop. Wherever we are we must remember that we are called of God to be Saints; that He has called us out of the world for this special work. As we have been told in this conference, we have a mission to perform, and it is not simply to gather around us the good things of this world.

That is all right as far as it goes. No matter how much we can get on righteous principles, the Lord is pleased with us, and some day He will make this people the richest in temporal things of all the peoples of the earth. But we have been called with this special mission, to carry the Gospel of Christ to every nation, kindred, tongue and people; and if we cannot go out ourselves, we can send our sons and daughters and sustain those that can go. We can also help those that are gathered home. When they come into our midst, look after them; see that they are not allowed to fall into the ways of the stranger, or to be led astray by those who would seek to deceive them; but guide their footsteps in the path of peace.

While we live we have this mission to perform, and when we depart hence and go beyond the veil, we will be just the same people,—having merely dropped off the outer covering of the flesh—and our labors will be continued there. The Gospel will not only be preached to every creature on the earth, but to every son and daughter of Adam who has dwelt in the flesh and passed away into the other world without hearing the truth. For God's tender mercies are "over all His works," and we are all His children, and He loves us and desires our salvation. But He knows that that cannot be accomplished unless we walk in the ways of salvation, and an opportunity to receive His word will be given to every soul that has breathed the breath of life in the body, either here on earth or in the regions beyond. I rejoice in the knowledge of this great truth—only one out of many truths that have been brought forth through the ministration of the latter-day Prophet. I rejoice in the knowledge that the Gospel of peace will come to every creature.

I bear you my testimony that I know as I know that I live, and have known it for over fifty-four years, that this is the work of God. I bear testimony before the heavens and the earth that God in the last days has established the work spoken of by the ancient prophets;

that the truth has been revealed in its purity; that it will go on until the fullness thereof has been made known from the heavens; that the spirit of revelation from on high has been poured out; that the holy Priesthood, held by men of old, has been restored in the latter days, and that it is here now and will never be taken again from the earth. When God commenced this work, as He stated, He sent the authority and power of the holy apostleship "for the last days and for the last time," and He will not take it away again nor give it to another people. This is His work, His Church, the beginning of His Kingdom on the earth, and it will go forth to victory. Zion is being built up in the way that the Lord has appointed, and the work of salvation is going on for the living and for the dead. The Lord said we were not to be afraid of our enemies, and we are not to be ashamed of His work, for He will take care of it. I rejoice before the Lord that I am in Zion. I am reminded of the sayings of Isaiah the Prophet concerning the Zion of the latter days: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about; and see: all they gather themselves together, they come to thee; thy sons shall come from far, and thy daughters shall be nursed at thy side."

Every word spoken by the Prophets of old and by the Prophets of latter times concerning this great work will be fulfilled. I know it will prevail. It cannot be overcome. I echo the sentiments of my brethren and say: Treat our friends who appear to be our enemies with kindness, with charity and with brotherly love. Let us not get angry with them. Sometimes that spirit naturally arises in our hearts, and we feel it is all very well to say, "Father, forgive them, for they know not what they do;" but how about those who do

know what they do? How about those who willfully, intentionally and maliciously malign our brethren, distort the truth, and seek to bring trouble and injury upon the Latter-day Saints? What about them? Just leave them in the hands of the Lord, and do not allow irritation to arise in your breasts for that is what they desire, but let us in patience possess our souls, as Christ commanded. In the tribulations of the latter days, when all men should speak evil concerning His people; when they should revile them and persecute them, and say all manner of evil against them falsely, for His name's sake; "rejoice," said He, "and he exceeding glad, for so persecuted they the Prophets which were before you," and "in patience possess ye your souls."

Now, my brethren and sisters, let us continue in this good work. Let us be proud of the things that God has given unto us, proud of our homes, proud of our State, proud of our glorious country, and of the Constitution of the United States, which God inspired His servants to bring forth, to establish liberty, that every soul might have an opportunity of worshiping God according to the dictates of his conscience, and that perfect liberty might prevail throughout this loved land. Let us rejoice in these things, and thank and praise the name of the Lord, and show our gratitude to Him by walking in the straight way, turning neither to the right nor to the left, but pressing onward, that we may receive the crown of eternal lives in the presence of our Father. May God help us individually to conquer and overcome, that we may sit down with Him in His kingdom, as Christ overcame and sat down upon the Father's throne. Peace and the blessings of God abide with all Israel, through Jesus Christ. Amen.

The choir then sang an anthem, "God of Israel hear our prayer," with brothers Robinson and Phillips and sisters Edward and Cooper as soloists. the disciple whom Jesus loved—came

ELDER B. H. ROBERTS.

If from a distance you look upon the dial of a clock, you may know that the

hands are moving, but you cannot see them move. You may look upon the grass, upon the trees, and upon other forms of vegetation, and you may know that the grass and the trees and the other vegetation are growing; but you cannot see the minute additions made to them by which they grow. And so it is in relation to a work of the character of this work in which we are engaged, and which the world calls Mormonism—a work that has grown to its present proportions little by little; whose doctrines have developed precept by precept, here a little and there a little, line upon line. Its growth has been so gradual, the development of its doctrines so slow, that men, looking upon it casually, or from a distance may not possibly be able to discern its growth. After the lapse of time, however, we may see that the hand upon the dial has moved some distance; that the grass has increased several inches, and that the trees have grown several feet taller and several inches larger in diameter. So also, by looking upon "Mormonism" after the lapse of considerable time, I think we may gather very much of encouragement from the amount of growth discernable in it.

If you count the sending of the prophet of this last dispensation to the earth as the beginning of God's great latter day work, we shall have nearly a century in which to consider its growth; for on the twenty-third of next December it will lack but one year of being a century since the Prophet Joseph Smith was born. At about fifteen, you remember, in response to his beautiful faith in God, he received his first great revelation, in which he beheld the Father and the Son as they communicated to him the great truth that they were about to begin a great and marvelous work in the earth that should prepare the way for the glorious coming of the Son of God in the clouds of heaven with power and great glory, to reign with his Saints in the earth not only as Lord of lords, but also as King of kings. A few years later the knowledge was revealed of the American volume of scripture—the Book of Mor-

mon—an abridged history of the ancient inhabitants of this western world, and containing an account of the hand dealings of God with them. While it was in course of translation, John the Baptist, a resurrected man, an angel of God, came to Joseph Smith and Oliver Cowdery, as was most fitting, to instruct them in the matter of repentance and baptism. I say as was most fitting with reference to John's coming and instruction because the information these men, Joseph and Oliver, were seeking was about baptism; and who among all the heavenly hosts was so competent to teach men on that subject as he who by way of pre-eminence in his earth career was called the Baptist—John, the Baptizer. Uyon them, that is upon Joseph Smith and Oliver Cowdery, he conferred what is known to us as the lesser Priesthood, and gave them the great promise that this Priesthood should never again be taken from the earth until the sons of Levi should offer an offering in righteousness to the Lord. He promised them also that soon still higher authority would be given them. In fulfillment of that promise three great Apostles of the Christian dispensation—Peter, James, and John, the disciple whom Jesus loved—came and conferred upon the heads of these men, Joseph and Oliver, the holy Apostleship, the High Priesthood, by virtue of which they were authorized to organize the Church of Christ once more in the earth, and preach the Gospel in all the world. Under the keys of this authority and power, on the sixth day of April, 1830, they organized the Church with six members, in the humble log home of the Whitmers, in Fayette, Seneca county, New York. Shortly afterwards they began to extend their ministry in the surrounding neighborhoods, baptizing the people and confirming them members of the Church.

Side by side with this early development of the work of God, there was also developed a spirit of opposition and persecution against it. Wherever the work spread, the spirit of opposition accompanied it. But notwithstanding

standing the efforts of the adversary, it prospered and grew; for there was the germ of life in the seeds planted by the hand of God and His angels.

In a short time the Zion of God, or the center place for the Zion of God upon this American continent, was pointed out and dedicated unto the Lord. The land of America was declared to be, not the new world, but the old—the land where Adam, the Ancient of Days, dwelt, and where the smoke of his burnt sacrifices to God rose from the altar which he reared in the valley of Adam-on-di-Ahman; located in the northern part of the State of Missouri. The further declaration was also made that that was the place to which finally the Ancient of Days would return, and nations should be assembled, and our father Adam, not bowed and bent with age, but in the full vigor of an immortal manhood, would gather together the hosts of his posterity, and would come there to bless them, while the heavens would open and one like unto the Son of God should come, and there should be given unto him a kingdom, and power, and the dominion of the earth, and the Saints should possess the kingdom forever and forever. (See Daniel, vii.)

These were a few of the things revealed in the early history of this Church. These were the foundation stones upon which your faith and my faith today is resting. This was the beginning of the great building whose Builder and Maker is God—the structure the world may see rising ever higher and higher before the world's gaze.

After a time other great truths were unfolded. Moses came and conferred upon the Prophet the keys of the gathering of Israel; Elias who lived in the days of Abraham, came and conferred upon him the keys of the sealing power; Elijah also came—Elijah of whom it was decreed that before the great and dreadful day of the Lord should come, he should be sent to earth to perform a mission, the effect of which would be to turn the hearts of the children to the fathers and the hearts of the fathers

to the children, lest the whole earth be smitten with a curse at Messiah's coming; and from thence comes the great principle which makes us understand the meaning of that term, "the everlasting gospel"—one that endures not alone in time, but in eternity; one whose saving power is not limited to the brief span of mortal life as known to us, but a gospel that shall endure as long as the ages endure, carrying with it, too, all those great powers that make for the salvation of the children of men.

And so step by step, step by step, line upon line, precept upon precept, these principles have been revealed, and they have been operating, and have brought to pass that which men may see this day. This is the dispensation of the fullness of times, and we see running into it, as mighty stremes rush into the ocean, all the former dispensations, putting us in touch with them, putting them in touch with us; and we see that God has had but one great purpose in view from the beginning, and that has been the salvation of His children. And now has come the final day, the final dispensation, when truth and light and righteousness must flood the earth.

This work in which we are engaged is not a mere skirmish with error. It is not a battle of the outposts. It is not an occasion where a more or less brilliant mind has seized upon and developed some fragments of truth, and made them honorable for a moment in the eyes of men, but soon to be lost sight of—to be forgotten with the death of him who advocated them. Our work is not a mere guerilla warfare taken up against error and sin, and against the spiritual bondage of mankind. It is God's heavenly army of peace and of righteousness in the earth with all its companies battalions and divisions properly organized. Its movements remind one of the marching of the old Roman legions. It is God's spiritual kingdom, which is going to remain and prevail in the earth. And I love to think that when the nations shall assemble in the valley of Adam-ondi-Ahman, and when the Ancient of Days

shall sit in honor and glory, when the Son of Man shall come in the clouds of heaven, accompanied by His Saints, there shall be one among them who afore time was known to this generation, the Prophet Joseph Smith. He will be there, glorious among the mighty ones; honored among the Gods. In the very land where he was driven to and fro by his enemies there shall he triumph, there shall he stand a prince among his people, a prophet among the anointed of God, and the nations shall sing, as we sing now:

Praise to the man who communed with Jehovah;

Jesus anointed "that Prophet and Seer."

Blessed to open the last dispensation;  
Kings shall extol him and nations revere.

Hail to the Prophet ascended to heaven;

Traitors and tyrants now fight him in vain;

Mingling with Gods he can plan for his brethren;

Death cannot conquer that hero again.

This great work of ours—and of God's—for it is both His and ours—this work is the truth. And will it win? Why of course it will win. "For truth is truth, since God is God, and truth at the last must win. To doubt it were disloyalty; to falter would be sin."

The Lord bless you. Amen.

#### GENERAL AUTHORITIES.

The General Authorities of the Church were presented to the conference, by President Smith, as follows:

Joseph F. Smith, as Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

John R. Winder, as first counselor in the First Presidency.

Anthon H. Lund, as second counselor in the First Presidency.

Francis M. Lyman, as president of the Twelve Apostles.

As members of the Council of Twelve Apostles: Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant, John W. Taylor, Marriner W. Merrill, Matthias F. Cowley, Rudger

Clawson, Reed Smoot, Hyrum M. Smith, George A. Smith and Charles W. Penrose.

John Smith, as presiding Patriarch of the Church.

The counselors in the First Presidency and the Twelve Apostles and the presiding Patriarch as Prophets, Seers and Revelators.

First seven presidents of Seventies: Seymour B. Young, Christian D. Fjeldsted, Brigham H. Roberts, George Reynolds, Jonathan G. Kimball, Rulon S. Wells and Joseph W. McMurrin.

William B. Preston, as presiding Bishop, with Robert T. Burton and Orrin P. Miller as his first and second counselors.

Joseph F. Smith, as trustee-in-trust for the body of religious worshipers known as the Church of Jesus Christ of Latter-day Saints.

Anthon H. Lund, as Church historian and general Church recorder.

Andrew Jenson, Orson F. Whitney, A. Milton Musser and Brigham H. Roberts, assistant historians.

As members of the General Church board of education: Joseph F. Smith, Willard Young, Anthon H. Lund, John Nicholson, George H. Brimhall, Rudger Clawson, Joseph M. Tanner, John R. Winder and Charles W. Penrose.

Arthur Winter, secretary and treasurer.

John Nicholson, as clerk of the conference.

#### RELIEF SOCIETY.

General Officers—Bathsheba W. B. Smith, general president, Annie Taylor Hyde, first counselor; Ida Smoot Dusenberry, second counselor; Emmeline B. Wells, general secretary; Clarissa Smith Williams, general treasurer.

Members Board of Directors, or General Board—Jane S. Richards, Sarah Jenne Cannon, M. Isabella Horne, Romania B. Penrose, Susan Grant, Martha A. Cannon, Emma S. Woodruff, Julia L. Smith, Emily S. Richards, Ellis R. Shipp, Julia P. M. Farnsworth, Elizabeth J. Stevenson, Phebe Young Beatie, Carrie S. Thomas, Alice Mer-

rill Horne, Annie Wells Cannon, Priscilla P. Jennings, Margaret A. Caine.

Missionaries—Harriet A. T. Badger, Sophia T. Nuttall, Mary A. C. Lambert, Mary T. Smith, Rebecca E. Little, Elizabeth S. Wilcox, Harriet B. Harker, Priscilla Smith.

Superintendent of Relief Society Nurses—Emma A. Empey.

Instructor—Dr. Margaret C. Roberts.

#### DESERET SUNDAY SCHOOL UNION

Joseph F. Smith, general superintendent; George Reynolds, first assistant general superintendent; Joseph M. Tanner, second assistant general superintendent.

Members of the Board—Joseph F. Smith, George Reynolds, Joseph M. Tanner, Joseph W. Summerhays, Levi W. Richards, Francis M. Lyman, Heber J. Grant, George Teasdale, Hugh J. Cannon, Andrew Kimball, John W. Taylor, L. John Nuttall, James W. Ure, John F. Bennett, John M. Mills, William D. Owen, Seymour B. Young, George D. Pyper, Henry Peterson, Anthon H. Lund, John R. Winder, James E. Talmage, George M. Cannon, Horace Cummings, Josiah Burrows, W. A. Morton.

George D. Pyper, general secretary; George Reynolds, general treasurer; William A. Morton, business manager.

#### Y. M. M. I. A.

General Officers—Joseph F. Smith, general superintendent; Heber J. Grant, B. H. Roberts, assistants; Thomas Hull, secretary and treasurer; Evan Stephens, music director; Horace S. Ensign, asst. music director.

Aids—Francis M. Lyman, John Henry Smith, Matthias F. Cowley, J. Golden Kimball, Junius F. Wells, Milton H. Hardy, Rodney C. Badger, George H. Brimhall, Edward H. Anderson, Douglas M. Todd, Thomas Hull, Nephi L. Morris, Willard Done, LeRoi C. Snow, Frank Y. Taylor, Rudger Clawson, Rulon S. Wells, Joseph W. McMurrin, Reed Smoot, Briant S. Hinckley, Moses W. Taylor, B. F. Grant, Henry S. Tanner, Hyrum M. Smith, William B. Dougall, Joseph F. Smith, Jr., O. C.

Beebe, Lewis T. Cannon, Philip S. Maycock, Benjamin Goddard, George A. Smith.

#### YOUNG LADIES' MUTUAL IMPROVEMENT ASSOCIATION.

Officers—Elmina S. Taylor, president; Maria Y. Dougall, first counselor; Martha H. Tingey, second counselor; Ann M. Cannon, secretary; Agnes Campbell, assistant secretary; Mae T. Nystrom, treasurer.

Aids—Adella W. Eardley, Sarah Edgington, Agnes Campbell, Lillie T. Freeze, Susa Young Gates, Minnie J. Snow, May B. Talmage, Joan Campbell, Emma N. Goddard, Rose W. Bennett, Alice K. Smith, Elizabeth C. McCune, Ruth M. Fox, Julia M. Brixen, Augusta W. Grant, Mary A. Freeze, Estelle Neff, Nellie C. Taylor, Emily C. Adams, Mary E. Connelly, Elen Wallace.

Alice Tuddenham, music director; Mattie Read, organist; Lizzie Thomas, assistant organist.

#### PRIMARY ASSOCIATIONS.

Members of the General Board—Louise B. Felt, president; Lillie T. Freeze, first counselor; Josephine R. West, second counselor; May Anderson, secretary and treasurer; Olive D. Christensen, assistant secretary; Vera I. Felt, recording secretary; Margaret Hull, chorister; Norma Fenton, organist.

Aids to the General Board—Aurelia S. Rogers, L. L. Greene Richards, Isabelle S. Ross, Camilla C. Cobb, Euphemia I. Burnham, Eliza Slade Bennion, Edna L. Smith, Josephine G. Smith, Ida B. Smith, Clara W. Beebe, Minnie Loveland Snow, Edna Harker, Lilian L. Maeser, Grace Folland, Allie Howarth, Annie N. Wallace.

#### RELIGION CLASS BOARD.

Anthon H. Lund, general superintendent; Ruder Clawson, first assistant; Joseph M. Tanner, second assistant; L. John Nuttall, general secretary.

John M. Mills, Henry Peterson, Horace Cummings, Joseph W. Summerhays, Matthias F. Cowley, Hyrum M. Smith, Rulon S. Wells, Joseph W. McMurrin, Louis A. Kelsch, John H. Evans.

Board of Examiners of Church Schools—Joseph M. Tanner, Benj. Cluff, Jr., George H. Brimhall, Joshua H. Paul, James H. Linford.

Joseph M. Tanner, general superintendent of Church schools.

Evan Stephens as director of the Tabernacle choir; Geo. C. Smith, secretary; Sidney Phillips, treasurer; J. J. McClellan, organist, and all the members of the Tabernacle choir.

The vote to sustain was affirmative throughout.

#### PRESIDENT JOSEPH F. SMITH.

It gives me pleasure to announce that, so far as my eye could detect, the voting has been unanimous in favor of sustaining the officers whose names have been presented before the conference. I now only need to express the hope that we will sustain by our faith and prayers, by our good works and words, and by our confidence and love, all these men and women who are called to officiate in these responsible positions in the Church, as we have sustained them this day by the lifting-up of our hands.

May God help us to be united and strong for in union there is strength, and our strength will be made more and more manifest among men in proportion as we manifest our union and our love one for another, and for the children of men, and especially for the cause of Zion. God bless the Church of Jesus Christ of Latter-day Saints. God bless good and honest men everywhere. May the blessing of peace rest upon our great nation. May the favor of the Lord accompany our people throughout the length and breadth of our broad land, and upon the islands of the seas, where the benefits of our glorious government are being extended for the uplifting of the heathen and for the civilization of nations which have for ages dwelt in barbarism and ignorance. May God bless those who bless our nation and our people, and may the mercies of our Heavenly Father be extended unto our enemies and those who would overthrow us and wipe us out of existence if it were in

their power. May they repent that He may forgive them, open their eyes and soften their hearts, that they may foresee the pits into which they are hastening, and that they may turn away from their sins in time to receive the clemency and mercy of our all-forgiving Father, and be saved at last in His Kingdom. These are my prayers and my earnest desires in behalf of the people of God and of all the peoples of the earth, in the name of Jesus Christ. Amen.

PRESIDENT JOHN R. WINDER.

It will be remembered that at our last conference a resolution was passed providing for a memorial to the martyred Prophet and Patriarch. The plans have been prepared and are now in the

hands of the trustee-in-trust, and the work will soon be commenced. We expect to have it completed and ready for dedication on the anniversary of the birth of the Prophet Joseph Smith, Dec. 23, 1905.

The choir sang the anthem "Hosannah!"

Benediction was pronounced by John Smith, presiding Patriarch of the Church.

The conference adjourned for six months.

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The stenographic work in taking an account of the proceedings was done by Elder Arthur Winter.

JOHN NICHOLSON,  
Clerk of Conference.

# DESERET SUNDAY SCHOOL UNION.

Its Semi-Annual Conference, Held in the Tabernacle,  
Sunday Evening, October 9, 1904.

The conference was called to order by President Joseph F. Smith, general superintendent.

Singing by choir and congregation, "If there's sunshine in your heart."

Prayer by Elder Josiah Burrows.

Singing by the choir, "Peace, Be Still."

General Secretary George D. Pyper called the roll of stakes.

Assistant General Superintendent George Reynolds said a few reports from stake superintendents would first be called for, and in those reports he hoped the brethren would make reference to the conventions that have been held in their midst, and give some idea of the results.

SUPT. JOSEPH J. JACKSON,

Of the Alpine Stake.

My brethren and sisters, I can say that the Sunday school work is growing in the Alpine Stake of Zion. Our convention, held in Provo, has done a wonderful work in the Sunday school cause. It has interested many who, before the convention, were lukewarm, and many who were idlers in Zion, who attended the convention, have become workers. The Sunday schools in the Alpine stake are up to par. We have 70 per cent of the children represented in our Sunday schools. We have in attendance 73 per cent of teachers and officers. This standard is not high enough for the teachers and officers; we feel that we ought to have at least 85 per cent, for when any take upon them the high and holy calling of an officer or a teacher in the Sunday school, they then give their allegiance to God, to help roll on His glorious purposes upon the earth.

We have many Seventies who are teachers in Sunday school, and it is an unpleasant thing to me to state, after being one of the presidents of seventy, that some of them are numbered among the 15 or 20 per cent who do not attend to their duties in Sunday School. My brethren and sisters, the calling of the Seventy is to preach the Gospel at home as well as abroad. The calling of an Elder is to preach the Gospel at home as well as abroad. And we are trying to impress upon the minds of the brethren holding the holy priesthood that it is their duty to be in Sunday School, that they should be there at least 15 minutes to 10 o'clock, that their example may go forth before the children and have its effect.

In the Alpine stake we have 300 teachers, most of whom are devoted to the cause. They love the Sunday School work, and it is through their love for the cause that we are enabled to have 70 per cent of the children in attendance. A year and a half ago there was only 49 per cent who attended the Sabbath School. Since that time we have taken up a labor with the parents; we have impressed upon their minds the revelation that is recorded in the Sixty-eighth section of the Doctrine and Covenants, on the relation of parents to children and of children to parents. We have tried to impress upon the minds of the parents that it is their duty to see that their children are in Sunday school, and it is their duty to teach their children the true and everlasting Gospel. During the 14 ward conferences that we have

held in the Alpine stake, many of the Bishops have given us two and in some three, sessions, and during the afternoon and the evening, we have called the parents together, and we have pointed out to them the necessity of sending their children to the Sunday school. We try to convert the parents, and I believe that there are now 50 per cent of the parents in the Alpine stake of Zion, who are converted to the work of the Sunday School.

The "Outlines" have done a wonderful work. I believe that every school is furnished with them and is using them to good advantage. There are fifteen schools in Alpine stake. We have now organized a Sunday School in Manning, and we hope that in the near future we can again organize one in Sunshine. There are a few families there, and wherever there are a few families we organize a Sunday School, for we find much good comes from it. We have many good men and women in the Alpine stake of Zion. We have a splendid Union Board, and I believe they are all united, and love one another. We meet often, and we talk over the Sunday School cause in our stake and in other stakes, and if there are any points that we can grasp that will better our condition, we grasp them, for it is the desire of our hearts, to make the Sunday Schools of the Alpine stake of Zion as good as those of any stake in the Church of Jesus Christ of Latter-day Saints. We are working to that end, and if God will give unto us His Spirit and bless us, we will accomplish the desires of our hearts.

I know that the work is true. I know that the Sunday school cause is true, and I hope that there are no idlers under the sound of my voice, and that Zion will not be condemned through the idlers that are in her, but that we may all become workers, not only in the Sunday School, but in Mutual Improvement and in Religion class work, and in whatever we may be called to do. God bless the noble cause of the Sunday School, is my prayer in the name of Jesus. Amen.

ASSISTANT SUPERINTENDENT E.  
D. HARRISON,

Of the Pocatello Stake of Zion.

My brethren and sisters, with you I rejoice in the Sabbath school work. Pocatello stake is situated very peculiarly to be successful in the work that is given to us by the General Board from time to time. Pocatello is situated nearly in the middle of the stake. The farthest school to the northwest is 47 miles away, the farthest school to the south is 50 miles. The nearest school to Pocatello is 12 miles away, the next 17, 25. It means a railroad fare of \$1.40 to \$2.60 each time that any member of the board makes a trip. We have raised no funds for this purpose in our stake, but we have paid it out of our own pockets, and each of us is laboring to maintain himself and family in Pocatello, and when we leave it means additional expense besides our railroad fare, for many times we have to pay some one to care for the interests or the labor that we are engaged in, while we attend to the Sabbath school work. This is the condition of some of the members of the Sabbath School Board.

We have 17 schools in the Pocatello stake, but only 10 wards. There have been branch schools organized, and they have been very small, but they have accomplished some good, and they have gone along, struggling under the conditions in which they were placed, and they have all kept up the interest, excepting two, which have died a natural death through neglect.

The average attendance of our officers has been a trifle over 50 per cent. There is scarcely a school, excepting the one situated at Pocatello, where they do not live from a mile to nine miles from the place where the school meets. The consequence is, that the conditions that they have to meet are anything but the best, and the attendance is not so great, as it would be if they were better.

The pupils on an average attend at the rate of 60 per cent. The weather and the busy times and seasons have

much to do with the attendance in our schools. We hold a union meeting in the south one month, and in the west the next month. Our Sunday School workers are not yet fully converted to the Union meetings, but I will say that they have taken great interest, and there has been some zeal manifested since we had our convention which, while not a glaring success, was at least a profitable thing to all who attended. We were combined with the Bannock stake. In the Bannock stake the nearest school is something over 45 miles from Pocatello, and the farthest is about 80.

Our convention work was positively a successful thing to all who attended, but we labored under great difficulties at that particular time. We had a fair or a carnival that week. We had a circus there the same week, and the people came in to the carnival and circus, and by the time Saturday came for our convention, they were worn out and their friends who entertained them were worn out, and many of the people went home, not waiting for the convention.

I will say that all of the Sunday School workers in our stake are earnest and sincere in their work, and I believe that they do the very best they can under the circumstances, and I certainly have a very high esteem for every worker in our stake, for I know that they all try to do their best.

I feel somewhat encouraged of late, because we have had a little better success in our Union meetings. We have had more in attendance, and we have succeeded better in presenting the ideas that will tend to the end of getting better teachers, which will make better classes and better Sunday school pupils.

I ask God to add His blessings to all the Sabbath school workers.

ELDER E. C. PHILLIPS,

Of the St. Joseph Stake.

My brethren and sisters, in reporting the condition of the Sunday schools of

the St. Joseph Stake, I desire to be prompted by the Spirit of our Heavenly Father.

Up to the present time we have had no convention; but we hold our union meetings once a month, and we have a good attendance. We there conduct classes and give general instructions to the Sunday school workers.

We have sixteen Sunday schools in our stake, and some of them are far removed from the headquarters of our stake, one of them being about 150 miles away. But it has been my pleasure to visit all the Sunday schools of the St. Joseph Stake in the last seven or eight months, and I have found them all in very good condition, although some of them have not as good an attendance as we would wish.

Our average attendance, I think, is about 50 per cent. We have 1,890 Sunday school teachers, officers and pupils; and the teachers as a rule are trying to inform themselves on the best methods of Sunday school work. Since we have had the "Outlines," our Sunday school work has improved wonderfully, so much so that it seems to me that now we could hardly do without them.

We have held most of our ward conferences this summer, and we are now holding parents' conventions, which are doing a great deal of good for the children. The stake superintendent and his assistants are united in their labor for the betterment of the Sunday school work. We also have a good Union Board that can hardly be beaten in any stake.

I wish to bear my testimony to the truthfulness of the Gospel. I know that it is true, and that if we, as Latter-day Saints and Sunday school workers will live up to its precepts, we shall gain an exaltation in our Father's kingdom. And may the instructions that we have heard in our conference find lodgment in our hearts, and do us the good that it is intended they should do, is my prayer in the name of Jesus. Amen.

**ASSISTANT SUPERINTENDENT  
CHARLES J. ROSS.**

(Of the Weber Stake.)

The greatest pleasure that I have in this life, my brethren and sisters, is to say a good word for the work in which I am engaged. I have been actively engaged in the Sunday school work for a great number of years, and I want to state that I thoroughly enjoy it.

In the Weber stake we have enrolled 7,713 pupils. We have an average attendance of 70 per cent of pupils, with an average of punctuality of 85 per cent. The per cent of teachers and officers is 75. We have 30 schools in the stake, and in each ward except two, we hold a 9:30 o'clock prayer meeting. First of all the roll is called, then a hymn is sung, then we pray. These prayer meetings, as suggested by the General Board, we find of untold benefit to our officers and teachers, and it has a tendency to increase the punctuality, not only of the officers and teachers, but of the pupils. We hold our regular weekly board meetings each Tuesday night, never failing. We hold our regular local Sunday School board meetings in each ward one night a week. At these board meetings, a great deal of good is done. We find that it is impossible for active Sunday School workers to be thoroughly prepared with their duties for the Sunday morning, unless they are in attendance at these weekly meetings, unless they come with an outline prepared, and are ready to discuss and bring out all points pertaining to the lesson or work to be developed and impressed upon the minds of the children. These meetings are indeed of untold value to the Sunday school workers of the Weber stake.

We are holding Sunday school conventions throughout our stake, usually four weeks apart, we meet at a designated place on the Sunday afternoon, and there we have our opening exercises, and then adjourn to department work, where we have an enjoyable time developing lessons, instructing our teachers and our officers along the lines that are most beneficial and most

adapted to bring out the individuality. The stake district convention, held in Ogden, was indeed a most glorious thing for the Weber stake, and I want to say that the Weber stake will welcome another convention, no matter where it may be held. We hope to have one, and will welcome it with open arms.

We could not get along without the Outlines, and we have something like 3,000 of them distributed among the pupils and in the hands of the parents. We are trying to encourage home preparation, and I believe that we are doing well in this regard.

Our Parents' Conventions, which we have held in every ward in the stake, have resulted in a very great deal of good to home preparation work. We have interested the parents in many, many cases. We are striving to get more of the home in the Sunday school, and more of the Sunday school in the home. When we can accomplish this, we feel that we have done some good.

We hope to be able to work along the lines suggested by the General Board. I pray God's blessings upon them and upon all Sunday school workers, in the name of Jesus Christ. Amen.

Bro. William D. Philips sang a beautiful sacred solo, entitled, "Come unto me all ye that labor and are heavy laden."

**ELDER JAMES E. TALMAGE.**

I am asked to occupy a few minutes in addressing myself to the stake boards and superintendents particularly, and the topic assigned me is that of grading the classes.

In the "Outlines" that have been furnished you, you find a suggestion as to the basis upon which this grading shall be effected. For example, you read that the kindergarten department shall be graded on the basis of age, from the end of the fourth year to the end of the sixth; the primary department, from seven years to eight years, inclusive, that is, from the beginning of the seventh to the end of the eighth; the first intermediate, from the ninth to

the twelfth, inclusive; second intermediate, from the thirteenth to the sixteenth, inclusive; and the theological from the seventeenth year upward. I find it here seventeen to twenty, but I have always allowed myself to fancy that that is a misprint, and that a zero has been left out, and that it means from seventeen to two hundred, because I have not yet learned that there is any fixed age beyond which one may not attend, and we want the man of 90 and 100, if he is able to come along, to be there.

But the fact is, as it has come to the notice and knowledge of the board and its officers, that some superintendents are applying this suggestion according to the letter, rather than the spirit whereof; and they think that all the members of the Sunday school must be graded according to their ages, and that there is no other qualification to consider. Grading would be an easy matter indeed if that were a true principle. I wonder how those in charge of large educational institutions would feel if such a course were allowable. I know that in the state university, we should be saved a great deal of work if, as soon as a student presents himself, we required only a proper certificate of age, and then classed him accordingly. But we have to follow a different plan. We have to take the student in hand, whether he has just come from the lower grade schools or, perhaps, has reached an advanced stage in college work, and examine him very carefully to find out where he belongs. We may make mistakes, oftentimes do, without doubt, but we try to do the best we can, and place the student accordingly. Then you say, what need of making any suggestion on the basis of age? There is great need and good need for it. There is a law, if you please, founded upon a true principle that, all other things being equal, the older the boy or the girl, the more he will know. Now there are exceptions to that law. We find that the varying ability of the individual student will sometimes offset what would seem to be a state of advancement based on age. I have seen in a few

cases injury done by over-zealous superintendents who were determined to follow the letter of that principle and not consider the spirit in which it is suggested. And yet I find that the general superintendence, in putting out these outlines, has taken occasion to have printed in italics, and in a very prominent place, "The ages assigned are only suggestive." That has been overlooked in many cases. We find oftentimes that young boys and young girls, of age entitling them to membership in the higher intermediate departments, may reasonably be given work in the lower of the theological classes; and I say you cannot grade properly, superintendents, you cannot do it, unless you have the spirit of your calling with you; such, however, will give you that good, sound common sense that will enable you to interpret this suggestion in the spirit of it and grade your pupils accordingly.

I venture to call attention to the fact that we are not to mistake superficial preparation for actual preparation. We find some pupils who can read well, and who are therefore placed in a class higher than the one to which they rightfully belong. The question is, does the student understand what he reads. Don't put a pupil in a class beyond his grade, and don't go to the other extreme. I have seen in many of our district schools, and in our Church schools young men of even middle age enter, lacking much in the way of primary preparation; and I have always rejoiced that in those schools, something other than age, or scholarship alone had to be considered, for I have seen such men put into a special class with a special teacher, rather than have them humiliated by putting them down just where they belonged upon the basis of a question of examination as to strict scholarship.

Let wisdom rule in all things, and if you are in doubt, and you really don't know how to decide, there are others with whom you may counsel; moreover the channel of prayer is always open to you, and you have a right to ask and expect the inspiration of the

Lord to lead you in the performance of your duties.

A great teacher was once asked, although he was a specialist, a professor of one subject, "How many classes have you every day?" And he said, "Eighteen, sir." His questioner was surprised. "Eighteen classes in a day?" "Yes, eighteen every day." But the inquirer soon found that he had one class of 18 members, every one of whom was a separate class to him. He didn't bunch them all together and measure them by the same rod. He inquired into the capabilities of each, felt of the spirit of each, and learned to study and understand each, then acted accordingly. Sunday school teachers, you have just as many classes on your hands as you have pupils, if you are doing your duty, and you should know much about them individually; then you can assist the superintendent if he comes with questions as to the grading and placing of this student or that.

Now don't understand me as offering unfavorable criticism. Judging from the reports that have been made here tonight by stake superintendents, there is little cause for fault finding; for all testified that they are getting along so well—they did not say the rest, but I will finish it—that they can and will do a great deal better. I believe, too, that all they have said is true. I have visited some of the stakes reported, have had that privilege and pleasure, and know that the reports are true, for I know that the schools there are of a high standard; and I believe that the schools throughout Zion are of a high standard, and I believe that we are connected with a living, growing cause. Yet there are some points in connection with which we may do a great deal better.

I call to mind an experience of my own when I was visiting in the capacity of a stake officer a certain Sunday school years ago, and found a number of the older brethren gathered together into a class, and they were flocking by themselves in a little room down in the basement. There was one exception—a nine year old boy who was

also a member of the class. They were studying Josephus, a very good work, but hardly suitable as a Sunday school text-book, however valued it may be as a reference work for preparation. They had clubbed together and had bought these books, and were reading Josephus. I asked the superintendent how it was that that boy was there with those veterans, and suggested that possibly it was a little out of order. "Why," said he, "he can read as well as the best of them, and he has bought a book, too." Now I don't believe that that was an extreme case illustrative of conditions years ago. I don't believe you could find an instance of that kind in all the schools today. We know there is something in the method of grading, but we must not carry the matter too far. The best of principles may be hurtfully and injuriously applied. We do not always realize that. We are trying to inculcate the principle and the practice of punctuality, but I have seen that principle carried so far, or at least have seen it so misapplied as to do injury; for example, I have known superintendents who have said, "If you can't get here on time, don't come; we are going to close the doors; we are not going to be disturbed by late comers." Now they may be correct under some few conditions, but I say to my class, and I have charge of a Sunday school class every Sunday, "If you can't possibly be here at ten o'clock, and can get here five minutes afterward, come; don't be late if you can possibly help it, but come; and if you can't get here until half-past ten, come then, if you have any good excuse for being late. If you have an excuse that is worth anything when judged by your own conscience, it is of avail when we judge you according to the rule, and we wish you to come." I don't want to see punctuality carried to such an extreme as to make it appear that when anyone is late, he is unwelcome, provided he has a good excuse. And so with every rule. So many mistakes are made in this world, through men taking laws to be rules and rules to be laws. We do not want you to take a

fifteen year old boy and put him in the primary department. There is a place provided for him. He belongs in the second intermediate, if he is well up to date in his preparation. And parents should co-operate in aiding to keep these students up to date, up to their age limit and grade in preparation. I sincerely trust that the suggestion will be taken in good part, and that you will try to grade according to ability and age. Do not needlessly hurt the pupil's feelings. Do not put him back and make him repeat a course of study if with profit he can be promoted to a higher one.

I say again, brethren, let us have the spirit of our calling with us, and we will be able to interpret the spirit of these suggestions, the spirit in which they are offered; and may we rejoice in that spirit and in the results that follow it, as it accompanies our labors. Amen.

Elder George D. Pyper, accompanied in the chorus by the choir, sang *Memories of Galilee*.

#### ELDER WILLIAM A. MORTON.

I am sure the Lord knows how hard it is for me to stand up before this vast congregation, and I sincerely trust that He will bless me with a portion of His Holy Spirit. I feel at home in a primary class, but this primary class is too large for me.

I am going to tell you a little of my experience. But before doing so I want to thank you, my brethren and sisters, for sustaining me in the position to which I have been called. I thank the General Board and the presiding officers of the Church that they have considered me worthy to be identified with the Sunday school movement. I cannot believe my eyes. Why, it seems to me but a year or two since I was a little, barefoot boy, sitting on a bench in a Sunday school in the north of Ireland, listening to Bible stories told me by my teacher, and it seems almost incredible that I am here tonight before this great assembly.

I want to speak a good word for my first Sunday school teacher. She did not belong to the Church, but she loved

little boys. She used to come to Sunday school, gather us around her, and teach us the Gospel of Jesus Christ as far as she knew it. I have not seen her for twenty-five years, but a little while ago I sat down and wrote her a letter, in which I said, "Teacher, I haven't seen you for twenty-five years, and yet I see you all the time. I see myself as a boy, sitting at your feet in that Sunday school; I see your smiling face; I hear your loving voice, as you tell me of the love of God, and teach me to love Him and keep His commandments. And now I thank you for what you did for me. Some time, somewhere, in eternity I will find you, and then I will tell you face to face how much I appreciate the interest you took in me, and try to repay you for all the kindness you bestowed upon me."

Yes, that teacher loved us, and I believe she took a special interest in me. I believe the Lord inspired her to do so. She used to take her little class to her home, where she would serve us with lemonade and cake, and then tell us stories about the Lord Jesus.

I learned to love her; I love her still. She is a member of the Presbyterian church, but I know that the Lord loves her, because she is a good woman. All women are good, but I believe some are just a little better than others, and I think she belonged to the latter class.

I want to appeal to you teachers—you teachers who sometimes get discouraged; you teachers who sometimes feel cross; you teachers who feel like sending the little boys home—don't do it. Be patient with them a little longer. Take them to the Lord in prayer. You don't know who you are teaching. Let us try to remember that we were once boys and girls, some of us not near so good as the boys and girls we are teaching. But we have begun to look at things a little differently. We have acquired a little more common sense; we are not making the fools of ourselves we did then, and after a while we teachers will see the results of our labors and feel satisfied.

A Religion class teacher came to me one day. She said she could not see any

results from her work. I said to her, "You do not want to be always going around looking for results. When you do good you should go away back into the shade and lie down, and tell no one about it. All you have to do is to sow the seeds; God will take care of the crop." That day in the testimony exercise, after the teacher had borne her testimony, she said, "Do any of you little children feel like thanking God for the good things He gives you, or like bearing your testimony?" One little girl arose and said, "I want to say something." Let me say, before I tell you what she said, that the teacher had been teaching a memory gem—"Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee." The little child continued, "Last Wednesday afternoon, when I went home from the Religion class, my mama said to me, 'Will you go down to the store for me?' I said 'No, mama, I don't want to go to the store,' and mama said, 'Then I will go myself. Will you go down and feed the chickens for me?' I said, 'Yes, I will go down and feed the chickens.' As I was on my way something said to me 'You are not honoring and obeying your parents,' so I came back and said, 'Mama, I will go to the store for you.' Then she put her arms around my neck and kissed me, and after that I felt better."

I said to the teacher at the close of the session, "What better results do you wish to see than that? You have taught these children a little memory gem for three weeks, and today you have seen it bring forth fruit. You have taught a lesson which I believe will remain in that child's heart as long as she lives."

We are making great progress in Sunday school work, and there are none who are more delighted with the work that is being accomplished than is the General Board. We are growing by leaps and bounds. We are far in advance of what we were a few years ago. Some of us teachers used to think that sufficient for the day was the lesson thereof; but we know better than

that now. We have learned that we must grow and grow, and never cease to grow, for when growth ceases, death begins.

But are not some of us going just to the other extreme? I believe that we are burning the midnight oil in making preparations, and studying very hard, and we are so concerned about the preparation of the lesson, and the very best method of presenting it that I fear we are not giving the proper attention to the spirit of the lesson. There is such a thing as being too careful, you know. I was in Sister Kesler's kindergarten class last week, and one of the members of the class illustrated how it was possible to be too careful. She said one day her mother sent her down into the cellar with a pitcher of cream, and said to her, "Be careful that you do not let the pitcher fall." She said, "I went out and I was holding that pitcher as tight as I could hold it, and just when I got on the first step of the cellar stairs I let the pitcher fall, and it broke into a dozen pieces. I was so concerned about the pitcher, and so careful that it shouldn't fall, that I actually let it fall." I believe there are a few teachers who are so much interested in the preparation of the lesson, in the method of presenting it, that they are losing sight of the spirit of it. I visited a Sunday school recently, and listened to some very good lessons, but there did not seem to be a soul in them. They were a compilation of cold, dry facts, and failed to touch the souls' of the pupils. I believe that if our lessons are to accomplish the good we want them to accomplish they must touch the heart; the lesson that fails to do this has not accomplished its mission. I am afraid some Sunday school teachers do not let the lessons go through their own hearts. Every teacher should say, when he takes up a lesson: "What is there in this lesson for me? What is there in it that I can apply to myself, and make part of myself before attempting to present it to my class?" Our lessons ought to go through our own selves to our pupils. What I think

is needed is the spirit of Sunday school work, the soul of the work.

I was away from Zion some time ago, in a large city. It was Sunday morning. There were no Saints there, but I decided that I would go and worship somewhere, and I went to a Christian church. I listened to a minister who said many good things, and I accepted the good things which he said and let the others go. He said, "Some time ago a young man arrived at a port in America. When he landed an officer went up to him and said, 'How much money have you got?' 'I haven't got a dollar in the world' was the reply. 'Where are you going to?' asked the officer. 'I am going to Fall River,' he answered. 'Have you got any relatives here?' was the next question. 'No,' was the reply; 'but I have some in Fall River.' 'You must go back,' said the officer. 'Why?' asked the young man. 'Because you are without money and relatives here, and you are liable to become a public charge.' The young man looked at him and said, 'I will not become a public charge. Give me a chance and I will get down to Fall River all right.' 'How?' asked the officer. 'By this,' said the young man, as he tapped a little bag under his arm. 'What have you got there?' the officer questioned. Opening the bag, the young man drew out a beautiful cornet, and putting it to his lips he played a tune of one of the grand old masters, a tune that brought tears to the eyes of all who heard it. When he had finished, the officer said to the captain of the vessel, 'Take this man down to Fall River at my expense.' 'No,' said the captain, 'he shall go to Fall River at my expense; I need just such a man on board,' and that young man went to Fall River because he put his soul into his instrument." I want to say teachers, that if we expect to make a success of our Sunday school work we must put our souls into it.

One time a young artist painted a picture and took it to a critic for his inspection. The older artist inspected it, and then took up his brush and gave it a daub. The young man stared

at him in astonishment and said, "Why did you do that?" "Your picture lacks one thing," said the artist. "And what does it lack," inquired the youth. "The touch of a master hand," was the reply. And that is just what your lessons sometimes lack, the touch of the Master's hand.

God, in the beginning, decreed that man should eat his bread by the sweat of his brow. That was not a curse, it was one of the greatest blessings that God ever gave to man. And if God will not give bread to the man who spends his days in idleness, neither will He put words of wisdom and inspiration into the mouth of a mental drone. In sitting down to prepare our lessons we should invoke His divine assistance and then when we have finished we should go to Him and say, "Father, I have done what I could; now fill my soul with Your Spirit; inspire me for my work, give this picture the touch of Thy master hand." And he will do it. He will help us every time.

Before taking my seat I wish to refer to a statement that was made in a Methodist convention held last week. I have traveled quite extensively over this country, and have associated a great deal with the young people of Zion, and I can say truthfully that there is no people in God's great world today who love their religion as the young people of the Latter-day Saints do. We have one hundred and thirty thousand members enrolled in our Sunday Schools, and we have not had to use "trading stamps" to get them there either. Brother Summerhays has an extract from a newspaper in his pocket which shows that some of the sectarian schools of the country have had to resort to the trading stamp system in order to get their young people to attend Sunday schools. We haven't got down as low as that yet. We never shall.

We are not ashamed of the Gospel of the Prophet Joseph Smith, nor of the Prophet Joseph Smith, nor of the glorious principles which he taught us, but I will tell you of whom we are ashamed. We are ashamed of

men and women who claim to be followers of the meek and lowly Jesus, and at the same time go about speaking evil of their neighbors, and seeking to do them all the injury they can. That is what we are ashamed of. We are ashamed to see men who style themselves ministers of the Lord Jesus Christ, assemble in conventions and pass resolutions aiming at the persecution, the oppression, the annihilation of a little band of religious worshipers in their own land. A short time ago the ministers of the country shed crocodile tears because of the persecutions of the Jews by the Russians. They also passed resolutions condemning the latter for their treatment of the poor Hebrews. You remember that some of the nations were appealed to to arise and show their disapproval of the treatment accorded the Jews by the Russians, and now we find some of these ministers who were so strong in their denunciation of the Russians for persecuting the Jews, assemble in convention and pass resolutions by which they seek to persecute and overthrow a little band of religious worshipers out here in the desert. Think of it! That is what we are ashamed of, of such inconsistency. Sometimes I imagine I can see the devil, lying back in his easy chair and laughing at the inconsistency of these theological hypocrites.

I pray God to bless the youth of Zion; to bless the boys and girls of the new and everlasting covenant. We have been called to teach these children; let us labor for their salvation. These little boys and girls in the kindergarten classes, these little boys and girls in the primary classes, will not be little boys and girls always. After a while they will be grown-ups, and will become great and good men and women. We shall see them bearing off the kingdom of God. I can see them, when you and I are laid away on the hillside, rising up and doing a thousand times better work than you and I are doing today. We are teaching Apostles and Prophets of the Most High God. We do not know now who

these little ones are, but God knows them, and the day will come when they will rise up and bless us, if we but do our duty to them and teach them to live pure and holy lives.

May God bless this great work, and may we labor with our whole might, mind and strength for the upbuilding of the kingdom of God. And, finally, may we be redeemed, saved and exalted with the sanctified in the celestial kingdom of our Father, is my humble prayer for us all, in the name of Jesus Christ.

#### ELDER JOSEPH W. SUMMERHAYS.

I am requested to say a few words in regard to the conventions which we have held during the past season, and what we intend to do during the year 1905. I wish to say to our brethren and sisters from the far south, that we have not forgotten them. We have held conventions all through the north, except in the Union and Cassia stakes, and those two will have our immediate attention. We are also making preparation to visit the stakes in Arizona, Colorado and Old Mexico, and we expect to do something for San Juan, but we hardly think it will be a convention.

At our conventions we have asked the sisters to take off their hats in the general meetings, and they have responded as you have responded tonight. And then we have asked them to do another thing. We have asked them to let their hats remain off their heads until the benediction is offered, and not to disturb the meeting by putting on their hats and getting ready to leave the house before the services were closed. So far we have met with success and we would like you to do the same tonight.

My brethren and sisters, this is the house of God, where we come to listen to the servants of God, and it is becoming in us that we remain with due decorum until the benediction is offered.

On last Thursday evening we held a meeting at the Barratt hall, and it was decided by the superintendents of the

stakes there assembled that we would continue our conventions during the coming year. We may have to group the stakes a little differently from what we grouped them during the present season, but we expect that the conventions next season will be all that they have been this season, and as much better as we can possibly make them.

Another point that I am requested to speak upon, and that is this, that the superintendents of stakes and the superintendents of wards will note that when their reports come to them this season, there is a change in some of the questions. We have been asking, if you remember, "What is your enrollment," and "What is your average attendance," and then we have asked for one hundred per cent on nickel fund account. The result of this has been that some superintendents have taken from the roll every name they could, to show—first, a high average attendance, and secondly to more easily pay their one hundred per cent nickel fund; and a good many children between the ages of four and twenty have found their names taken from the roll, and they haven't gone back to school. We estimated the other day, just how many of this class of people were out of the Sabbath school, and we were of the opinion that there were some three thousand, eight hundred, with two hundred and fifty-six schools to hear from. This is wrong. So far as I am personally concerned, if I have got a boy that is not true to his trust, I would rather that that boy should come to the Sunday School but once a year than not to come at all. We are not so much after the average attendance or the nickels as we are after the salvation of the souls of those children. We want to get them into the Sunday School. Therefore, when you get your next report blanks, you will find this question: "How many persons have you in your ward between the ages of four and twenty years, inclusive?" also, "How many of these are there enrolled in your Sunday School?" We ask these two questions, and, later on, my breth-

ren, between now and the first of the year, we will tell you what we want you to do with this class of citizens.

The majority of the members of the General Board have been through the stakes this season to these different conventions. I myself have attended all of them but two, and I know that the Sunday school cause is thriving, and I know that the great Latter-day work is growing. We recognize that Zion is growing, and I believe that every department is growing. I want to say to you Sunday school people, while you are attending to this organization, do not forget the other organizations of the Church—the Mutual Improvement, the Religion Classes and all. We want you to build up the kingdom of God in its entirety, that it may be beautiful to look upon when we present it to the Master. May God help us to do it, I ask in the name of Jesus Christ. Amen.

#### PRESIDENT JOSEPH F. SMITH.

I do not desire to occupy very much time. I am delighted always to have the privilege of meeting with that class of our people who are so deeply interested in teaching the children and in taking part in the work of the Sabbath Schools, and I sincerely hope that we shall succeed in impressing upon the minds of the rising generation a sincere regard, not only for themselves, to keep themselves pure and unspotted from the world, but a sincere regard for the rights and privileges of others. Our children should be taught to respect not only their fathers and their mothers, and their brothers and sisters, but they should be taught to respect all mankind, and especially should they be instructed and taught and brought up to honor the aged and the infirm, the unfortunate and the poor, the needy and those who need the sympathies of mankind.

We too frequently see a disposition on the part of our children to make fun of the unfortunate. A poor cripple, or a poor, weak-minded person comes

along, and the boys will poke fun at him, and make unbecoming remarks about him. This is entirely wrong, and such a spirit as this should never be witnessed among the children of the Latter-day Saints. They ought to be taught better at home. They should be thoroughly taught better than this in our Sunday schools, and in all the schools, as far as that is concerned, that our children attend. Our children should be taught to venerate that which is holy, that which is sacred. They should venerate the name of God. They should hold in sacred veneration the name of the Son of God. They should not take Their holy names in vain; and they should also be taught to respect and venerate the temples of God, the places of worship of their fathers and mothers. Our children should be taught also that they have rights in the house of the Lord equal to their parents and equal to their neighbors or anybody else.

It always pains me to see our little ones disturbed in this right. I witnessed a little circumstance in our meeting this afternoon. The house was crowded in every part. A person was standing in the aisle, and a little child was sitting by its mother on a seat. Somebody came along and took the little child off its seat, and took the seat himself, leaving the child to stand. I want to say to you, my brethren and sisters, that that act sent a pang to my heart. I would not, for anything in the shape of remuneration of a worldly character, grieve the heart of a little child in the house of God, lest an impression should be left upon its mind that would make the house of worship a distasteful place, and it would prefer not to come within its walls, than to come and be offended.

I once witnessed a circumstance of the kind in one of our most popular meetinghouses, I may say. A little child had come in, in good season, and taken a seat. By and by a lady came in. The seats seemed to be all occupied. She took the child by the arm, jerked it off the seat, and sat down up-

on it herself, leaving the child to stand. I had all I could do to hold my tongue and my temper when I witnessed the circumstance. I had half a mind to get up and ask that lady to get up off that seat and let that child sit there. It had more right to sit there than she had, for it came and had it first, and was in the house of the Lord. The child was made to feel that it had no right there. It was made to feel that that person that came in later had a better claim to the seat than the child itself. That is wrong. Our children have just as much right to come into the house of God as any person has, and we should respect them in that right ourselves, and in turn the children will respect us. But when we cease to respect the rights of little children, it is a lesson to them which we inculcate in their minds, that they are not bound to respect us. But when we respect them, treat them as intelligent beings, treat them as our successors in life and entitled to responsibilities in life, they will grow up to respect us and hold us in reverence, and respect our rights just as we respect theirs.

I desire that we will inculcate this principle of esteem in the hearts of our children for their parents, for their brothers and sisters, for their neighbors and their associates, and especially for those whom the Lord has called and clothed with authority to administer in the midst of the people. I think our children should be taught these principles, that they should be instilled into their hearts, and as we have been hearing tonight from Brother Morton, it should be a part of their nature to love one another and respect one another, to respect that which is sacred, that which has been consecrated to the

worship of the Lord or to sacred purposes.

Our children should be made and taught to respect these things in the Sunday schools. There is where you can teach them, and in our religion class work they can be taught these principles, more especially in these or-

ganizations; and also in the primary associations, better perhaps than they can be anywhere else, because they are taken in these associations at the ages when they are most impressionable, and when these things can be made permanent in their minds. The things that are impressed upon the minds of children take stronger hold than in after or later life.

Well now, my brethren and sisters, let us respect one another. Let us respect that which is sacred. Let us honor the name of the Father and of the Son. Let us speak kindly of one another. Speak no ill of any man, no matter if such men are not what they should be; it does no good for us to promulgate and publish abroad and keep alive in our memories or in the memories of others the imperfections, the sins and the wrong doings of others. We had better strive to amend and improve that which is not good. Always seek that which is better, and that which will purify the heart and ennable the mind, and that will lead men to higher thoughts, higher aspirations and better and purer work in the

world, that they may become more and more like the Son of God.

May the Lord bless all those who work in the Sunday schools, and help them in the performance of their duties, and bless the children of Zion, that what has been said tonight, and what was said today, may indeed be true of them, that they are not ashamed of their parents, that they are not ashamed of their religion, that they are not ashamed of the work their parents have done in the land, but that they are proud of these things, and that they venerate their parents because of their fidelity, and because they have been firm and true and steadfast in the midst of persecutions and in the midst of hatred that has been made manifest against them by the world.

God bless you, and bless our children, and all Israel, is my prayer, in the name of Jesus. Amen.

The choir sang the anthem, "Lift up the voice in singing."

Benediction by President Francis M. Lyman. . . . GEO. D. PYPER,  
Secretary.

F. E. BARKER, Stenographer.

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# GENERAL CONFERENCE

OF

## THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

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### FIRST DAY.

The Seventy-sixth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, at 10 a. m. on Friday, October 6, 1905, President Joseph F. Smith presiding.

#### THE PROCEEDINGS.

There were present of the First Presidency, Joseph F. Smith, John R. Winder and Anthon H. Lund; of the Council of the Twelve Apostles, Francis M. Lyman, John Henry Smith, Rudger Clawson, Reed Smoot, Hyrum M. Smith, George A. Smith and Charles W. Penrose; of the First Council of Seventies, Seymour B. Young, Christian D. Fjeldsted, Brigham H. Roberts, George Reynolds, J. Golden Kimball, Rulon S. Wells and Joseph W. McMurin; of the presiding Bishopric, William B. Preston and Orrin P. Miller. There were also a large number of presidents of stakes, their counselors, presidents of missions, and other prominent men of the Priesthood.

The services were commenced by the choir and congregation singing the hymn which begins:

Come, come, ye Saints, no toil nor labor fear,  
But with joy wend your way;  
Though hard to you this journey may appear,  
Grace shall be as your day.

The opening prayer was offered by Elder John T. Caine.

The choir and congregation then united in singing the hymn:

Redeemer of Israel, our only delight,  
On whom for a blessing we call;  
Our shadow by day, and our pillar by night,  
Our King, our Deliv'r'er, our all!

PRESIDENT JOSEPH F. SMITH.

(Opening Address.)

Reasons for thanksgiving to God.—General condition of the Church highly satisfactory.—Injunction urgently repeated, "Get out of debt."—Many more missionaries needed.—"Zion is growing;" more and larger buildings needed for Church schools, etc.—The tithing accounts can be seen by tithepayers.—Satan and his agents cannot stop the progress of God's work.

I desire to say, welcome to all the Latter-day Saints, and to our friends and the stranger within our gates, at the opening of this seventy-sixth semi-annual conference of the Church of Jesus Christ of Latter-day Saints. I am pleased to be with you, and am exceedingly grateful to the Lord for His kind mercies and preserving care that have been extended to us all during the past six months, in that we have been blessed with life, health and prosperity, and have been preserved to attend this conference in the enjoyment of so many precious gifts and blessings. I think we may consistently congratulate ourselves on the great goodness manifested toward us by Him from whom all blessings come, in pre-

serving us in the truth, putting into our hearts and continuing within us that earnest desire which we all must feel for the upbuilding of Zion, the spread of truth, the accomplishment of the purposes of the Lord, and for the establishment of righteousness in the hearts of our children, our associates and of the people of the world; and that earnest desire also which we all should feel for those who are misled and are sitting in darkness and know not the truth, that we may become instrumental in the hands of the Lord of extending to all such, as far as it may be possible, a knowledge of the Gospel which we have embraced, that they too may see the light, if they choose to do so; and if they choose not the light, but prefer to remain in darkness, that they may be left without excuse. I feel thankful every day of my life for that desire in my heart, and I would fear that the Lord was withdrawing His Spirit from me if I did not entertain that feeling, and did not have an earnest desire in my soul for good, and not for evil. I am thankful to the Lord that He gives me the desire to do good, and not evil; that He leads my thoughts in the channels of honor, virtue, uprightness, and integrity to those principles which I have espoused. And I believe that all Latter-day Saints possess that spirit and feeling in their hearts, and that they have reason to be grateful to the Lord every day of their lives that their ambitions, their hopes and their desires are for good, and not for evil. The Latter-day Saints possess the spirit of salvation, and not the spirit of destruction; the spirit of life, not the spirit of death; the spirit of peace, not of disunion; the spirit of love for their fellowbeings, not the spirit of hate. And for the enjoyment of this spirit by the saints of the Most High we all have great cause to render praise and thanksgiving to Him who has so ordered it, and who has given to us humility to receive and that measure of His Spirit which inclines our hearts to good and not to evil.

Since our last general conference, the general authorities of the Church,

I believe, have been performing their duty to the best of their ability, according to their strength and the gifts of God that they possess. They have been diligent. Not one of them has declined to respond to any call that has been made upon him. The Apostles and the Seventies have been faithful in attending to the various quarterly conferences of the Church; and from all the reports that we have heard of their labors, we are given to understand that the people have not only been satisfied with their ministrations, but the Apostles and Seventies, and the Elders who have accompanied them, have reported most satisfactorily of the condition generally of the Latter-day Saints where they have visited.

The reports that we have received from the various missions are most encouraging, with this one exception: the demand from the missionary fields for Elders to preach the Gospel to the world seems more than we can fill. The harvest is truly great, but the laborers are few. It seems impossible for us to meet the requirements that are made of us for missionaries. In this connection it may be proper for me to say that in some instances —far too many—those who have been invited to go on missions have replied that while they felt honored with the call they regretted to say that their circumstances were such that they could not see their way clear to go, as they were involved in debt. They had assumed pecuniary responsibilities that they could not discharge at that time, and they were obliged to ask for further time in order to liquidate their indebtedness and prepare themselves to go into the world to preach the Gospel.

For three years and more my text, and the text of my brethren, to the Latter-day Saints and to ourselves, has been, pay your debts; get out of debt, and then remain out of debt, by living economically, by being prudent with means, by saving up and gathering in our resources, thus preparing ourselves to meet our necessities with ready means, instead

of being inclined to go to the stores, to the implement shops, and to the various establishments, to purchase goods on credit—goods which it might be possible for us to do without, at least until we could pay down for them and get the cash price. Reports have come to us from various parts of the Church that many of our people are still being gulled by traveling agents, and persuaded to enter into obligations for wagons, for agricultural implements, for sewing machines, for stoves and heaters, and for almost every imaginable thing, giving therefor ironclad notes, at highest prices, with agreements compelling them to surrender the goods whenever they fail to pay interest and principal as specified, under which they are liable to have the goods taken from them and lose all they have paid thereon. Many of our people are unwise enough to deal with men in this way. If they would only save their means, and live so that they will have means on hand instead of being obligated to others, it would be far better for them, and there would be fewer excuses on the part of Elders who are invited to take missions, in consequence of their being involved in debt. Besides it would not cost them so much to live. We do not mind when a young man is not able to take a mission because he is building a home for his wife and is under contract for it. That is all right. We will excuse him, he is at liberty to remain until he has accomplished his home work, and when he is ready he can report himself as prepared to take his mission. Now, I repeat to the people present at this conference: My injunction, and the injunction of my brethren of the Presidency and of the Twelve, is, Get out of debt; pay your honest obligations, free yourselves so that you will be at liberty to perform any duty that you desire or that may be asked of you for the upbuilding of Zion and the spread of truth. We do not care what the world says with reference to our preaching the Gospel, nor with reference to the necessity of young men being asked to go out into the world to

preach the Gospel. In nine hundred and ninety-nine times out of a thousand the young men who are asked to take missions to the nations of the earth respond cheerfully and gladly, and rejoice that they are considered worthy to go out bearing the message of life and salvation to their fellow-men. It is a privilege, it is an honor to them to be accounted worthy to bear the name of God and the message of life and salvation to the world, and no amount of ridicule, no amount of false accusations and malicious charges, will ever change their thoughts and feelings with respect to this work. They know what they are doing. And there is no coercion used in matters of this kind. It is all free will, all free grace. Never was there a man required to go on a mission to the world, or sent on a mission, who had any objection to going or who declined to go. Those who have gone out to preach the Gospel have gone willingly, cheerfully, gladly, because they have felt it was to their own advantage and a great honor.

Then I repeat, the only difficulty we have to meet now with reference to the preaching of the Gospel in the various missions in the earth is that we are unable to furnish the number and the character of the help required. We would like the young men to prepare themselves, financially and intellectually, and above all spiritually, having the testimony of the Gospel in their hearts, that when they shall be called to go upon missions they will be ready to go, so that we may be in a position to supply the Elders necessary to preach the Gospel to the world.

A large amount of means has been expended in the erection of meeting-houses in the various wards and stakes of Zion, and the Trustee-in-Trust has been called upon to furnish large sums of money to assist; and also, in many instances, to assist the people in the erection of church schoolhouses and houses of amusement. We would like all the world to know that the Church of Jesus Christ of Latter-day Saints aims not only to provide houses of

worship for its members, but it also aims to provide houses of instruction and houses of amusement as well, that the people of the Church, old and young, may have places where they can assemble in the dance, in concerts, in musical festivals, and in intellectual feasts, that they may have scope for the enjoyment of every desire of their hearts in righteousness. I will say to you that the Church has been as liberal in these matters as it was possible to be in view of the obligations that still rest upon the Trustee-in-Trust. Our Church schools are increasing, and the demand is increasing continually for means with which to keep them going, and also for the purpose of erecting additional buildings to accommodate the children. When we tell you that almost every Church school throughout the land is filled to overflowing, you may perhaps discern the growth of the people of God and the progress and advancement of our educational institutions. No sooner is one building completed than it is discovered that it is too small, and that more room is required. From time to time, therefore, we have to assist in enlarging and in providing accommodation for our children. I think that the Latter-day Saints will be able to discern in this fact a glorious truth. Zion is growing, and interest is being increased in the hearts of the people in proper education and training, to the end that our children may go to schools where the Bible is not excluded, where the Book of Mormon and the Book of Doctrine and Covenants are admitted, and where true religion may be taught as well as letters and the sciences and arts. The Trustee-in-Trust has also assisted largely in procuring mission houses in Scandinavia, in Great Britain, in the islands of the sea, and in our own land of America. We are now helping to build a place of worship and a dwelling-house at Papeete, Tahiti. We have done the same in Samoa. Assistance has also been rendered to the New Zealand mission for a similar purpose, and to Australia as well. In these island missions we are

extending aid to our people in order to give them a better standing and wider influence, that they may gain the respect they merit; for, as a rule, the people of those islands are very poor.

Since our last conference the Scandinavian mission has been divided in two, for the convenience of the people. Sweden has been organized into a mission of itself, with headquarters at Stockholm; and the Scandinavian mission now consists of Denmark and Norway.

Casting one's thoughts over all the field, we cannot come to any other conclusion than that the work of the Lord is alive, healthy and vigorous, in every land where the Gospel of the Son of God is preached by the Elders of the Church. It is spreading abroad, and the power and influence of the people is growing for good. The strangers who visit us see the contrast between the false and slanderous representations that are sent abroad with reference to the Latter-day Saints and the actual conditions existing here, and they go away agreeably disappointed, delighted with what they see and hear, and convinced that no people, perhaps, upon the earth are so much villified as are the Latter-day Saints. I sometimes feel that I can see the hand of Providence in the work that is going on in the world; for surely it only takes an eye half open to discover the fraud and misrepresentation, the slanders and the lies that are circulated throughout the world with reference to the Latter-day Saints. If people will only come and see for themselves, if they will only take the pains to inform themselves of the truth, and compare conditions here with the false reports that are circulated, the very contrast will make the truth more forceful to their minds.

Brother Horace S. Ensign, who has presided for a number of years in the Japanese mission, has returned, and the presidency of that mission has been turned over to Brother Alma O. Taylor. A number of young men have recently been sent to that mission. The Elders that have been there have succeeded in

learning the language, as is the case in other foreign missions. Wherever the Elders of the Church go they are remarkable in acquiring speedily and thoroughly the language of the people to whom they are sent. Everywhere the Spirit of the Lord whispers to the honest in heart who are faithful, and gives to them the assurance that His hand is stretched out continually over His people; that as, in the past, He has preserved them and delivered them out of the hands of their enemies, so in the future He will continue to preserve and deliver them, and he will make the wrath of the wicked to praise Him and to accomplish the more speedily His purposes. We have every evidence to convince us that the work of the Lord is a reality, a living, active, progressive work in the earth. Let me say to you that the Latter-day Saints throughout the length and breadth of the land have faithfully and honestly, I believe, as ever they did in their lives, observed the law of tithing. I am happy to say to you that the tithes of the people have not diminished, but they have increased, notwithstanding the disasters that have occurred in some portions of the land. In some parts hailstorms have destroyed portions of the crops; in other parts there have been more or less drouth, and insects, which have cut short the crops in some degree; but this has only been to a limited extent; the most of the products of the land have been blessed and are abundant, and the majority of the people have reaped bounteous harvests, through the blessing of God upon their labors. I am happy to say this to you.

I want to say further to the Saints, that your brethren to whom you have entrusted the care and management of the finances of the Church stand ready and willing, any moment, to answer to YOU—to Latter-day Saints, to tithe-payers, to those who are in the faith of the Gospel—for our stewardship. We can give you an account of our doings to the last senine; and I defy any man on earth to point his finger to a dollar that is wilfully wasted, or stolen by the

servants of God. The tithing books are kept as accurately and as perfectly as any books kept in any bank. Every man that pays a dollar tithing gets his credit on the books; and if he wants to see that his credit is there he can go and see for himself. But we do not propose to open our books and show your accounts to every Tom, Dick and Harry in the land that never did pay any tithing. We do not propose to do that, if we can help it. But you Latter-day Saints who pay your tithes and your offerings, if you want to see for yourselves, that you may be eye and ear witnesses, the books are open to you, and you can come and examine your accounts any business day you want.

Now, we are thankful to the Lord that we are counted worthy to be taken notice of by the devil. I would fear very much for our safety if we had fallen into a condition where the devil ceased to be concerned about us. So long as the Spirit of the Lord is enjoyed by you, so long as you are living your religion and keeping the commandments of the Lord, walking uprightly before Him, I assure you that the adversary of souls will not rest easy; he will be discontented with you, will find fault with you, and he will arraign you before his bar; but that will not hurt you very much if you will only just keep on doing right. You do not need to worry in the least, the Lord will take care of you and bless you. He will also take care of His servants, and will bless them and help them to accomplish His purposes; and all the powers of darkness combined in earth and in hell cannot prevent it. They may take men's lives; they may slay and destroy, if they will; but they cannot destroy the purposes of God, nor stop the progress of His work. He has stretched forth His hand to accomplish His purposes, and the arm of flesh cannot stay it. He will cut His work short in righteousness, and will hasten His purposes in His own time. It is only necessary for us to try with our might to keep pace with the onward progress of the work of the Lord, then God

will preserve and protect us, and will prepare the way before us, that we shall live and multiply and replenish the earth and always do His will; which may God grant is my prayer in the name of Jesus. Amen.

The choir sang the anthem, "Lift up the voice in singing."

PRESIDENT JOHN R. WINDER.

Admonition to the Saints to sustain President Smith as Trustee-in-Trust.—Testimony that he is worthy of their confidence.

My brethren and sisters, my soul is filled with gratitude to my Heavenly Father for permitting me to assemble with you once more in general conference. I have rejoiced exceedingly in what we have heard from our President, and I wish to testify that every word he has spoken is true and faithful. I am here to uphold and sustain him in the position he has taken in every particular. All I want to say to you this morning, my brethren and sisters, is in relation to the Trustee-in-Trust. I say that your funds are perfectly safe in his hands, and, as he has said, not one dollar is used except where it belongs. I testify to this in your presence this morning, and that all things are well. He is doing just right; and the statement that he has made with regard to the books being open to those who have an interest, is a fact, and you can satisfy yourselves of these things. Now, let all doubts be removed from your minds, if you have any, though I do not believe the Latter-day Saints have any doubts in relation to this matter. There may be a few who have, but the true and faithful Latter-day Saints have no doubt in regard to this subject. I say to you this morning, my brethren and sisters, uphold and sustain the President as Trustee-in-Trust of the Church of Jesus Christ of Latter-day Saints, and all things will be well with you. May the Lord help us all, is my prayer in the name of Jesus. Amen.

PRESIDENT ANTHON H. LUND.

Willingness and diligence of the missionaries.—Extensive circulation of Church literature.—Difficulties in Turkey.—Success in Greece, South Africa, and Japan.—Satisfactory conditions among the gathered Saints.

I am indeed happy this morning to see this large congregation at the first session of our conference. It shows that the Latter-day Saints are alive in their religion and anxious to meet in these gatherings of the Saints. They want to be built up and refreshed in their holy faith. I was pleased to look at your faces and to note the attention with which you followed the remarks of our President and Brother Winder. Like Brother Winder, I can endorse everything the President has said. We are in a position to know that it is the truth.

I was pleased to follow the President in his sketch of the work being done abroad. We feel indeed interested in the missionary labors, and it is a pleasure to tell you how gladly our brethren respond to the calls made upon them to go upon missions. I do not remember more than one or two refusals during the last six months. The great majority have expressed themselves as honored in being called to go, and they say that they feel it is their duty to go and let the world know what they themselves have received. It is pleasant to read these letters from our young men, middle aged men, and even old men, who have been called to go out and bear their testimonies to the world.

A great deal has been done in diffusing the printed word to the world. I believe the British mission leads in this, but, take all our missions together, the number of tracts and books that have been scattered among the people has run up into millions. Our brethren are faithful in going from house to house, leaving tracts, trying to get into conversation with the people, to let them know the glorious truth that God has again spoken unto man. The Book of Mormon is sought after. The presidents of missions in the United States have printed large editions and are circulating them everywhere, selling them as cheaply as possible, that the world may become acquainted with that sacred volume, which has been given by God unto this generation. Our French edition is gone; another must be published. The Swedish edition of the Book of Mormon is out of print,

and another must be printed there. The Turkish Saints are asking that they may have this volume printed in the Turkish language. It has been translated by Brother Hintze and assistants, and we intend to have it published, and try to get it into the Ottoman empire. It is hard to get printed matter into that country, as they are afraid of books, afraid that there is something in them inimical to the government. Whenever you land at a port the custom officers are suspicious of your books, and they have them examined before they allow you to take them into the country. Hence the difficulty we will have in getting the Book of Mormon to the people there. We would print it in Constantinople and thus have it in the country, but we find that should we try to get it into the other provinces of Turkey we would have the same difficulty to pass the custom officers, whether it has the government permit stamped on it or not. They say that anyone could print that on the book, and so it is left to the custom house officers to decide. But we believe we shall yet be able to get that work into the hands of the people of that land. The work of the Lord is progressing there; still our Armenian Saints are having a hard time. It is a poor country to live in, and the Saints are not yet recognized as a religious body by the government. We have not very many Elders laboring there at present, but will try to get more. At Athens, in Greece, there are several persons inquiring about the truth. We were indeed pleased a few weeks ago to receive from them several tracts printed in Athens in the Greek language. They are "Rays of Living Light," written by Elder Penrose, and had been translated into that language. These Greeks had received copies of those tracts, and they thought them worth translating and printing, and sending out among their countrymen. They are now asking for missionaries to be sent to them to officiate in the ordinances of the Gospel. This shows that the Spirit of God is working upon the people, and that men

are seeking for the truth. We are trying to get the Gospel principles sent to every nation. Our brethren who were sent to South Africa found members of the Church who received the Gospel there many years ago, when the mission was first opened, and although they have not been visited by Elders, for many years, they have kept the faith and have tried to make others understand the truth as they have received it. Our Elders have been successful in baptizing new members, and the Church there is increasing in numbers. Brother Alma O. Taylor, president of the Japanese mission is engaged in translating the Book of Mormon. He has been wonderfully blest in learning that language. Several of the Elders with him are also able to preach in Japanese and are traveling amongst the people. Brother Ensign, who has recently returned accomplished a great work in translating hymns into the Japanese language and setting them to music, so that the Japanese can sing our hymns and feel the spirit that goes with them. They have not baptized very many, though they have had many applications for baptism, but the brethren feel that before they baptize anyone he should understand the Gospel, have faith in God and in His Son Jesus Christ, and know concerning the work that God has established upon the earth. The method of preaching the Gospel to a people that do not believe in the true God is, of course, much different from the way we preach it to those who are believers in the Bible, and in Christ as the Savior of mankind. The brethren are seeking to reach the children there, and they have a large attendance at Sunday schools. The children are delighted to hear the teachings of the Elders and to sing our hymns, and in the streets of Tokio you can often hear the little ones sing our Sunday school songs. These children go home and tell their parents what they have learned in the Mormon Sunday school, and their parents get interested themselves. I consider that the Elders there are taking the right

course to reach the hearts of the people of that nation.

It is indeed pleasing to us to see the progress that the work is making in the different parts of the earth, and I hope to see this progress accelerated and the benign influences of the Gospel be felt more and more among the people. At home, we feel that the Saints in the different Stakes are progressing in all good works. The quarterly conferences that have been held in all of the 55 Stakes have been times of rejoicing, and spiritual feasts unto all present, and we believe that the Saints are growing in grace with God.

Now, brethren and sisters, I rejoice to be with you. I rejoice to be a fellow-laborer with you in building up the Church of Christ upon the earth. This work will prosper and it will not be given to any other people. The Lord has so declared it. This people will carry it on, and the Lord will crown their efforts with success. God bless you all. Amen.

#### PRESIDENT FRANCIS M. LYMAN.

Gospel principles did not originate with Joseph Smith.—Joseph called of God to be a great prophet.—Gathering and Temple building.—The Church of Christ, and His disciples, always persecuted.—The Saints loyal to the nation, and to the Church.—The Church thoroughly established.

I have been very greatly interested in the remarks of our brethren, and, with the assistance of the Spirit of the Lord I shall take pleasure in talking to you for a few moments. The congregation this morning is unusually large for the first meeting, which indicates that the Saints are interested and are anxious to participate in the conference. The testimonies that we have listened to from the Presidency find an echo in our hearts. The Latter-day Saints are a peculiar people, and every individual member of the Church has the same kind of testimony that is enjoyed by the Presidency. These testimonies are not confined to any quorum or council, but every member of the Church, whether his membership is of long or of short duration, has the same abiding

spirit in his soul, and is established and fixed in his faith. For that reason there is no danger to this Church, because the members thereof enjoy the same spirit. We are one; and the doctrines so commend themselves to the judgment of honest people, that when we have tested them and realized how precious, reliable, and soul-satisfying they are, we are never inclined to depart from them so long as we are true and faithful. The principles of the Gospel have always been and will always be true. They have been revealed to us in the latter days. They have not been created in this dispensation. They have not originated with the Prophet Joseph Smith, but they have simply been brought to light and revealed to the children of men in this age. They are possessed by the Church of Jesus Christ of Latter-day Saints, the only living and true Church established among the children of men—this Church that has been brought out of obscurity into the light and brought to the attention of the peoples of the world. We have been preaching these doctrines as revealed through the Prophet Joseph, for seventy-five years. We are in the ministry, and are increasing gradually, steadily, and surely, spreading abroad and becoming more solid, substantial and reliable than ever. The work is so well settled that it cannot be disturbed, so we believe, and absolutely know, for it is the work of the Lord. The Lord has called and qualified His servants, commencing with the Prophet Joseph many years ago. He took him in hand, He gave him birth, He brought him forward, introduced him to the world, planted in his heart the doctrines of life and salvation, and early in the last century honored him with the sacred calling of an Apostle, a Prophet, Seer and Revealer, a man of God, a living minister, endowed with inspiration and revelation, a law-giver, such a man as has rarely ever been known among the children of men. I can hardly think of one who has been superior to him among the prophets and patriarchs of God. Of course, the Savior is far in

advance of all patriarchs, of all prophets, and of all men in the earth, that are, that have been, or that will be. He is at the front and is the head of all. But among the prophets of God born of women, no man has been superior to the Prophet Joseph Smith. This congregation of thousands of people know it. Hundreds of thousands of Latter-day Saints know it well. We have entered into covenant with the Lord, we have become acquainted with the doctrines and principles of the Gospel, we have demonstrated and see and know most perfectly that they are the power of God unto salvation. Hence we are not ashamed of these principles. We love them and we honor them, and through our love and devotion and faithfulness to this cause we have obtained that remarkable testimony, which makes it difficult, if not impossible, for our brethren of other denominations to convert us to their ways.

The Latter-day Saints possess the truth, and have many principles of truth in addition to what is possessed by the people of the world. Of course, we are peculiar for a number of reasons. It is our peculiarities that make us different from other Christian people. One of our peculiarities is that we gather to the land of Zion, to those sections of the country that have been selected and set apart for the gathering of the Latter-day Saints. Other religious denominations have their churches and their branches where they are successful, but they do not gather as we do. No other people, that I can think of, at present, gather together as we do. This doctrine of the gathering is one of the remarkable features of this church, established by the Prophet Joseph Smith.

We believe also in the building of Temples, and have built several. We believe it is necessary for the salvation of the people living and dead, that temples should be built to the name of the Lord and ordinances performed therein, without which men may not enter into the Celestial Kingdom of the Father. No other people, so far as I am acquainted, are building temples. They

build houses of worship, tabernacles and the like, all of which are very useful, and we build them also, but we are remarkable for the building of temples. There are doctrines and principles sacred to the hearts of the Latter-day Saints, revealed through the Prophet Joseph, which require us to make the sacrifice of gathering together, of building temples and of laboring for our kindred that are dead. The living must perform that work for themselves or forfeit the blessing, but those who have died before the knowledge of the truth was among the children of men, we believe, are entitled to salvation, especially if they would have received the truth had it been presented to them. We feel that all such are entitled to salvation, and we make the sacrifice that is necessary for their redemption and for their union throughout eternity. We believe most earnestly and thoroughly that our family relations that we enter into in this life will continue beyond the resurrection. This doctrine has been revealed to us by the Prophet of the nineteenth century. We expect that those relations so sacred to men in this life will continue in the life to come; and we have been taught to be true and faithful men, and we are such. I say to this congregation that we are true and loyal men, not only true and loyal to the Church and to the doctrines that we have received, but we are true and loyal among men, honorable as neighbors and as citizens. We love our country, we love its laws, its liberties, its institutions; we love the people of our nation, and we love to live with them, to neighbor with them, and to be friendly with them. We desire to share with them in the benefits of this nation. We desire to share with them the benefits of this city and of the states and territories in which we reside, not only in the United States, but where we have spread abroad into the neighboring commonwealths of Mexico and Canada. Wherever we settle and locate we desire to share with the people, our neighbors, the blessings that are given to mankind. We are a moral people, a sober people, a God-fearing people, who love

the Sabbath day and keep it holy. Of course, there are exceptions; but this is a rule with the Latter-day Saints. I speak of those who are faithful and true to the doctrines of the Lord Jesus and who are thoroughly established. They are not only here in Salt Lake, at headquarters, but they are in the cities and counties north, south, east and west of us. You cannot find a little branch or ward of Latter-day Saints but what they are so thoroughly settled and established that an innovator can have no influence over them, and they cannot be converted unto any other form of religion. But we are not all Latter-day Saints here, there are some of us who are fit subjects for the labors of missionaries of all denominations, whom they may make converts. We thank the Lord when they are converted, if we have been unable to convert them and to redeem them. If others can do them good, the Lord be praised; we have no fault to find. But Latter-day Saints, followers of the Prophet Joseph, walking in his footsteps and in his doctrines received from the Lord Jesus, can no more be turned from their faith than anything in the world, for they do know, they are thoroughly converted, and they are established so that they cannot be moved nor led astray.

This Church the Lord has established. He laid its foundations and has built it up. He hath taken care of it and will preserve it. You can always know just exactly where the Church of Christ is, for where it is the darts of the enemy are always directed, and particularly against the head of the Church. Was not the Savior the head and front of all offending in his life? Was not every dart of the enemy directed against the Son of God until His life was taken? And after Him, His apostles, one by one were destroyed; for at that time the people would not endure the sound doctrines of the Lord Jesus. And is it not the same today? Did He not tell His disciples that if the world hated them it hated Him also? The world loves its own; the world is friendly with its own; and if

we were of the world and believed as they do, worshiped as they do, and lived as they do, do you think they would find fault with us here? No. We believe more and we do a great deal more in the direction of the saving of mankind than any other body of Christianity, and for that reason they dislike us. Our lives offend them, not because we are wicked, but because we are not of them. They were not offended with the Savior because of his transgressions; they were not offended with His apostles because of their sins. There is no need of sentiment being aroused in regard to people who are wicked and corrupt, for the law is ready to take hold of them; and, if we transgress the law, we are subject to the law and liable to be handled by it. But as Latter-day Saints we live above the law. We observe the law and keep it sacred, that it shall not take hold of us. We are true to our cities and counties, to our state and to our nation. We are loyal, and, as I said before, we love the institutions of our country. We thank the Lord for the religious liberty that is guaranteed in the United States. We thank Him for the protection that has been given to this Church in the United States, and that we have been preserved and established so solidly that we are in no danger of being removed. The kingdom will remain with this people, and not with any other. Many have gone out from among us. Among them have been men holding great and important authority, nearly as great as there has been in the Church—even the counselors of the Prophet Joseph. He could hardly get a man that would be true to him, aside from his brother Hyrum. They fell one by one, until every counselor that he ever had departed from his side. But he was true and faithful to the end, and, like our Redeemer, he almost trod the wine-press alone. There were false brethren in those days, much more than today. Though the Church was only few in numbers at that time, false brethren were many. Now look over the Church today; can you find a Bishop, a Bishop's counselor, a presi-

dent of Stake or his counselor, or a High Councilor, can you find a President of Seventy, can you find a presiding authority in any mission of the world, or any branch of this Church, that is not true to the faith? There are individuals occasionally who show that they have received a bad spirit, by which they are led astray, but you will find that every President of a Stake and every Bishop of a Ward knows just exactly how to take care of the flock. They are trained, they are inspired, they are established, and they have the same testimony burning in their hearts that burns in the hearts of President Joseph F. Smith, his counselors and the Twelve. I wanted to draw the attention of the conference to this fact, for there are representatives here from almost every Stake and Ward in Zion. You all know that what I say is true.

When missionaries go out among the Latter-day Saints, they find that the people are so thoroughly trained and experienced in the doctrines of the Gospel that they are not easily deceived or blinded. The work is so established and so thoroughly fixed upon the earth that it will endure. You will find the Latter-day Saints just as true as their leaders; for they have the same spirit and the same testimony burning in their hearts. These Presidents of Stakes, these presidents of quorums, and these men who stand at the head of the wards and the missions at home or abroad, are filled with the same inspiration of the Lord. They know the voice of the true shepherd and they do not know the voice of strangers, and they will not follow them, but they will follow and listen to the true Shepherd. That is my testimony to you, and I thank the Lord that it burns in my heart as it does in yours. Blessed be those who are fortunate enough to maintain their standing and their fellowship in this Church, for this is the Church of Christ. It is not the Church of the Prophet Joseph, it is not the Church of any of his successors, or of those that may succeed hereafter, but,

it is the Church of Jesus Christ; He has established it, and He will preserve it among the children of men. Righteousness shall be cultivated among this people; corruption and wickedness will not be tolerated.

Speaking of the experience of the Prophet Joseph in the early days, I want to say that though there were many who turned from him, yet he had true and devoted friends, who stood by his side and sustained him to the very last; and he rolled upon their shoulders the cause of the kingdom, and they have been true to that trust. This Church has been taken care of from that time to this, and these men have walked in the footsteps of their file leaders, in the footsteps of the Prophet Joseph, and they have built upon the foundations which he laid. They have magnified the doctrines that he taught, have sent them to the world, have advocated them, lived by them, and defended them in the earth; and the fruits are seen throughout this mountain country, where the Prophet Joseph saw by vision that this people would be established. He so announced it, and was prepared himself to lead the Church into this very location if his life had not been taken; but in the Prophet Brigham he found a devout, faithful and competent successor. The Church has been established and stands today on foundations that shall never be shaken. It is true and faithful. It is the Lord's and He will take care of it, if you and I will only take care of ourselves and be sure that we are faithful and true, and that we are not deceived nor darkened in our minds.

God bless you and all Israel, our neighbors, our friends, and all that love truth, righteousness and justice, I humbly pray in the name of Jesus Christ. Amen.

The choir and congregation sang:  
We thank thee, O God, for a Prophet,  
To guide us in these latter days;  
We thank thee for sending the Gospel,  
To lighten our minds with its rays.

Benediction was pronounced by Elder Seymour B. Young.

## AFTERNOON SESSION.

Conference convened at 2 p. m.

The choir and congregation sang:

How firm a foundation, ye Saints of the Lord,  
Is laid for your faith in His excellent word!  
What more can He say than to you He hath said—  
You who unto Jesus for refuge have fled?

Prayer was offered by Elder Nathaniel Smith.

The choir sang the anthem, "From afar, gracious Lord, Thou hast gathered Thy flock."

## ELDER JOHN HENRY SMITH.

The work of God cannot be overthrown.—Unselfish devotion of the ministers of the Gospel.—The rights of all mankind guarded by the Church.—Heroic character of the Church leaders.

I am pleased with the privilege of being with you in the commencement of this conference. At the April conference I had been absent in Mexico and did not reach here until the last session. One year ago I was considerably "under the weather" and did not have part with you in the conference at that time. It has been a pleasure to me this morning to hear the songs of Zion, and listen to the voices of our brethren in instructions, reporting the conditions attendant upon the labors of the elders of the church, and in the testimonies that have been borne concerning your fidelity and faith in the work that our Father has established in the world, with the promise that it should never be thrown down nor given to another people. That promise has found lodgment, I believe, in your hearts and has remained with you in the midst of many trying experiences, and will in the future remain, imparting hope and strength which shall cause you to possess the fortitude and faith necessary to fulfill the missions whereunto you have been called by the Almighty. To me, it is ever a joy to remember those memorable words, and wherever I have found myself, whether at home or abroad, whether in your companionship, under the sound of your voices, or in the association and companion-

ship of men of the world, the same joy and satisfaction has welled up in my soul as the remembrance of these words has come up in my mind. The Latter-day Saints have no cause for concern so far as the work itself is concerned. It is a heritage of the Lord. It has been sent into the world to fulfill a great purpose, and they to whom the message of glad tidings has come are under the obligation to fulfill their part to the best of their ability, based upon the requirement that he who is warned shall warn his neighbor. In this connection we remember that there are few men in this congregation but what have performed this sacred duty with fidelity and faith. Consigning their families to the mercies of the Lord, they have entered the field, in almost every land and clime, and have sought to free themselves from that responsibility which attaches to the acceptance of the Gospel, in heralding the same among their fellow creatures, that when they stand at the bar of the Great Judge and the books are opened, and they are judged out of the books from the things written therein, it will be found that in fulfillment of the sacred obligation and the discharge of this requirement, their names are registered there, and that fidelity and faith, the love of our Father and of His children, characterized their lives. To this end, the gray-haired ones who sit under the sound of my voice upon this occasion have ministered with that determination, that patriotism, and that love that only a love of the Supreme Being and an absolute belief in the sacred mission entrusted to their care could cause them to exhibit. When I look upon the faces of these mothers and these wives who are congregated here today, I remember too, that they have been in no degree less heroic, or less lacking in that abiding faith, and that undying determination in connection with the work to which they have been called along with their husbands, fathers or brothers. They also have regarded it as among the sacred heritages of the human race, and it has been their determination that while husband or father was in the field car-

rying the glad tidings of great joy to the children of men, their homes and their firesides should be guarded from the attacks of the enemy, and their children should be nurtured in the faith which is dear to themselves. And while, perchance, in some instances, these children may not have been as fully equipped in the faith as they should be, as has been intimated in the remarks of presiding brethren this morning, the responses that have been made by the younger members of the church bear witness to the heroism of their mothers, the faith of their fathers, and the honesty and integrity possessed by themselves.

My brethren and sisters, I rejoice to be numbered with a people such as you are. I rejoice to recognize the fact that you have come from many lands and climes, and that you abandoned those lands for the sake of the truth. I have pleasure in the fact that it has been my privilege, in connection with my brethren, to meet you in those lands, to bear witness of the restoration of the gospel in its fullness and purity, to declare that the Prophet of this latter-day dispensation did gaze upon the face of the Father and the Son; and we bear that witness in harmony with the declaration that went forth in a former day that an angel of the Lord shou'd fly through the midst of heaven having the Everlasting Gospel to preach to them that dwell upon the earth, to every nation, to every kindred, to every tongue, and to every people. I have rejoiced in the faithfulness you have displayed in the fulfillment of your sacred duty in the receipt of that warning, in the carrying of these glad tidings, and in meeting the obligation in the manly and womanly way in which it has been done by the heroes and heroines who have builded these western commonwealths and have confronted the trials and tribulations incident to the establishment of homes and the upbuilding of many sections of our land. As I look upon the faces of men who are sitting before me, I see those who have sacrificed every interest in the world for the cause which to their

hearts was most dear, and I recognize that in their doing this, it was not to please President Young, it was not to please President John Taylor, it was not to please President Wilford Woodruff, it was not to please President Lorenzo Enoch, it was not to please President Joseph F. Smith and his associates, but it was to satisfy their own consciences and to serve that Being who called them by the voice of His Spirit to an understanding of the truth, and had written it in their souls that the most sacred duty which mortal could discharge was to live and minister for the reclamation of the human race, to establish in them faith and an understanding of the gospel, and to minister in the temporal concerns of this life, that their fellows might possess the blessings and comforts of the present and have joy and satisfaction therein.

The gospel we have embraced is the truth. It came from the Master. It has been sent to renovate the world, to re-establish among mankind the living faith which had so largely departed from the breasts of the human family, and to bring them to a comprehension of the responsibilities they owe to the Divine Master. Nothing can stay its progress. You and I may fall by the wayside; we may lack the fortitude and faith to endure and fulfill our part; but the work itself has gone on from the day the announcement was made of the administration of heavenly beings, and it will continue in its onward march until every nation, kindred, tongue, and people throughout the universe shall hear the glad tidings of great joy and have the privilege of accepting or rejecting the same in the exercise of the agency our Father has given to them. I trust, that in the fulfillment of our duties, in the discharge of the great obligations that are ours, our hearts and minds will never waver. It can never be anticipated that this work shall be made popular with the human family at large. It can not be expected that its mission will be accomplished without opposition. It must meet adverse elements, it must overcome obstacles,

it must secure the ground step by step, without fear and without favor, honoring our heavenly Father, and maintaining the dignity of that Priesthood God has given to us—the grandest heritage that was ever given to the children of men in any day and age of the world.

I pray that the blessings of the Gospel may abound with you in the future as in the past; that, true to the obligations that are yours, in every place and in every station, among all men, no matter who or where they may be, you may know where you stand, and, knowing where you stand, you may have the faith and the fortitude to express your views and your sentiments. It has been my experience thus far in life that there is nothing in connection with this work for which any man in the world need blush. There has been no revelation given to the Prophet for which we should have the least feeling of regret or concern. There is nothing within these statute books given by our heavenly Father for which I, as one of His sons, need blush. On the contrary, I honor Him for giving the same, and purpose in the fulfillment of life's mission, if He will give me faith and fortitude so to do, to raise my voice in their defense, and to stand for the advancement and spreading of this work, as I know it came from Him. The same is true not only in regard to our membership in the Church of Jesus Christ of Latter-day Saints, but it is true in regard to our citizenship in the republic of the United States. No man of standing in this Church has ever in my presence given utterance to a word that would cause me, in any sense of the word, to be ashamed of my citizenship in this glorious land; on the contrary, the sentiment and feeling that has ever come from the lips of the men with whom it has been my privilege to mingle has been to preserve our constitutional liberties, and accord the same rights to every other man, whether he be Jew, Pagan, Christian, Mohammedan, or infidel. So long as he interferes not with the rights and liberties of other men, his liberties should

be guarded, his rights should be preserved, and he should be honored in the exercise thereof, and his rights maintained justly and properly. Standing before you with these sentiments in my heart, I trust that we will continue to maintain the highest citizenship it is possible for mortals to do; and that we shall stand for our own liberties, that we shall maintain them to the best of our ability, be subservient to every principle that is right, and concede nothing that is wrong, but stand by the truth, honoring the Lord, fulfilling our obligations, preaching the principles of righteousness to the children of men, and pointing the way of life to every man in whose company it may be our privilege to come.

I bear you my testimony to the truth of the Gospel, and the mission of Joseph Smith; to the mission of his associates that stood around him and were true to him; to the mission of Brigham Young, who was faithful, earnest, devoted and of a heroic mold, and who, had he not been of such type, would have failed in the great mission that was given to him; honoring and esteeming in his life's ministry that heroic man whose blood mingled with the prophet in Cathage jail, John Taylor; true to that humble and earnest advocate of the principles of the gospel, one of the most successful that ever preached it in the world, Wilford Woodruff; and to that upright man of the Lord, Lorenzo Snow, who presidéed in righteousness over this people. And I will not in any degree slacken in my allegiance and respect for the man who stands at our head today. No truer man ever breathed the breath of life. No man has ever been more willing to stand up for the principles of justice and mercy. No man has been more loyal in preaching the principles of his faith. No man is more ready today to discharge that high responsibility and fulfill every obligation. Sitting by his side are those who, commencing in their boyhood, have ministered in the interests of this work, and who have never faltered nor turned their back upon the truth in any place or station.

Such has been the character of the heroic men who laid the foundations of these commonwealths. Such is the character of the men who stand at the head of these Stakes and Wards, and of the Seventies and Elders who have carried this gospel to the nations, and also of the mothers who have guarded their hearthstones and taught their children in the principles of eternal life. I bear my witness to this work. I know that it is from the Lord, that it has come to stay, that it will continue to spread and increase in the world, and that it will become the joy of the whole earth. May God bless you with faith and fill you with understanding; may we be loyal to ourselves and to our heavenly Father, is my prayer in the name of Jesus. Amen.

A duet, composed by Prof. Evan Stephens, entitled "God Bless and Guard Our Mountain Home," was effectively rendered by George M. Cannon, Jr., and Noall S. Pratt.

#### ELDER RUDGER CLAWSON.

Great responsibilities on those who receive God's commandments.—The proclamation of the Gospel.—Building up of Zion.

Brethren and sisters, I have very much rejoiced in the spirit of the conference. I listened with deep interest to the testimonies of the First Presidency and the President of the Twelve at the meeting this morning. I felt that it was a most auspicious opening of our conference, and the congregation which was assembled will judge as to whether they spoke by the Spirit of God, or by some other spirit. I am sure that their words found a response in the hearts of the Latter-day Saints. We not only have with us, brethren and sisters, the living oracles, but we also have the Holy Scriptures, which embody the commandments of God to His people and to the children of men. In every age of the world when the Lord has given a commandment to men, it has always been accompanied by a heavy weight of responsibility. We have examples of this from the beginning. You remember that Moses went by instruction into the mount and communed with

the Almighty; he was gone forty days and forty nights. While there he received from the hand of God the Ten Commandments. And with these tables of stone that were intrusted to him came a very great responsibility—a double responsibility, you might say. In the first place Moses was required to deliver these commandments to the children of Israel. Now, if he had taken them to his tent, dug a hole in the earth and hidden them out of sight, he would have stood condemned before the Lord; but we learn that Moses, the law-giver, discharged his duty faithfully and well, for he brought the commandments to the children of Israel. A heavy weight of responsibility rested upon the people with reference to these commandments, as to their attitude and the manner in which they should treat them. If they failed to obey the commandments, they would be answerable to the Lord and would have to give an accounting to Him in the day of judgment. For those commandments were not only binding upon Moses, but they were binding upon the whole people; not only upon the children of Israel, but upon the entire world. Therefore, it was necessary that they should go to the world. We have another striking example in the day of the Savior when He said to His disciples: "Go ye into all the world and preach the gospel to every creature." You will observe that no exception was made; but this message was to go to every creature. "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." With this commandment from the Messiah to His disciples came a heavy responsibility—a double responsibility. In the first place, they were required not to conceal this message, not to keep it back, not to hold it for themselves and for their immediate family and friends; but the message of the gospel was to go to the entire world, and if they failed to discharge that duty they were under a very serious obligation before the Lord, and they would have to account to Him for it, and perchance the blood of that generation would

have been found upon their skirts. But we learn from the Scriptures that they discharged this duty, faithfully and well, as did Moses before them, for they carried the gospel in all humility and in faith and power to the world. The moment they did this a very great responsibility rested upon the children of men, as to whether they regarded the message as being divine, and whether they would accept it and be governed by the spirit thereof, and avail themselves of the opportunity and the mercy of the Lord, and thus obtain salvation; otherwise they would stand condemned before the Lord.

So it has been, brethren and sisters, in our day and time. Joseph Smith, the prophet, received revelation, not only by the personal visitation of the Father and the Son, but also in the written word. Furthermore, Joseph Smith received the authority of the apostleship and priesthood under the hands of Peter, James and John, and also under the hands of John the Baptist, by which the Melchizedek and the Aaronic priesthoods were restored to the earth. With the restoration of this authority there came to Joseph Smith a very heavy responsibility. He could not be justified for a moment in keeping the information from the world. He could not hide it away. He could not call around him his immediate family and friends and indicate to them only what the Lord had done, but he must bear the message to the whole world. Growing out of that responsibility, there has been established in the church a vast system for proselyting, which has continued to this day, running down through the years. Elders from this church have been continually sent into the field to preach the Gospel, numbering as high as two thousand at a time. I think that there is now about twelve hundred in the mission field. I leave you, brethren and sisters, to judge whether any degree of responsibility comes with the invitation of the First Presidency of this Church to your sons to go forth and proclaim the gospel message, which came first to Joseph Smith, the prophet. Mark these

words that will be found in section 84 of the book of Doctrine & Covenants. Speaking of the early Elders who were sent out to preach the gospel (and you will perceive also that the language applies to Elders of our day and time) the Lord says:

Behold, I send you out to reprove the world of all their unrighteous deeds, and to teach them of a judgment which is to come. And whoso receiveth you, there I will be also, for I will go before your face: I will be on your right hand and on your left, and my Spirit shall be in your hearts, and mine angels round about you, to bear you up.

Whoso receiveth you receiveth me, and the same will feed you, and clothe you, and give you money.

And he who feeds you, or clothes you, or gives you money, shall in no wise lose his reward;

And he that doeth not these things is not my disciple; by this you may know my disciples.

He that receiveth you not, go away from him alone by yourselves, and cleanse your feet even with water, pure water, whether in heat or in cold, and bear testimony of it unto your Father which is in heaven, and return not again unto that man.

And in whatsoever village or city ye enter, do likewise.

Nevertheless, search diligently and spare not; and wo unto that house, or that village or city that rejecteth you, or your words, or your testimony concerning me.

Wo, I say again, unto that house, or that village or city that rejecteth you, or your words, or your testimonies.

In Section 75 it is said: "And it shall be more tolerable for the heathen in the day of judgment than for that house. Therefore, gird up your loins and be faithful, and ye shall overcome all things and be lifted up at the last day."

You will perceive that this invitation which comes to the young men of Israel to go forth and bear this gospel message, carries with it a heavy weight of responsibility, first with the Elders themselves, for if they reject the invitation, if they turn away from the voice of the priesthood, which is the voice of God, if they refuse to perform this obligation, it may be that the blood of this generation will be found upon their skirts. On the other hand, if they discharge this duty faithfully and well, you perceive that there is a heavy

weight of responsibility resting upon the people of the world who hear this message, though it may come to them in a humble manner, by those who may possibly be unlearned or inexperienced, and who bring it to their doors, from house to house, and, as the revelation says, from city to city. If they reject it, God will hold them to a strict accounting and, as He has said by His own voice, "it will be more tolerable for the heathen in the day of judgment than for that house or that city."

But I remind you, brethren and sisters, that this responsibility of preaching the gospel to the world is not all. It does not fully cover the ground, because there is a responsibility resting upon the Elders of Israel with reference to the building up of Zion; for, as the Lord says, every heart shall be pierced, and every ear shall hear. This message of life and salvation, too, must not only go to the strangers and to people who have never heard it in the world, but it must also go to the children of Zion, to your children and to my children. They must be taught and warned. You will remember what the Lord said to the prophet Ezekiel along this line:

Son of man, I have made thee a watchman unto the house of Israel; therefore hear the word at my mouth, and give them warning from me.

When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand.

Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul.

Again, when a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumbling block before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand.

Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul.

That is the attitude, brethren and sisters, which the authorities of this church, the High Priests, Seventies and Elders, and the authorities of the lesser priesthood, bear toward this people. They are called to be watchmen upon the towers of Zion, and to give notice and warning, to point out the evil before it comes, and to guard the young against danger. What must we think when we learn that there are many who bear the sacred authority of the holy priesthood, who are careless and indifferent, and who fail to magnify this authority and to carry the message to the people? Will not the displeasure of the Lord be upon them? Will not this thing be required at their hands? Will they not have to give a strict account of the priesthood and power which they have received from the heavens? This responsibility has been passed from the shoulders of the Prophet Joseph Smith, and now rests down upon the Elders of Israel who have succeeded him, and who are on the scene of action. The Lord says to His servants: "Behold, how great is your calling; cleanse your hearts and your garments, lest the blood of this generation be required at your hands." I think that passage will be found in section one hundred and twelve. It is the strict injunction of the Lord.

I rejoice in the gospel, in the authority of the holy priesthood, and in the power that is manifested by this people in carrying out the great purposes of Jehovah. The work will stand, and the will of the Lord be accomplished, as we have heard it from the Presidency of the Church and those who have spoken. I testify to this, in the name of the Lord Jesus Christ. Amen.

#### ELDER REED SMOOT.

The young people of the Church loyal to it and to the authorities.—Futile efforts of the opponents of God's work.—Arduous labors of the First Presidency.—Trials necessary.—The Saints will be faithful and victorious.

I desire, my brothers and sisters, to express my gratitude to my Heavenly Father for the privilege I have of standing before this immense congrega-

gation of Latter-day Saints, and expressing to them, in the few moments I have at my command, some of the thoughts that have passed through my mind during this conference. I am indeed thankful for my standing in the Church of Jesus Christ of Latter-day Saints. I am indeed thankful for the position occupied today in the world's affairs by the Church and by the people; and "I am not ashamed of the Gospel of the Lord Jesus Christ, for it is the power of God unto salvation." I believe with all my soul, and with all the understanding that God has given me, that this is His work, and that it is designed to redeem the earth, to bring light unto its inhabitants, to make people better, and to make this planet a fit place for the second coming of the Lord and Master.

I have had a great deal of pleasure in visiting the different parts of our state, mingling with the people, seeing the conditions surrounding them, and noting their loyalty to the work of God. Brother John Henry Smith, in speaking of the loyalty of the gray-haired men and women before him, touched my heart. I also say that, not only are they loyal to this work, but, if I am any judge, the young people are just as loyal to the authorities and to the institutions of the Church as were our fathers in the past, and as they are today. Our brethren have been testifying to the loyalty which is manifest in our church towards the authorities, and especially towards the presidency. I feel like testifying to you, and to all, that this great work of God is in the hands of honest, upright, God-fearing men. Assaults are made upon us from all sides. Many claim that they are not assailing the "Mormon" people, nor the principles of the Gospel which they believe, but it is the leaders they are condemning and finding fault with. They are also trying to bring distrust of the authorities into the minds of the Latter-day Saints. Why are they assailing the principle of tithing? Why are they trying to make you believe that every cent paid by you, for the forwarding

of God's work upon this earth, is being handled by dishonest men and being spent, not for the work itself, but for the aggrandizement and personal benefit of men? If I had the power to reach the heart of every honest Latter-day Saint, and if I had the confidence of every soul that hears my voice, I would testify to this fact, that, as far as the tithing of the Church is concerned, not one farthing is spent wrongfully, or is diverted from the channel in which it was intended to be used. O, how natural it is for our opponents to try to advance some argument that may bring distrust into the minds of people, and cause apostasy in our midst. They think they have found a condemning argument in the collection and use of tithing, and, in calling attention to it, they rely on the appeals they make to the selfishness of the people. But the evil one today plainly sees and knows as well as, or perhaps better than, we do, that this great work of God is moving on, spreading in foreign lands, and reaching to the farthest ends of the world. It is therefore natural for his emissaries to cry "fraud, fraud." We are informed that the Church is building meeting-houses and establishing headquarters upon the islands of the sea, and in all the great countries of Europe. Respectable places of worship, and homes for presidents of missions, are also being established in some of the principal cities of our great country. The Devil sees these things going on, and he knows there must be something done to retard the work if possible, and inciting the cry of "fraud, fraud," is one way he has of attacking it. He thinks by this to bring distrust into the minds of the people; but he will fail in this just as sure as the sun will rise tomorrow morning. I believe that the Latter-day Saints, who have the Spirit of God in them, never had more confidence in a man, or set of men, than they have in the presidency of the Church today. I wish that every one could read the heart and understand the thoughts of the presidency, and all others who are trying, in their humble

way, to lead and direct the affairs of this people. I feel that if it were possible for you to do so, you would not only love them as you have in the past, but you would have for them still greater love; and the confidence you would have in them would be such that you could pray for them with all your soul, and uphold them, and ask the blessings of God upon them in the important work they are trying to accomplish in this dispensation.

Some people think, as I have heard it expressed, inspired from the source of all misrepresentation and falsehood, that the president of the Church does not work, and that he and his counselors do not give the attention they should to the work of the Lord. I wish that these men had more physical strength than they have, for I testify to you that it is strained to the utmost. I go into their office and I see almost an arm full of mail brought in several times a day. I find President Winder, eighty-three years old, reading aloud almost every letter, and, with the President of the Church, and the other counselor, attending to every little detail that is brought to their notice from all parts of this great Church. While speaking upon this subject, I feel to ask the brethren here, who hold leading positions in the Church, as well as all members in the different stakes of Zion who write letters to the presidency, if it is absolutely necessary for you to write, make the letters as short as you can, but do not write unless it is necessary. I would advise the people to first go to their Bishop, and, if possible, get from him the advice and counsel they need; if unable to get it from him, then apply to the presidency of the stake, and, if it becomes absolutely necessary to appeal to the First Presidency, make the communication just as short as possible, for those brethren are worked almost to death. I feel like asking the good people of the Church to bear this in mind when they are tempted to write long letters to the Presidency.

I have absolute confidence in the ma-

jority of the young people of the Church and in their understanding of the truth of the Gospel. Being born in the Covenant and reared among the Saints, I have absolute confidence that they are not going to be tricked or turned aside by misrepresentations. I feel that, when they stop to consider and compare things as they are today with conditions of the past, they will be led to say that, as far as they are concerned, they will be loyal and true to the fathers and mothers who gave them birth.

My brethren and sisters, I hope you will never be discouraged, and never feel that God is going to abandon this people, for He never will as long as we are prayerful and feel in our souls to do His will, according to the wisdom and light He has given us. I have thought a great deal lately of the history of the Church, and I have wondered sometimes whether our position as a people is any different today than it has been from the beginning of the Church. As I study the history of the people, I find that it is about the same as it always has been, with but few exceptions. Whenever there is a great advance, and when the evil one sees the Church progressing a little more rapidly than usual, it arouses him to greater action. I read here the word of the Lord to Joseph the Prophet, while he was in Liberty Jail, Clay County, Missouri, March, 1839. At that time prospects looked very black to him. He, the Prophet of God, was being hounded on every hand, and every kind of a charge being made against him. His heart was heavy. He was pondering how it was that these things should come to a man who was trying to serve the good Master, and while in that condition of mind the Lord gave unto him these words:

"And if thou shouldst be cast into the pit, or into the hands of murderers, and the sentence of death passed upon thee; if thou be cast into the deep; if the billowing surge conspire against thee; if fierce winds become thine enemy; if the heavens gather blackness and all the elements combine to hedge up the way; and above all, if the very

jaws of hell shall gape open the mouth wide after thee, know thou, my son, that all these things shall give thee experience, and shall be for thy good."

I believe with all my heart that our trials are given us for the same purpose. We are to be a tried people. We are to be thrice tried, as the Saints of old. I believe that all trials are given to us for experience, just as the Lord permitted them to be given to Joseph in the early days of the church. At this same time the Lord said to him, "Thy people shall never be turned against thee by the testimony of traitors." I say to you, President Joseph F. Smith, that the Saints in this vast congregation (and they are but representative of the communities in which they live) will never turn against thee by the testimony of traitors.

My brethren and sisters, all I care for is that we may live as God wants us to live, observing all the requirements made of us, and performing the duty that is incumbent upon us, then all will be well, as sure as He has spoken from the heavens. As I travel among the people and see the feeling of loyalty and truth existing, I feel in my soul to say, God bless the Latter-day Saints in all their interests, in their basket and in their store. God bless them with strong testimony, that they may know the voice of the true shepherd. I feel in my soul that they will know it. No matter what transpires, or who may come in our midst thinking there will be a falling away from the Church, and that they may succeed in gathering in the lost ones. I say there never was a time when the people testified with more fervency, and with a deeper feeling of love for our heavenly Father and His work, than they do at the present moment. I bear my testimony to you that this work is the work of God, and He will make it triumphant in the end; we will love it, and be loyal to it, and its interests; and we will be loyal to every institution upon the earth that has for its object the advancement of mankind. We will continue to be good citizens of

this nation; we will uphold and pray for it. We will be true men and true women to our Church, to our country, and to our God. May God bless you, I ask it in the name of Jesus Christ. Amen.

#### ELDER HYRUM M. SMITH.

Magnitude of the work of God.—Abundant opportunities to acquire knowledge.—Reasons for diligence and faithfulness.—Respect for local authorities.

My brothers and sisters, I greatly desire that you shall accord me the same attention you have extended to my brethren who have spoken already, and that you will assist me by your prayers, that in bearing testimony to the truth of the everlasting Gospel I may do so under the inspiration of the Spirit of the Lord. The Latter-day Saints certainly have wonderfully good times when they gather in their general conferences. They never fail to come together in the spirit of prayer and with a great desire in their hearts that the Lord will have something to say to them through His servants who shall speak; and when they come together in this spirit they never fail to receive the word of the Lord, that word which fills their souls with joy and thanksgiving, and which allays any doubt that may have found lodgment in their minds. They never fail to be built up and strengthened, and they go home after the conference is over, feeling that the Lord is with His people.

Now, the thing that is on my mind this afternoon is the greatness of the work which has been introduced into the world in this day and age through the Prophet Joseph Smith. We meet together here in vast numbers, and yet though all the Latter-day Saints were met together they would only be a hand-full compared to the multitudes of people that dwell in the earth. We have been highly favored of the Lord, in that He has sent His servants unto us with the word of truth and of revelation, and He has put it into our

hearts to receive that word and to obtain a testimony of the truth of the revelation which He has given to the world. We younger ones, the young men and the young women of Israel, who have been so highly favored as to be born in the Church, having the testimony of the truth born in us and having the seed of truth grow and develop within us, most assuredly ought to feel thankfulness to our Father in heaven for it. The whole world still lieth in darkness. "This Gospel of the Kingdom must be preached in all the world as a witness before the end shall come." The angel who introduced this Gospel came with it that it might be preached to every nation, kindred, tongue and people. And while we are doing a great deal towards the carrying of the message unto the nations of the earth, still the progress we are making, when we consider the vast amount of work that must be done, is only small, and we have only advanced a little way.

I believe all that has been said of the Latter-day Saints by our brethren who have spoken. I believe they are the children of God, and that they have the testimony of the truth burning within their souls. I believe they love the truth and desire to keep the commandments of the Lord. Yet I am constrained to believe they still need more labor among them every day than ought to be necessary. I believe that they should be firmly founded in the knowledge of the truth, by reason of the great blessings the Lord has bestowed upon them, and the great means He has placed in their way whereby they may learn of Him. They have the Holy Scriptures, the Bible, which contains the word of God; the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price; they have the Journal of Discourses; also periodicals, books and papers which are published from time to time containing the discourses and inspired words of the servants of the Lord. All these they have, and all they need do, if they have the desire, is to open the books and there read the word of the Lord. In addition to this it seems essential that

the Twelve and the Seven Presidents of the Seventies shall visit the various Stakes of Zion and spend all their time, month after month, year after year, exhorting the Saints to faithfulness, reprobining them at times for wickedness and folly, laboring to keep them, as it were, to the line and from departing by degrees from their full duty. Now this is what I think ought not to be. I think that the Saints ought to know the truth as well as the servants of the Lord. They ought to be as firmly grounded in the faith. It ought to be just as impossible to move them from the truth as it is to move the men who stand at the head of the Church; and the time of the Twelve, and that of the Seventies (who labor among the members holding the Priesthood of Seventy) might be given to these hundreds of millions of people who still dwell in the world without a knowledge of the truth. I am constrained to believe that if the same amount of inspired preaching of the word of the Lord that is done among the Saints were done in the world, thousands and tens of thousands of honest souls who are now in the world might be brought to the knowledge of the true Gospel, and they might gather with the Saints and enjoy the blessings of the house of the Lord, and there labor for their own salvation and for the redemption of their dead. We ought to rely a little more than we do upon the Lord and upon the intelligence He has given us to develop the light within us, to become better informed, to be more faithful than we are, notwithstanding good testimony of our faithfulness may be borne now. My brethren and sisters, there is no reason in the world why the Saints should not keep the commandments of the Lord, there is no reason why they need fail to do their duty towards the Lord and towards their fellow men. Surely, the Lord has held out the hand of fellowship to us. Truly, He has not withheld when we have asked Him. He has fulfilled on our heads the promise that if we will ask of Him He will give freely unto us, whether it be wis-

dom, or the necessities of life, or intelligence, or knowledge, no matter what it be, if it is for our good and for the good of the children of men. He has not withheld it from us. All things, it would seem, that the Latter-day Saints could possibly desire, the Lord has given freely. We ought to be His people. We ought to hang on firmly and steadfastly to the truth. Great will be the condemnation of the Saints if they fail to remain faithful after all that the Lord has done for them. A season has just passed that has been wonderfully prosperous and bounteous to the Saints; prosperity abounds on every hand temporally, and the Spirit of the Lord is being poured out in great abundance. Prophecy, revelation and the gifts of the Holy Ghost are also enjoyed by them. All these things the Lord has done for us. Ought we not then to be true and faithful in keeping His commandments? We ought not to complain if our stake conferences come and go and we do not have in our midst one of the brethren known as the authorities of the Church. Why, my brethren and sisters, all men who hold the holy Priesthood are authorities in the Church, and through the Deacon the Lord may speak unto the people, and give His word of praise or reproof, or bestow upon them His blessing. The Priest and the Teacher likewise. The Bishop, the High Priest, the Seventy, the President of a Stake—all of these servants of the Lord are authorities of the Church, and when you have them in your midst you may hear the word of the Lord preached, you may hear and see and feel the inspiration of the Lord. Therefore you should be content. You should not feel to complain, even though one of the Twelve, or the First Council of Seventy, or even the First Presidency, find it impossible to be with you. You should read the word of the Lord from the books, and kneeling down around the family altar, you should commune with the Lord and ask Him for wisdom, judgment and enlightenment. You should depend more upon Him and less than some of us do upon

those who constitute the authorities of the church. Then turn your hearts, my brethren and sisters, to the nations of the earth, to the kindreds, and tongues, and peoples, all of whom are the Lord's children, who are scattered throughout the length and breadth of the whole world in untold numbers, many of whom are only waiting for an opportunity to hear the word of the Good Shepherd. Pray not only for yourselves, but for them also. Pray that the door of the Gospel may be opened to them, that the servants of the Lord may be sent unto them, and that those who have this work upon their shoulders of carrying the Gospel unto all nations may be at liberty to go. Say that they may go with your blessing, and that you will endeavor to more greatly appreciate the local authorities of the church, some of whom sit round your own tables and hearthstones, and are your sons, husbands and fathers who hold the holy priesthood.

I was going to read from the Scripture, but I have almost let it go by:

Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls:

Who, when he had found one pearl of great price, went and sold all that he had, and bought it. (Matthew 18: 44-46.)

Do we appreciate the kingdom of God in this way? Do we value it above all else? Is it more dear to us than the fruit of the field, than the treasures of the mine, than the wealth that can be gathered from all of the avocations and occupations of life? Do we value this kingdom of God even as a goodly pearl, which is beyond price? I believe we do. All else is as nothing when compared to it, and we would gladly, if need be, sell all we had to possess it and make it our own, or at least to become a member in the kingdom.

Now, my brothers and sisters, cleave unto the truth. Lay hold upon the

"iron rod," and never release that hold. Go forward steadily with your eyes set upon the tree of life until you are partakers of its fruit, which is the word of the Lord, and which above all else is most joyous to the soul of the righteous man. Be faithful all your days. Prepare yourselves to help in the work of the redemption of the human race; and do not be content to say, "In my heart is a knowledge of the truth, I know the gospel is true, and I rejoice in it," and then stop. Do not stop there. Say that and still more: "O Lord, make me an instrument in Thy hands. Make all Thy servants who have been called of Thee wonderful and powerful instruments in Thy hands, that this same gospel which lighteth my soul, and which filleth me with gladness, may be sent unto all the world, that my neighbor, my brother, Thy children, may rejoice in Thee, even with me, by being brought into Thy kingdom." May the testimony of the truth ever be with you, my brothers and sisters. May the powers of evil never be permitted to tempt you from your duty or from the path of right. The Lord will be with you, and build you up, and make you a power in the world for good; and through us, yes through us, even as through Father Abraham, because of our faithfulness in keeping the commandments of the Lord, shall the whole world be blest and be led to glorify God. This is my prayer in the name of Jesus. Amen.

#### PRESIDENT JOSEPH F. SMITH.

I will now present to the conference the general authorities of the Church, and also the authorities of the auxiliary organizations, with such other officers as may properly be brought before this assembly, for your vote. It is expected that every Latter-day Saint in good standing will exercise his or her prerogative to vote for or against the names that may be presented. Of course, we do not expect any who are not members of the Church in good standing to take any part in this.

#### GENERAL AUTHORITIES.

Joseph F. Smith, as Prophet, Seer and

Revelator and President of the Church of Jesus Christ of Latter-day Saints.

John R. Winder, as first counselor in the First Presidency.

Anthon H. Lund, as second counselor in the First Presidency.

Francis M. Lyman as president of the Twelve Apostles.

As members of the Quorum of Twelve Apostles—Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant, John W. Taylor, Marriner W. Merrill, Matthias F. Cowley, Rudger Clawson, Reed Smoot, Hyrum M. Smith, George A. Smith and Charles W. Penrose.

John Smith, as Presiding Patriarch of the Church.

The counselors in the First Presidency and the Twelve Apostles and the Presiding Patriarch as Prophets, Seers and Revelators.

First Seven Presidents of Seventies—Seymour B. Young, Christian D. Fjeldsted, Brigham H. Roberts, George Reynolds, Jonathan G. Kimball, Rulon S. Wells and Joseph W. McMurrin.

William B. Preston as Presiding Bishop, with Robert T. Burton and Orrin P. Miller, as his first and second counselors.

Joseph F. Smith, as trustee-in-trust for the body of religious worshipers known as the Church of Jesus Christ of Latter-day Saints.

Anthon H. Lund, as Church historian, and general Church recorder. Andrew Jenson, Orson F. Whitney, A. Milton Musser and Brigham H. Roberts, assistants historians.

As members of the general Church board of education, Joseph F. Smith, Willard Young, Anthon H. Lund, John Nicholson, George H. Brimhall, Rudger Clawson, Joseph M. Tanner, John R. Winder and Charles W. Penrose.

Arthur Winter, secretary and treasurer to the general Church board of education.

John Nicholson as clerk of the conference.

Evan Stephens as director of the Tabernacle choir; J. J. McClellan, organist; Tracy Y. Cannon, assistant organist,

and all the members of the Tabernacle choir.

Rudger Clawson, Reed Smoot, Wm. W. Riter, Charles W. Nibley and August W. Carlson, auditing committee.

#### RELIEF SOCIETY.

Bathsheba W. B. Smith, president.  
Annie T. Hyde, first counselor.

Ida Smoot Dusenberry, second counselor.

Emmeline B. Wells, secretary.  
Clarissa S. Williams, treasurer.

Aids—Jane S. Richards, Sarah Jane Cannon, Romania B. Penrose, Susan Grant, Martha A. Cannon, Emma S. Woodruff, Julina L. Smith, Emily S. Richards, Ellis R. Shipp, Julia P. M. Farnsworth, Elizabeth J. Stevenson, Phebe Y. Beatie, Carrie S. Thomas, Alice Merrill Horne, Annie Wells Cannon, Priscilla P. Jennings, Margaret A. Caine, Rebecca E. Little.

Missionaries—Harriet Ann Badger, Sophia T. Nuttall, Mary A. C. Lambert, Mary T. Smith, Elizabeth S. Wilcox, Hattie B. Harker, Priscilla Smith.

Emma A. Empey, superintendent of Relief Society nurses.

Margaret C. Roberts, Romania B. Penrose and Ellis R. Shipp, instructors of Relief Society nurses.

Phebe Y. Beatie, secretary and treasurer of Relief Society nurses.

#### DESERET SUNDAY SCHOOL UNION.

Joseph F. Smith, general superintendent.

George Reynolds, first assistant general superintendent.

Joseph M. Tanner, second assistant general superintendent.

George D. Pyper, general secretary.

George Reynolds, treasurer.

Members of the Board—Joseph F. Smith, George Reynolds, Joseph M. Tanner, Joseph W. Summerhays, Levi W. Richards, Francis M. Lyman, Heber J. Grant, George Teasdale, Hugh J. Cannon, Andrew Kimball, John W. Taylor, James W. Ure, John F. Bennett, John M. Mills, William D. Owen, Seymour B. Young, George D. Pyper, Henry Peterson, Anthon H. Lund, John

R. Winder, James E. Talmage, George M. Cannon, Horace Cummings, Josiah Burrows, William A. Morton, Horace S. Ensign.

William A. Morton, business manager.  
Joseph F. Smith, editor Juvenile Instructor.

George Reynolds and J. M. Tanner, assistant editors.

George D. Pyper, business manager, Juvenile Instructor.

#### GENERAL OFFICERS OF THE YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATIONS.

Joseph F. Smith, general superintendent.

Heber J. Grant, and B. H. Roberts, assistants.

Thomas Hull, secretary and treasurer.

Evan Stephens, music director.

Horace S. Ensign, assistant music director.

Aids—Francis M. Lyman, John Henry Smith, Matthias F. Cowley, J. Golden Kimball, Junius F. Wells, Rodney C. Badger, George H. Brimhall, Edward H. Anderson, Douglas M. Todd, Thomas Hull, Nephi L. Morris, Willard Done, Le Roi C. Snow, Frank Y. Taylor, Rudger Clawson, Rulon S. Wells, Joseph W. McMurrin, Reed Smoot, Bryant S. Hinckley, Moses W. Taylor, B. F. Grant, Henry S. Tanner, Hyrum M. Smith, William B. Dougall, Joseph F. Smith, Jr., O. C. Beebe, Lewis T. Cannon, Philip S. Maycock, Benjamin Goddard, George Albert Smith, Thomas A. Clawson, Louis A. Kelsch, Lyman R. Martineau.

#### YOUNG LADIES' MUTUAL IMPROVEMENT ASSOCIATIONS.

Martha H. Tingey, president.

Ruth M. Fox, first counselor.

Mae Taylor Nystrom, second counselor.

Ann M. Cannon, secretary.

Agnes Campbell, assistant secretary.

Alice K. Smith, treasurer.

Maria Y. Dougall, honorary member.

Alice Calder Tuddenham, music director.

Mattie Read, organist.

Elizabeth Thomas, assistant organist.

Aids—Adella W. Eardley, Sarah Eddington, Agnes Campbell, Susa Y. Gates, Minnie J. Snow, May B. Talmage, Joan Campbell, Emma Goddard, Rose W. Bennett, Elizabeth C. McCune, Julia M. Brixen, Augusta W. Grant, Mary A. Freeze, Estelle Neff Caldwell, Nellie C. Taylor, Emily C. Adams, Mary E. Connelly, Elen Wallace.

#### PRIMARY ASSOCIATIONS.

Louie B. Felt, president.

Lillie T. Freeze, first counselor.

Josephine R. West, second counselor.

May Anderson, secretary and treasurer.

Olive D. Christensen, assistant secretary.

Vera I. Felt, recording secretary.

Margaret Hull, chorister.

Norma Fenton, Organist.

Aids—Aurelia S. Rogers, L. L. Greene, Richards, Isabella S. Ross, Camilla C. Cobb, Euphemia I. Burnham, Eliza S. Bennion, Edna L. Smith, Josephine G.

Smith, Ida B. Smith, Clara W. Beebe, Edna Harker, Lilian L. Maeser, Grace Folland, Allie Howarth, Annie Wallace.

#### RELIGION CLASSES.

Anthon H. Lund, general superintendent.

Rudger Clawson, first assistant.

J. M. Tanner, second assistant.

Joseph J. Cannon, secretary.

Members of the General Board—Anthon H. Lund, Rudger Clawson, Joseph M. Tanner, Henry Peterson, Horace Cummings, Joseph W. Summerhays, Matthias F. Cowley, Hyrum M. Smith, Rulon S. Wells, Joseph W. McMurrin, Louis A. Kelsch, John H. Evans, William A. Morton, Joseph J. Cannon.

President Smith announced that the congregation had voted unanimously in favor of all the names submitted.

The choir and congregation sang the hymn beginning,

"Our God we raise to thee,  
Thanks for Thy blessings free."

Benediction was pronounced by Patriarch John Smith.

## SECOND DAY.

Saturday, October 7, 10 a. m.

Conference was called to order by President Smith.

The choir and congregation sang the hymn:

Come, let us anew, our journey pursue,  
Roll round with the year,  
And never stand still till the Master appear.

His adorable will let us gladly fulfil,  
And our talents improve,  
By the patience of hope and the labor of love.

Prayer was offered by Elder Helaman Pratt.

The choir and congregation sang the hymn:

O! ye mountains high, where the clear blue sky  
Arches over the vales of the free,  
Where the pure breezes blow, and the clear streamlets flow.

How I've longed to your bosom to flee.

ELDER GEO. ALBERT SMITH.

Why the Saints are regarded as a peculiar people.—The duty of forgiving one another.—Performance of duty increases faith.—We should not limit ourselves in good works.—The joy of eternal association with loved ones.

My brethren and sisters, I am grateful to my Heavenly Father this morning for the privilege of meeting with you in this house of worship. While I occupy this position I desire an interest in your faith and prayers, that I may be inspired by the Holy Spirit to say such things as He would have me say unto you. I have rejoiced with you in the remarks that have been made by our brethren in this conference, and it has been joy to me to see the multitude of Latter-day Saints present upon this occasion. The hymn that has just been sung is an inspiration to us who live

in these mountain vales. I believe the fervor with which it was sung is an evidence of the appreciation of the Latter-day Saints for the blessings of our Father upon them. We are called a peculiar people because, perchance, we thoroughly believe and obey the Gospel of Jesus Christ. Our peculiarity lies very largely in the fact that we believe the Old and New Testaments actually contain the word of the Lord, as far as they have been translated correctly. We also firmly believe the Book of Mormon, which the world knows comparatively little of; and add to that unwavering belief in the Doctrine and Covenants and Pearl of Great Price. We regard the teachings contained therein as revelations of our Father in heaven to His children who dwell upon this earth. It is not alone because we have faith in the books referred to that we are considered a peculiar people, but also so because we confidently believe that our Father in Heaven has spoken in this day and age. In fact, we know that there is communication with the heavens. Our brethren and sisters of the world, generally, do not acknowledge that. We believe that Jehovah has the same feeling towards us, the same influence over us, that He had for and over His children who lived in this world in times that are past. If our peculiarity went to the extent that we lived by every word that proceedeth from the mouth of our Heavenly Father, then we would indeed be a blessed people. We do, to a large degree, live by the testimony that has been given to us by our Redeemer, and thus far we are a blessed people, the acknowledged children of the Lord.

There is one thing I find that we have

not yet learned completely, and it comes to my mind this morning, that is, the disposition to forgive one another our trespasses. The Lord has given us great information, has revealed His mind and will unto us, has taught us things that the world know not of, and, in accordance with the information we have received, He holds us responsible and expects us to live a higher life, a more ideal life than those who do not as fully comprehend the Gospel as we do. The spirit of forgiveness is something that the Latter-day Saints might with profit exhibit more fully among themselves. Sometimes a brother in authority has offended, in some way, one of the members of the Church, probably unknown to himself, and that child of our Father's silently continues to feel hurt, instead of doing as the Lord has commanded, going to the offending man and stating to him, in kindness, the feelings of his heart, and giving that brother an opportunity to say to him, "I am sorry I have offended you, and I desire that you shall forgive me." The result is that, in some instances, we find a resentful feeling existing that has been instigated by Satan. Now, we must get into a condition where we can forgive our brethren. In connection with this matter, I will read a few verses from the eighteenth chapter of St. Matthew, beginning with the twenty-first verse. It seems that the Apostles were with the Master upon this occasion, and Peter came to Him and said:

"Lord, how oft shall my brother sin against me, and I forgive him? till seven times?"

Jesus saith unto him, I say not unto thee, Until seven times but, Until seventy times seven."

Then the Savior gave a parable, which I will not take time to read, but it was a parable of two men. One of the men owed his lord a large amount of money, and he come to him and told him he could not pay what he owed, and asked that he might be forgiven the debt. The lord of that servant was moved with compassion, and forgave the debt. Straightway this man who had been forgiven went out and found a fellow-

servant who owed him a small amount, and he demanded his pay. The poor man was unable to meet the obligation, and he in turn asked that he might be forgiven the debt. But he was not forgiven; on the contrary he was taken and cast into prison by the one who had already been forgiven by his lord. When the other fellow-servants saw what had been done they went to the lord of this man and told him, and he was wroth and delivered the one whom he had forgiven unto torment, until he should pay all that was due. His soul was not big enough to appreciate the mercy shown him, and because of that lack of charity he lost all. At times we find little difficulties arising among us, and we forget the patience our Father in Heaven exercises towards us, and we magnify in our hearts some trivial thing that our brother or sister may have done or said concerning us. We do not always live that law which the Lord desires us to observe in regard to these matters. We forget the commandment He gave to the Apostles in the words of the prayer, wherein they were told to pray that they might be forgiven their debts even as they forgive their debtors. I feel that we have to learn a great deal in this regard. We have not complied as completely as we should with the requirements of our Heavenly Father. In the Book of Doctrine and Covenants we find a reference made to this matter of forgiveness, wherein the Lord gives a commandment; it is contained in the sixty-fourth section, and refers to us in this day. It reads as follows:

"Nevertheless he has sinned, but verily I say unto you, I, the Lord, forgive sins unto those who confess their sins before me and ask forgiveness, who have not sinned unto death."

"My disciples, in days of old, sought occasion against one another, and forgave not one another in their hearts, and for this evil they were afflicted, and sorely chastened:

"Wherefore I say unto you, that ye ought to forgive one another, for he that forgiveth not his brother his trespasses, standeth condemned before the Lord, for there remaineth in him the greater sin."

(The verse last read is the one I would emphasize.)

"I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men;

"And ye ought to say in your hearts, let God judge between me and thee, and reward thee according to thy deeds."

If our lives were such that, when we differ with our neighbor, if, instead of setting ourselves up as judges one against another, we could honestly and conscientiously appeal to our Father in Heaven and say, "Lord, judge between me and my brother; thou knowest my heart; Thou knowest I have no feeling of anger against him; help us to see alike, and give us wisdom that we may deal righteously with each other," how few differences there would be, and what joy and blessings would come to us! But, little difficulties arise from time to time which disturb the equilibrium of our daily lives, and we continue to be unhappy because we cherish an improper influence, and have not charity.

We find another reference to this matter, that has a bearing also upon another condition, in that sometimes we feel uneasy and worried when we fail to do what our Father desires of us. A man who is living in accordance with the Gospel of Jesus Christ is never in doubt about its success; but the man who neglects his duty, who fails to keep his covenants, loses the Spirit of the Lord, and he then begins to wonder what will become of Zion. Whenever you, my fellow laborers, feel there is something wrong with the Church, go into your secret places and kneel down before the Lord, examine your heart, and you will find every time that there is something in your own life that occasions doubt; the tempter is working on your mind, causing you to feel that perhaps Zion will not be victorious. Whenever you are doing your full duty, you will know, as you know that you live, that it is our Father's work, and that He will bring it off triumphant. We find in the ninety-eighth section of the Doctrine and Covenants the following reference:

"And again I say unto you, if ye observe to do whatsoever I command you, I, the Lord, will turn away all wrath and indignation from you, and the gates of hell shall not prevail against you."

This is the word of our Father in Heaven to us.

And again with reference to patience under persecution:

'Now I speak unto you concerning your families; if men will smite you, or your families, once, and ye bear it patiently and revile not against them, neither seek revenge, ye shall be rewarded:

"But if ye bear it not patiently, it shall be accounted unto you as being meted out a just measure unto you."

This also is the word of the Master unto us. If we live according to this law, we will grow in grace and strength day by day, and in favor with our Heavenly Father. Faith will increase in the hearts of our children. They will love us for the uprightness and integrity of our lives, and they will rejoice that they have been born of such parents. I say to you that this commandment is not given in an idle way; for the Lord has declared that He does not give any law indifferently, but every law is given that it may be kept and lived up to by us. We will be in this world only a short time. The youngest and strongest of us are simply preparing for the other life, and before we get into the glory of our Father and enjoy the blessings that we hope to receive through faithfulness, we will have to live the laws of patience, and exercise forgiveness toward those who trespass against us, and remove from our hearts all feelings of hatred toward them.

"And again, if your enemy shall smite you the second time, and you revile not against your enemy, and bear it patiently, your reward shall be an hundred fold.

"And again, if he shall smite you the third time, and ye bear it patiently, your reward shall be doubled unto you four fold;

"And these three testimonies shall stand against your enemy if he repent not, and shall not be blotted out."

There is a disposition on the part of

some returned Elders, and other men who hold the Priesthood, and women, who hold positions in the Church, to neglect Sacrament meetings and other important duties, and to confine their labors to some special calling. They may be officers and teachers in the Sunday school, and when they perform their Sabbath school labor, consider that sufficient; or, they may be Mutual Improvement workers, and if they discharge their obligations in that regard they consider their whole duty done. But, this is an erroneous idea. We are required to live by every word that proceedeth from the mouth of our Father in Heaven. We are expected to so conduct ourselves day by day that, if we see distress or want, or need of advice and counsel on any occasion, we should forthwith act as servants of the Lord in very deed. We find in the fifty-eighth section of the Doctrine and Covenants a reference to this matter; I desire to read it to you, because it is the word of the Lord with reference to our opportunities:

"For behold, it is not meet that I should command in all things, for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward.

"Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness;

"For the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in nowise lose their reward.

"But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned.

"Who am I that made man, saith the Lord, that will hold him guiltless that obeys not my commandments?"

I feel that we are representatives of a great people. We have met together from all the stakes and branches of the Church. We have come to be fed by the Spirit of our Master. When we go back to our homes, if there are those among us who are indifferent and careless, it is our duty to call their attention to the Scriptures and to bring them face to face with the com-

mandments of our heavenly Father. There are many young men who are indifferent and careless, but who possess some ability, and as the Lord has said in this revelation, they should not wait to be commanded, but volunteer to go forth and, in the authority of the Holy Priesthood, labor for the salvation of the souls of the children of men.

Grateful should we be, that in the fastnesses of these grand mountains, our feet have been planted; and that the Messiah has imparted to us a knowledge that the Gospel is true. Grateful should we be for a knowledge of the eternity of the marriage covenant. If in this life only had we hope, we would indeed be of all men most miserable. The assurance that our relationship here as parents and children, as husbands and wives will continue in heaven, and that this is but the beginning of a great and glorious kingdom that our Father has destined we shall inherit on the other side, fills us with hope and joy. One of the greatest evidences to me of the divinity of this work is that it teaches there is eternal life on the other side, and that there will be a reunion there of the loved ones who have known each other here. Consequently, as parents, we may well be patient and loving toward our children, for they will eternally abide with us on the other side, if we and they are faithful. The few years that we live here may be regarded as a time in which we become acquainted, but, when we mingle in the other life, we will know each other better than we have here. Grateful am I that this testimony has been given me, and for the knowledge that the Savior was indeed the Redeemer of the world. Thankful am I for the testimony that Joseph Smith was indeed a Prophet of the Lord, and that every one of those who have succeeded him, in the exalted calling of president of this Church, have been inspired by the same spirit that characterized Joseph Smith's life. I am glad to add my testimony to the integrity of Joseph F. Smith. No matter what the

world may think of him, no matter what unkind things they have said of him, I testify to you that he is, indeed, a servant of the Lord, that he stands at the head of this work, by Divine appointment, and that there is no power, either in earth or in hell, that can destroy the influence our Father has given to him. He is surrounded by men who are faithful and true, men who love the Saints better than their very lives, men who devote the energies and powers that God has given unto them to your blessing. They leave their homes and the comforts thereof, and labor constantly, not that they may be glorified, but that you and your families and all mankind may be saved and exalted. Honor and love these men, sustain them with your faith and prayers, and as you uphold them in the positions to which they have been called, so will our Father in Heaven sustain and bless and magnify you in the eyes of your families and those with whom you associate. May the peace of heaven be with us. May the ensuing meetings be a joy and blessing to every one of us, as were those of yesterday. May we have the Spirit of the Master dwelling within us, that we may forgive all men as He has commanded, forgive, not only with our lips, but in the very depths of our hearts, every trespass that may have been committed against us. If we do this through life, the blessings of the Lord will abide in our hearts and our homes, which may God grant, in the name of Jesus Christ. Amen.

ELDER FRANK Y. TAYLOR.  
(President of Granite Stake.)

I desire, my brothers and sisters, to enjoy the same good spirit that has actuated the remarks of the brethren who have preceded me. I feel grateful unto my Heavenly Father that I can bear my testimony to the work of the Lord, and that we have servants and prophets of the Lord ministering to us. I have been much impressed with the remarks of Elder George A. Smith this morning on the spirit of forgiveness. I feel how necessary it is that we as Lat-

ter-day Saints should have this in our souls, not only towards those who are of our own faith, but the Savior requires that we have it towards all men. In connection with this, I bear testimony that I have been acquainted with the authorities of this Church from President Young until this day, and that I have witnessed this spirit of forgiveness in the hearts of all those prophets and leaders of the Church. They have felt to forgive their fellowmen. I was not, of course, acquainted with the Prophet Joseph Smith; but my father was intimate with him, and hundreds of times I have listened to him discourse on the merits and graces that characterized the Prophet, and I learned to love him more dearly because of the kindness of his heart and because he loved all persons, little children and all. I remember, a year or two ago, a man bearing his testimony to the kindness of the Prophet Joseph toward little ones, and it struck me as being very similar to the character of our Savior. He referred to an incident when he was a little bare-footed boy. He was traveling in to Far West, and it was inclement weather. He and several other small boys were paddling through the cold water and their feet were chilled. A man came along on horseback and he picked them up, one by one, took a large silk handkerchief out of his pocket and tried to warm their benumbed feet. It is only a little incident, but it shows the kindness of the Prophet's heart toward little ones. I remember my father speaking of the mobbings, trials and privations he endured, and I being but a little boy, unable to discriminate always between right and wrong, and not having that feeling of forgiveness which the Gospel of Christ brings to the soul, my face used to blush up and I would become indignant, and felt in my heart that when I became a man I would resent the wrongs that had been perpetrated upon our fathers in establishing this work. My father used to smile at me, and pat me on the back and say, "My boy, that is not the kind of spirit that the Gospel leaves in the

hearts of mankind; as you grow older you must learn that you must forgive." This gospel of ours is designed to save, to build up, to bless and comfort; and it is not right on our part to harm any man. I have been acquainted with these brethren. I have listened to their testimonies, and I know that I have never yet listened to their voices being raised to harm or injure any man. On the other hand, their counsel and advice has been uplifting, saving, and such as would bless and comfort all who would give heed to it. I know that they have been good, clean men, and I know their advice has been good and would bless me if I would only carry it out. I honor them for this. I know that the example they have set in this community has been good, one that anybody could imitate with profit and blessing. When I think of this, I think how different it is to the spirit that has characterized some of our friends who do not have the same faith that we have. I never knew the authorities of this church to go out into the world condemning mankind, and pulling them down. On the contrary, their counsel and their lives have been examples to live up to, and that would benefit and bless mankind. I have met many people of different denominations in the world, and I have been anxious to learn concerning their faith, to find out what they possessed that might add to my faith and increase my knowledge, but I never had one of them manifest a spirit to bless me. I have had them by the score point the finger of scorn at me, and I have heard them ridicule the best men of our community, men I love with my whole heart. I have had men tell me that my father, who I knew was clean, pure and upright, was not a fit man to associate with. Figuratively, I never had one of them hand me a loaf, when I asked for it they have given me a stone. On the other hand, whenever I have gone to the authorities of this church they have given me comfort, and peace. The spirit that seeks to pull down, to destroy, and to harm mankind, is not the Spirit of the Lord

Jesus Christ. The genius of this gospel is to build up, not to destroy; it is to unite, not to dismember; it is to bring peace and good will, not to bring sorrow and distress. I testify that when I have lived this religion, and done my duty, the Spirit has brought unto me peace, comfort and blessing. As I have grown older I have learned, as my father testified to me when I was a boy, that when people live this religion and keep the commandments of the Lord they seek to build up, to bless, and to comfort mankind. When I was young it used to be quite a testimony to me, and it is today, that the religion of the world cannot be true because the followers seek to destroy the character of clean, good men, and to pull down this work of our Heavenly Father. I know that the Spirit of the Lord does not actuate men to injure or to destroy, or to pull down any people, whether in this church or any other church. The Spirit of the Lord does not actuate people to do harm, or to do ill of any kind. I take delight, brothers and sisters, in sustaining the authorities of this church, because I know they are men of God, actuated by the Spirit to bless and comfort us if we will only follow their teachings. God forbid that I should forsake them, or that my hand should be raised against them, or that I should indirectly or directly be a party to any attempt to nullify their good works and bring to naught that which they desire for the blessing and comfort of the Latter-day Saints. If we will heed their counsels we will be happy indeed, and we will be blessed and sustained by our Heavenly Father. I have no fear of the Latter-day Saints in the least about this matter, because I know those whom I come in contact with, that are living their religion, manifest unity of faith, and do sustain those who preside over them. I know that the people in the stake over which I preside sustain the authorities of this church with their whole hearts, and propose to continue to sustain them.

I do not feel that it would be wise for me to continue my remarks. I love this work, I love the authorities who

preside over us. I have a testimony of the truth of this work. As I live nearer to my heavenly Father I enjoy more of the Spirit of the Lord, I have more happiness and peace in my heart, and I feel kindly towards all mankind. May the blessings of the Lord attend you ever, I ask it in the name of Jesus Christ. Amen.

Sister Annie Shields sang beautifully a solo entitled, "With Verdure Clad."

#### PATRIARCH JOHN SMITH.

Testimony concerning the divine calling of the Prophet Joseph Smith.—Necessity for following the promptings of the Holy Spirit.

My brethren and sisters, it is with a feeling of pleasure, also of regret, that I stand before you on this occasion. It is a pleasure to me to be in the line of my duty. It is a pleasure to me to look at the faces of the people who are present, and to see so many gathered here to listen to the words of the Lord through His servants. It is with regret that I realize I am not what is termed a public speaker. It is seldom that my voice is heard in public, and unless you give me your faith and prayers to bring something to my mind, it will be a hard matter for me to say anything profitable to you on this occasion. I have a testimony to bear that this is the work of God, that we are His people, that Joseph was a prophet of the Lord, and that he gave unto us, through the inspiration of the Holy Spirit, the principles of life and salvation, which are now taught to the people. On many occasions I know that the Lord has been with me, and has inspired my sayings. I can bear testimony also that it is through the faith and prayers of the Saints I am here now. On two different occasions I have been physically broken down by over-work, but the faith and prayers of the Saints have prevailed, and I am here today, and, the Lord being my helper, I shall stay with you sometime yet. I bear testimony that that which we have listened to thus far through the conference is just and true. It has been spoken by the inspiration of the Holy Spirit,

and if we, as a people, will follow the instructions we have received it will be well with us. In my travels among the people of late I have noticed that they are, as a rule, striving to live their religion and do their duty. They are striving to live before our Heavenly Father in that way and manner that His blessings will attend them. As Latter-day Saints we have many duties to perform, and if we are diligent, and learn to listen to the whispering of the Good Spirit, we will not often err in judgment. All persons have a good monitor with them, and if they will live in a proper manner that monitor will direct them in the right path, and they will make no mistakes, but if they are careless and indifferent, trusting entirely to their own judgment, then they are liable to err. Speaking of the principle of forgiveness, we find that it is not so much among us as it ought to be. We should strive to live according to the old adage, "Do unto others as you would they should do unto you." If we will be guided by the True Spirit, and follow its promptings, it will be better for us. That the blessings of the Father may rest upon Israel and guide us in the true path, that when our time comes to go hence His blessings shall be with us and we shall be prepared to receive all that He has promised the faithful, is my prayer in the name of Jesus. Amen.

#### ELDER WILLIAM T. JACK.

(President of Cassia Stake.)

My brethren and sisters, I feel very thankful this morning for the opportunity I have, in connection with you, in attending this general conference of the church. I have rejoiced very much in the testimonies of those who have spoken in this meeting, and in the previous sessions of this conference. I have a testimony that our brethren who have addressed us have spoken the truth, because they are actuated by the spirit of truth. They are men of God, engaged in the work of salvation, and I know that their words are words of eternal life. It is an exceeding great pleasure to us, living as we

do in one of the remote stakes of Zion, to have the privilege of coming to conference to hear the words of inspiration that fall from the lips of the servants of the Lord, and listen to the sweet singing that we hear. These things cause my heart to rejoice, and I feel continually to praise the Lord and acknowledge His goodness. I desire with all my heart to be able to serve Him, to keep His commandments and to be instrumental in His hands in seeking to bring to pass righteousness among the children of men.

The Cassia stake over which I have the honor to preside, is one of the small stakes of the church, our population numbering only 3,231 souls. Of this number, we have nine hundred and forty-four children under eight years of age. I felt very pleased yesterday, while President Smith was speaking of the limited number of missionaries now abroad carrying glad tidings of salvation, that it is our good fortune to have about forty brethren from Cassia stake in the mission field, who have gone willingly, yea, gladly, in order that they may assist in accomplishing this part of the work of the Church. The Stake in which I reside is one of the new settlements of the Church. We have within our borders one of the great government projects for bringing water upon the arid lands, and through the efficiency of the servants of the government in this work much is being accomplished. Many thousands of acres of land will be brought under cultivation, and homes can be made by thousands of people. We have, at the present time, coming into that part of the State of Idaho people from nearly all parts of the United States, and I am very pleased to note that they are men and women of good principles, as a rule. They are honest, industrious, and friendly toward their neighbors. They have not come with the prejudices and animosities that our missionaries often find in the east. We are glad to extend the hand of friendship to all such people. The time will come when that part of the state will become important. We hope as citizens of that state

to assist by our efforts in helping to bring to pass this change.

Our people are an exceedingly good class. I do not believe it would be possible to go into any of the Stakes of Zion and find Latter-day Saints who are more sincerely endeavoring to live their religion than the people of the Cassia stake. As a rule they are living in peace, and I believe they possess the spirit of forgiveness. They are endeavoring through faith and prayer to continue in possession of the inspiration of the Holy Spirit, which leads and guides into all truth. In consequence of the newness of our country we are just beginning the erection of commodious meetinghouses in our wards. Wherever we see these houses, we look upon them with the thought that a part of the means used for this purpose has come to us from the Trustee-in-Trust, and when we read the newspaper agitation which is going on over the disposition of the tithes, we look at our ward meetinghouses, our Stake meetinghouse, our beautiful Academy, realizing they are monuments to the credit of the tithe payers, and to the beneficence of the authorities of this Church. I want to say, my brethren and sisters, in behalf of the saints of the Cassia stake of Zion, I believe there is not one among them who is paying tithing that is questioning as to the disposition of that fund. We know full well the men into whose hands it comes, and we know that it is handled as carefully and judiciously as any money in this world can be handled. We have implicit faith and confidence in President Joseph F. Smith, and his counselors, the Twelve Apostles, the Seven Presidents of Seventies, and in all the general authorities of this Church, because we know that they are men of God. We are endeavoring to the best of our ability to uphold their hands. It is our practice to go before the Lord and, in the earnestness of our souls, ask him to bless and preserve and magnify these brethren. I realize, as you do, that the Lord has blest them, that He has sustained

them, and that He is assisting them in the very important duties they have to perform.

We are endeavoring to assist in the building up of the Gem State. We see in our state immense possibilities. We are sustaining the officers of the government of our state. We look upon them as being exceptionally good men. We are honoring the laws of the land in which we live, both local and general. This, I may say, is a characteristic of Latter-day Saints. They have been taught from childhood to honor the flag of our country, to obey the laws of the land. This is being done, notwithstanding what may be said to the contrary by the enemies of this work. We love our country. We honor that great and good man, President Roosevelt, who stands at its head. We look upon him as a man of destiny, a man of exceptional power and ability, a man whom we believe God has raised up; and his influence is being felt in the west, in the reclamation of thousands of acres of arid lands that have been bleached in the sunshine of heaven. I say, God bless our country, its laws and its institutions, its officers and its people. I believe that the gospel has inspired within my heart greater love for this country, greater veneration for its laws, than I could possibly have felt had it not been for the influence of the gospel. I believe that the same feeling prevails, as a rule, among the Latter-day Saints. I know that our authorities are patriotic, loyal men. If there is one individual in this church that I have admired more than any other, it is President Joseph F. Smith, because I have looked upon him as a model among men. I have watched his purity of life, I have observed his nobility of character, I have noted his sacrifices in his labor for the benefit of mankind. I know there is a man standing at the head of this church at the present time whose superior cannot be found in this wide world. That is my testimony and my feelings regarding President Joseph F. Smith. These men who stand at the head of this church are men whose lives are exemplary. They are men who

are and have been willing to sacrifice for this work and for the salvation of the souls of mankind. It cannot be said of these brethren that they say to the rank and file of the church, go hither and thither into the missionary field, and they themselves remain at home; but as you know, my brethren and sisters, all of these general authorities are practical missionaries. They have been out into the world. They have marked the path and led the way. They have brought home sheaves for their hire. They have in all these respects, and in all other respects, set before the membership of this church an example they expect us to follow, and I hope we will not be unmindful of their counsels. I thought while President Smith was addressing us yesterday, how few of us have attempted in the last three years to extricate ourselves from the bonds of indebtedness; some have been inclined to go further into debt, and have reached out upon the right hand and upon the left, and today it is a question as to whether or not the Latter-day Saints are in any better condition financially than they were when this note was first sounded by the prophet of the Lord. So far as I am concerned as an individual (I do not say it boastfully), I have tried to follow the example of these brethren. I have taken their counsel in relation to debt, and I stand today an example of the benefits of following the counsel of those who are in authority over us. The Lord will bless us if we will do this, we will get out of debt and surround ourselves with the necessities and comforts of life. I suggest to the Latter-day Saints that one of the best ways to get out of debt, and to keep out, is to pay as we go. If we have not money to pay for anything, let us go without it until we get the money. We have demonstrated that in our stake in the last sixteen months. In one concern where there was a debt of some \$23,000 hanging over the institution; today it is practically out of debt, by reason of the fact that the directors adopted the system of requiring the people to pay cash for what they got. It

has enabled that institution to get out of trouble, and has lifted it up so that today it is independent. I recommend this to the Latter-day Saints, and suggest that we adopt a cash policy, and pay as we go. While doing this, let us endeavor to live our religion, attend to our prayers, do our duty, attend our meetings, and seek first the kingdom of God and His righteousness. I testify to you, as a servant of God, that all other things will be added unto us. This gospel is true, there is no doubt about that, and it will save us if we will live according to its precepts.

May the peace and blessings of the Almighty rest upon us. May the inspiration of His Holy Spirit enlighten our minds, quicken our understandings, enable us to comprehend the truth when we hear it, and cause us to be united in all the affairs of life; that we may be forgiving in our lives, and, as we read from the revelation, seek to forgive all men, not only those who are members of the church, but forgive all men, no matter who they may be. If we will do this, the Lord will in the end forgive us, and will lift us up to salvation. Peace be unto you, my brethren and sisters. May the blessings of the Almighty rest upon you, and His prosperity attend you in your homes. I ask it in the name of Jesus. Amen.

Elder John Robinson rendered a sacred solo entitled "Grant Us Thy Peace."

#### ELDER CHRISTIAN D. FJELDSTED.

I do not know if I shall be able to speak loud enough to be heard by this vast congregation, but I esteem it a great privilege to attend this conference, a privilege I have not had for several years. I can truly say I am enjoying the Spirit there is in this conference. The doctrines we have listened to have come from God, and the singing has been quite inspiring. Thanks be to God, we are living in a time when we have inspired men to lead us. I have been in Scandinavia for several years, and I bring kind regards and thanks from the Saints of those countries, for the liberal feelings man-

ifested both by the trustee-in-trust and by the people here generally, through whose donations we have been greatly assisted, and we now have some very good meetinghouses in those countries. The gospel is spreading, and is being preached with power. I can say, in behalf of the Elders who have been sent from home, that they are doing a good work. They are fine men. You parents whose sons are out in the field can rejoice, because they are good boys, they are doing a good work, and they are living their religion. It is a hard matter to learn a language, but even in that the Lord is blessing them wonderfully. They meet, of course, with a good deal of opposition, and finding fault with the principles of the gospel by our friends outside of the church. I have told them we have not originated this gospel, neither has Joseph Smith nor the other leaders of the church; it originated with the Lord, the Creator of the world, and if you have any complaint to make against the principles of the gospel, He is the individual for you to complain against, not Joseph Smith, nor the Latter-day Saints. The Lord has revealed this grand and glorious gospel. He appeared to Joseph Smith and introduced His Son, even the Savior of the world, who spoke to Joseph Smith concerning the gospel; and that is where the complaint should be laid if there is any. We say that the principles of the gospel are true, and are calculated to exalt mankind, to bless the people, and to bring salvation to the human family, if they will obey it. My brothers and sisters, it is for us, as Latter-day Saints, to live our religion, because this is the work of God. His servants who stand at the head of His church are leading Israel in the way of salvation. May the Lord help us that we may do our duty, live our religion, honor our Father in heaven, and keep the covenants we have entered into, is my prayer, for Christ's sake. Amen.

The choir and congregation sang the hymn:  
Praise to the man who communed with  
Jehovah!  
Jesus anointed that Prophet and Seer,

Blessed to open the last dispensation;  
Kings shall extol him and nations revere.

Benediction by Bishop William B. Preston.

#### AFTERNOON SESSION.

Singing by the choir and congregation:

Now let us rejoice in the day of salvation,

No longer as strangers on earth need we roam;

Good tidings are sounding to us and each nation,

And shortly the hour of redemption will come.

Prayer was offered by Patriarch Angus M. Cannon.

The choir sang the hymn:

High on the mountain top a banner is unfurled,

Ye nations now look up, it waves to all the world;

In Deseret's sweet, peaceful land,  
On Zion's mount behold it stand!

#### ELDER CHARLES W. PENROSE.

Permanence and perpetuity of the Church.—Its growth and development.—No hiatus in its history.—Keys given to Joseph Smith not to be taken away.—Organization of First Presidency.—It is not hereditary.—The work of God will continue and abide forever.

It is a great pleasure to me to look upon this congregation. We have come here from different parts of this state and of the surrounding states and territories that we might associate as members of the Church of Jesus Christ of Latter-day Saints in general conference. I feel for one that we have been well repaid for such journeys as we have had to undertake in order to come here. The Spirit that has prevailed in this conference from the very beginning has been such as to give comfort and joy and confidence to the Latter-day Saints assembled, and to increase in our souls a determination that we will serve the Lord, that we will keep His commandments, that we will sustain His servants whom He has appointed to guide and direct the affairs of His Church on earth, and that we will place ourselves in such a condition that the Lord may use us for the accomplishment of His purposes, for

the upbuilding of His kingdom, for the spread of truth and righteousness, and to help prepare the way for the coming of Him whose right it is to reign over all the earth. I am sure that every person present who knows anything about the operations of the Spirit of the Lord has had a testimony in his or her heart that the Lord is with His servants, that His power attends their ministrations, and that they are really and truly engaged in the Lord's work, and not in the work of man alone.

A remark made by Elder John Henry Smith, I am sure was thoroughly appreciated by those who heard him, and recommended itself to my soul, and that was, that the Lord in the latter days was to establish a kingdom that should "not be given to another people," that should not be overcome of the world but should stand forever, and it was to be given "to the people of the Saints of the Most High," and they should possess it for an everlasting kingdom. Now, we understood in the beginning, when we obeyed the Gospel of Christ and became members of this Church, that this promise was in relation to the work in which we became engaged. That it was to be different from former dispensations. That while the establishment of the Church and kingdom of God in former times was such that it was temporary and was overcome by the powers of evil—the world, the flesh and the devil, this latter-day work was to continue and abide. That it should not cease, but that it was established here permanently. We applied to ourselves the remark of the Prophet Isaiah concerning the great latter-day work, that the truth which the Lord revealed to us should "not depart from us nor from our seed, nor from our seed's seed, from henceforth, even forever." We understood that while those former dispensations only lasted for a time, and then wickedness came in like a flood and spread over the earth, that the dispensation of the fulness of times which the Lord ushered in through His servant Joseph Smith, was to continue and prevail over

every power beneath the eternal heavens, to establish truth and righteousness in the earth, to overcome the powers of evil, and bring to pass the purposes of God in the establishment of His kingdom and the coming of Jesus Christ, our Lord, to reign as King of kings and Lord of lords. That while in former times the powers of the world had overcome the saints, in the latter days, in the last dispensation, the people and kingdom of God were to prevail over the kingdoms of this world and the powers of darkness, until Satan and his hosts should be bound and evil should be exterminated from the earth, and righteousness should come in, and "a king should reign in righteousness and princes should rule in judgment."

Was not this the understanding that we had in the very beginning of our career in the Church? And has not the Lord strengthened that faith in our souls by the manner in which He has caused this work to prevail and progress in the earth? When we look upon the congregations of the saints in this conference and realize the fact, repeatedly stated here, that we are only representatives of the great body of the Church located in different parts of the world, we may exclaim as one did when the telegraph line ---- completed, "What hath God wrought!" He has brought us from afar; He has congregated us here in the mountains, in fulfillment of that which He predicted through the Prophet Joseph, that before the Lord should come "Zion should rejoice on the hills and should flourish in the mountains." Zion, that has brought good tidings, as the Prophet Isaiah predicted, has come up into the high mountain, and as he and Micah both predicted, the people of God have come from the nations afar off. They have gathered up into the heights of the mountains. They have come here "to learn the ways of the Lord and to walk in His paths." They are building the house of the Lord, as he fore-saw it, "in the tops of the mountains."

An effort has been made for some

time past to make some of the Latter-day Saints believe that at a certain period of the Church's history there was a great hiatus, that the Church became disorganized, as it were, because Joseph the Prophet died, martyred with his brother Hyrum for the word of the Lord and the testimony of Jesus, and that because the quorum of the First Presidency was disorganized the Church was disorganized and rejected. Now, my dear brethren and sisters and friends, if that were the case, then the hopes planted in our bosoms by the power of the Spirit of God in the beginning were vain, the promises made to the Church in the start were not true. God declared that He had set up His Church upon the earth "in the last days for the last time," and that it should prevail and should not be prevailed against. The idea that the disorganization of one quorum of the holy priesthood disorganized the Church is in itself an absurdity, and might be rejected by every sensible Saint. But you know there are evil influences abroad in the earth, and different spirits have gone forth to deceive the children of men, and we who are the servants of the Lord ought to be well posted on these matters, so that we may be able to dissipate doubt and uncertainty, and explain that which may seem a little mysterious to some people who are not fully in the light, because we do not all have the same degree of faith. Certainly, I believe that the congregations that have assembled here have not the least dubiety in their minds. The spirit that has prevailed here has testified of this. The unanimity with which the servants of God who have been appointed and called to lead the people in the latter days were accepted and endorsed by the congregation, without any dissenting voice, testifies to this. But there are others who are not up to the mark, not up to the standard, and they need encouraging, and need to have things explained to them, and we should be ready to expound, explain and exhort with all long-suffering, that the faith of the saints may be confirmed, and that

they may understand things as they are.

Now, when the Lord established the Church, as you know, it was but a little thing. As one of the writers of the Book of Mormon said, "out of small things proceedeth that which is great." That has been fulfilled, so far, in the history of this Church. Yet this is only the beginning of the magnitude of the great latter-day work, which shall prevail over everything that is evil and establish the kingdom of God in all the world. When the Church was organized, only six members were present at its organization; at any rate that number took part in the legal organization of the Church, and if all those who had been baptized at that time were counted they would make a very small number. The Church gradually grew and increased. It illustrated what the Savior said in regard to the work of God. It came forth, "first the blade, and then the ear, and after that, the full corn in the ear." It is a growth, as all the works of God are, so far as we can understand. Even the worlds commenced with a nucleus, and they gradually accumulated and grew, as God ordained, until they filled the place that God had appointed. The kingdom of the latter days was to be like "the stone cut out of the mountain without hands," which was to grow and increase until it became a "great mountain and filled the whole earth." So on the 6th day of April, 1830, when the Church was formally organized, and the Prophet Joseph was accepted as the first Elder in the Church, and as a prophet, a seer and a revelator, and the people were commanded to observe all things that he brought forth by the power and Spirit of God—on that day there were not enough persons in the Church to organize it in its fulness. It was like the little blade that comes out of the ground after the seed is planted; but as the years rolled on the Church increased in numbers, and the Lord brought into use the different men and women who came into the Church, that they might be utilized for the purpose of spreading the Gospel and building

up His kingdom in the latter days. The Lord foreshadowed that at a certain time there were to be Twelve that should be ordained to hold the keys of carrying the Gospel to the uttermost parts of the earth. And so various quorums and organizations were added. They grew out of that organization that the Lord established in the beginning. The germ, the form, the potency of it was right there, but it was not developed. It took time and circumstances and people to bring it into a condition that it might be fully organized according to the mind and will of the Lord.

In the first place, the Lord gave the Prophet Joseph Smith the presidency of the Church and the keys of this latter-day work. The Lord tested and tried him, to see whether he would stand, before he conferred upon him the fulness of the power of the Holy Priesthood to build up His kingdom in its fulness. I will read a verse or two from the 28th section of the Doctrine and Covenants, which shows how the Lord led along His servant in the beginning, and that this work was to come forth by degrees. The Lord gave a commandment to Oliver Cowdery as early as September, 1830, that he was to speak by the Holy Ghost, and that he should have the revelations of the Lord for himself and to aid him in his teachings; but although he had been ordained an Apostle when the Prophet Joseph was ordained by Peter, James and John, he was not to command the man who stood at the head. The Lord said:

"And thou shalt not command him who is at thy head, and at the head of the church;

"For I have given him the keys of the mysteries, and the revelations which are sealed, until I shall appoint unto them another in his stead."

Here is the possibility set forth that if Joseph was not true and faithful in all things, another might be appointed in his stead; and Oliver was commanded not to counsel him or to attempt to command him, but to receive the word of the Lord as it came from him.

In the 35th section of the Doctrine

and Covenants—a revelation given to Joseph Smith and Sidney Rigdon—the Lord said:

"And I have given unto him the keys of the mystery of those things which have been sealed, even things which were from the foundation of the world, and the things which shall come from this time until the time of my coming, if he abide in me, and if not, another will I plant in his stead."

This revelation was given in December, 1830, and there are two or three more of the same kind, given in the very beginning of the Church, while the Prophet Joseph was, as it were, on probation before the Lord. The Lord gave him authority and put him into positions where he could be tried and tested, and He said, "If he abide not in me, another will I plant in his stead."

I will read the 2nd verse of Section 65:

"The keys of the kingdom of God are committed unto man on the earth, and from thence shall the gospel roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands shall roll forth until it has filled the whole earth."

Now I will read from the 43rd Section, verses 3 to 7:

"And this ye shall know assuredly that there is none other appointed unto you to receive commandments and revelations until he be taken, if he abide in me.

'But verily, verily, I say unto you, that none else shall be appointed unto this gift except it be through him, for if it be taken from him, he shall not have power except to appoint another in his stead;

"And this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations or commandments;

"And this I give unto you that you may not be deceived, that you may know they are not of me.

"For verily I say unto you, that he that is ordained of me shall come in at the gate and be ordained as I have told you before, to teach those revelations which you have received and shall receive through him whom I have appointed."

There is still, you will see, the opening left that if Joseph was not true and faithful and worthy of his calling, another might be appointed in his stead. But I want you to mark this point: there was not to be another appointed in his stead if he abided in the Lord.

It was only if he transgressed and became unworthy of his calling that he should have power to appoint another. Just put that down in your minds. So if dividers declare that somebody else was appointed to take the place of the Prophet Joseph, then they announce that the Prophet did not abide in the Lord, that he transgressed, and therefore another had to be appointed in his stead.

In a revelation given to the Church September 11th, 1831, the Lord said:

"I will be merciful unto you, for I have given unto you the kingdom.

"And the keys of the mysteries of the kingdom shall not be taken from my servant Joseph Smith, Jr., through the means I have appointed, while he liveth, inasmuch as he obeyeth mine ordinances.—Doc. and Cov. Section 64, verses 4, 5.

Here the promise was made to the Prophet Joseph Smith that he should have those keys as long as he lived, if he obeyed the commandments and ordinances of the Lord.

Our testimony is that he lived and died a prophet of God, and that he sealed his testimony with his blood. The Lord promised that the keys should not be taken from him while he lived, inasmuch as he obeyed His ordinances, so when the Prophet Joseph was taken away, the keys were with him, as the Lord promised they should be, both in this world and in the world to come. I will read a verse from the 112th Section. The Lord says:

"Now, I say unto you, and what I say unto you I say unto all the Twelve, Arise and gird up your loins, take up your cross, follow me, and feed my sheep.

"Exalt not yourselves; rebel not against my servant Joseph, for verily I say unto you, I am with him and my hand shall be over him; and the keys which I have given unto him, and also to youward, shall not be taken from him till I come."

Here is the promise of the Lord, not only to the Prophet Joseph Smith, but also to the Twelve, that the keys should not be taken from the Prophet until the Lord should come; for by this time he had been tested, proved, and found worthy. As he himself said, he had been swimming in deep waters and

up stream, and he had struggled against false friends and those surrounding him who professed to be his disciples, but who spoke against him and had risen up against him. Now the Lord said to him and to the Twelve, that the keys, which had been given first of all temporarily, as if were, until he should be tested and proved, should abide with him until the Lord should come, and with the Twelve whom He had called and appointed. Therefore, rest your souls easy in this security, that the kingdom, as the Lord says, is given to His people. I might read to you a dozen passages from the Doctrine and Covenants showing that the kingdom was given to the Church, and it was to abide and continue. The Lord said "I have sent my servants out to prune my vineyard for the last time, for behold this is the eleventh hour." His servants whom he had called into the vineyard were called for the last dispensation, and, He said, the keys should not be taken from the Prophet Joseph, for he had been tested and proved and found worthy before the Lord, before the angels and before the Church. They should not be taken from him and from the Twelve (that is the promise) "until I shall come, saith the Lord." So the keys were to abide with the Church from that time henceforth, until the Lord Himself should come and reign "in Zion and Jerusalem and before His ancients gloriously." As further evidence that this work was established for the last time, the Lord says in the thirtieth verse of the same section:

"For unto you (the Twelve), and those (the First Presidency) who are appointed with you, to be your counselors and your leaders, is the power of this Priesthood given, for the last days and for the last time, in the which is the dispensation of the fulness of times."

Here is the promise of the Lord to His servant Joseph and the Twelve that were with him, that the keys were given unto them, and they were to hold them and exercise them, and they were given in the power of this Priesthood for the last time, in the last days, and

for the dispensation of the fulness of times.

Now, as the Church progressed, the Lord, as I before remarked, added organizations and quorums, until the Church became perfectly established. The ear came forth in its beauty and glory. The little blade had measurably disappeared. "Mormonism," as I have said, is a growth. It is not the same today as it was yesterday; for it is growing, just like the flower that puts forth its leaves and its buds, and then its blossoms. It is the same plant, but it is continually changing, according to conditions and its environment and the necessity to develop itself in its beauty and glory. So also it is in the Church. Why, we have hardly attained the full corn in the ear yet. Every man read the 107th and the 124th Sections of the Doctrine and Covenants from beginning to end. If you do not have the book, buy one; and if you cannot buy one, borrow one. In the 107th Section the Lord reveals to the Church His Holy Priesthood—two Priesthoods, the Melchizedek and the Aaronic, which are one in reality, but divided into two branches. He says:

"Of necessity there are presidents, or presiding offices growing out of, or appointed of or from among those who are ordained to the several offices in these two priesthoods.

"Of the Melchizedek Priesthood three Presiding High Priests, chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith and prayer of the church, form a quorum of the Presidency of the church."

Does the Lord say there that some man is to appoint his brother, or his uncle, or his son, to preside over the Church? No. "Three presiding High Priests, chosen by the body," upheld and sustained by the vote and faith and fellowship of the Church, form the First Presidency. That is how the Presidency of the Church of Jesus Christ was established, by the revelation and commandment of God. That is how it has continued from that time until the present. When the Prophet Joseph was taken he had remained faithful and true, and he had

the keys of the latter-day dispensation, and he has them today. And if you think that he has departed from this people, if you think that his influence and power are withdrawn from the brethren here whom God has appointed to preside over us in the Church, you are sadly mistaken. The spirit and power of Joseph are in this Church and with this Presidency. Joseph the Prophet, although he has gone from our midst, holds the keys of the last dispensation, and will hold them till the Lord comes. But there were others appointed to act in his stead, in the place he occupied in the flesh, and he still holds his priesthood and power and authority and the keys of the dispensation behind the veil. He is doing a far greater work there than he could accomplish in the flesh. He has a wider sphere of labor, and more power and influence, now that the infirmities of the flesh are gone. He is clothed with the power of the holy priesthood, and the keys thereof abide with him. And he is with this people, for "the powers of this priesthood are inseparably connected with the powers behind the veil," and they, united together, will prevail over every power and influence that may be brought against them.

When the Prophet Joseph was taken, and the quorum of the First Presidency was thus dissolved, it devolved upon the Twelve. Read this Section and you will find that the Lord gave to the Twelve authority to hold the keys, equal with the First Presidency—that is, when the First Presidency was dissolved. The quorum of the Twelve came next, and they had power to set in order all the other offices in the Church. That is part of their duty, as the Lord has commanded in this section. Therefore, the Twelve came up, with Brigham Young at their head, the Lord having designated him by revelation to be the President of the Twelve, as you have commanded in this section. There-Doctrine and Covenants. God gave Hyrum to be the man to hold the keys of the patriarchal blessings over the whole Church; but He gave Joseph Smith to preside over the Church, the whole Church—over Hyrum as well as

the rest. He also gave him his counselors. Then He gave the Twelve, and He put Brigham Young at the head of the Twelve. God knew what was coming, and He so ordered things that Brigham stood at the head of the Twelve; and when the Prophet Joseph, and the Prophet Hyrum, the Patriarch, were taken, the Twelve came up in their place, as the Lord had ordained. Satan then had twelve to overcome instead of three. Furthermore, you will find in the same revelation, in Section 107, that even if the Twelve should all be taken away, then there are Seventy to come up. It puts one in mind of the Irishman's wall. He built it five feet high and eight feet thick, and when they asked him the reason, he said that if the wind came and blew it over it would be higher than it was before.

Now, as to this Church—the Church of Jesus Christ of Latter-day Saints—the Lord laid its foundations broad and deep and high. He made it impregnable. Why? Because He had ordained in the beginning that it should be perpetual, that it should not be overcome, that it should not be left to another people, that the keys of the priesthood should continue and abide until Christ should come and reign over the earth. So the Lord ordained, in the order of the priesthood, that when the First Presidency was dissolved, the Twelve should succeed, having all the keys, power and authority to regulate the Church and to organize the quorums. Thus it was that President Young and the Twelve conducted the affairs of the Church for some time. There was a majority of the Twelve who stood faithful, who were ready to do their duty, and the Lord says that "a majority may form a quorum" when it is impossible to have them all together. The vacant places were filled up in the quorum; and when the proper time came, President Young, who was a Presiding High Priest (so are all the Twelve—God's High Priests—a presiding traveling High Council), and his two counselors, were upheld and sustained by the vote and faith and fellowship of the Church, and formed the

Presidency of the Church, in the way God had appointed.

So it has been from that time to the present, my brethren and sisters. Whenever a vacancy has occurred, it has been filled. For the power of growth is in the Church. The power to regulate all its affairs is in the Church. The power to purge out all that is evil is in the Church. We need no outside pressure, or counsel, or instruction. All that is necessary is right within the Church. As we were told by Brother Lyman, it is a living thing, a living organism, quickened by the power of the Holy Spirit, and it is the word of the Lord that is proclaimed through its leaders. And so we have had the quorum of the First Presidency organized according to the will and commandment of God from that day to the present. I testify to you, before the Lord, that the truth which God has given to this Church shall continue and abide, that the keys of the holy priesthood sent down out of heaven in the last days for the last time, will not be taken away again from the earth; that as the priesthood of Aaron will remain "until the sons of Levi do offer unto the Lord an offering in righteousness," so the keys of the Melchisedek Priesthood shall remain and abide until Christ, who is the great High Priest shall come and stand at our head, and be our King.

I know that this truth abides in the hearts of the people; but we ought not to allow any of our friends who are not strong in the testimony to be led astray by anything that may come along to lessen their faith and to weaken them. Let us be one. We have been one in these valleys. There never was a better spirit in the Church since I have known it, and I have been a minister in it for nearly 55 years. I know that the Spirit of God is with this people, and I have never enjoyed it better than I have during this conference. The Spirit of the living God has been present and inspired the utterances of those who have spoken, and they have found a place in the hearts of the people. The Saints have rejoiced. Why? Because the Lord is

with us. My brethren and sisters, this is His work, not the work of man, and He will cause it to prevail. How absurd it would be for the Lord, after He had established His Church on foundations of perpetuity, to allow it to lapse, to remain dormant for a number of years, when the very keys that He had given that the Church might be perpetuated were still held by the Twelve and the brethren associated with them. The idea that the Lord would allow the Church to go to sleep and into darkness when He had declared it should stand forever, would be folly. But the Lord has been with His people and with His servants. Do we not know that the Lord was with Brother Brigham when he led the Saints out of trouble and bondage in the east, across the great plains, and planted the Church in these mountain valleys, and prepared the way for the building up of the great community and the Zion which the Prophet Joseph foresaw, for he talked about it and appointed men to go and prospect the land, that "the Saints might become a great people in the midst of the Rocky Mountains," that Zion might flourish upon the hills.

The Church is still growing. The ear is still growing, and the full corn in the ear will be seen when Christ shall come. We have all the keys and powers necessary for that, right in the Church. Its organization is complete, with a Presidency, with Apostles, Seventies, High Priests, Elders, Priests, Teachers and Deacons, with the auxiliary societies which the Lord has inspired His servants to establish, both for the brethren and the sisters, that the women as well as the men might have something to do in building up this great latter day work. It is beautiful, it is glorious, it is perfect: for it has come from the hands of the Almighty. We are imperfect, we are feeble, we are not all fully carrying out that which God has placed upon us; but we will try, will we not? to do our duty. Let every man learn his duty in the Priesthood. Let every woman learn her duty in the organiza-

tions of the Church. Let us all perform our duties as members of the Church, meet together often, partake of the sacrament, remember our prayers, teach our children the principles of the Gospel of Christ and plant in their hearts that faith which has given us so much joy, satisfaction and contentment, and the work of the Lord shall go onward and shall prevail; the truth shall be carried to every nation, kindred, tongue and people, the honest in heart shall rejoice among the nations, the poor among men shall rejoice in the Holy One of Israel, the Lord will bring to shame the mocker and the scornful, the wisdom of this world shall come to naught and the understanding of the prudent shall be hid, but the honest and upright of heart shall rejoice in the Lord, the truth shall prevail, and the kingdom of our God shall come and His will be done on the earth as it is done in heaven, when "the meek inherit the earth and the wicked are cut off forever." God help us to be faithful and true, in the name of Jesus Christ. Amen.

"One Hundred Years," a quartet composed by Prof. Stephens, to commemorate the one hundredth anniversary of the Prophet's birth, was rendered by Lottie Owen, Mabel Cooper, George D. Pyper and Horace S. Ensign.

#### ELDER BRIGHAM H. ROBERTS.

Of necessity the subjects that are considered at our conferences are varied and numerous, in consequence of the work of the Lord being so extensive and consisting of both temporal and spiritual things. The Spirit of the Lord moves upon His servants to address themselves to the various interests in which the Church is concerned; and I have taken pleasure in noting that all the interests and all the departments of work in the Church generally receive that word that is seasonable to each before the conference is concluded.

Much has been said during this conference concerning the opposition that is waged against the work of God, and by the remarks made I have been reminded of a saying current in France to the effect that for a man guilty of

crime two courses only lie before him: one is confession, the other is suicide; and they add, "suicide is confession." So with those who feel disposed to attack this work. They may attack the administration of it, or they may attack its fundamental doctrines and seek to disprove it altogether; and in either event the attempt will end in failure as surely as confession or suicide ends in one result. To attack the administration of the work of the Lord under our present circumstances, in this year of grace 1905, is vain; for the testimony of all who have spoken and the testimony in the hearts of the Saints of God bear witness that there never was a time in the history of the church when individual liberty was more respected than now, and when the necessarily great administrative power in the presiding officer was exercised in more moderation. So that to my mind those who assail the administration of this work proclaim their own unwisdom and fret out only their own folly. To attack the Church in its fundamental doctrines is useless; for they are invulnerable, and not to be overthrown by the efforts of the ungodly to disprove their truth. Therefore, if these people who interest themselves in our concerns will take a word of advice, I would suggest, in the language of one of old, that they would best let this work alone; for if it be of man, it will come to naught of itself; and if it be of God, they cannot do aught against it, and possibly they may find themselves fighting against God.

The Apostle Paul, in his epistle to the Ephesians, told them that the Lord had revealed to him that in the dispensation of the fulness of times God would gather together in one all things in Christ, both things which are in heaven and things which are in earth, even in Him. I do not know that I quote this scripture for the purpose of having it foreshadow at all the line of thought that I would like to follow; but I believe it is profitable to remember in these great assemblies of the Church that we are living in that dispensation of the fulness of times, in which God

has promised to gather together in one all things in Christ, both in heaven and in earth.

Accepting the doctrine as true that we are living and operating in that dispensation, and that to the Prophet Joseph Smith was accorded the supreme honor of introducing that last dispensation—that dispensation which should culminate in the redemption of the earth and in the salvation of men; recognizing the truth, as pointed out in the remarks of Elder Penrose, that this institution of the kingdom is not to be left to other people, but is to grow and increase in the earth until it should fill the whole earth and the kingdoms of this world become the kingdoms of our God and His Christ—after admitting these premises, for anyone to suppose that after that glorious dispensation had made but a few steps forward in the unfolding of its greatness it was suddenly halted to wait for someone to grow from childhood to manhood, is of all follies the most supreme. I call your attention for a few moments to the very palpable evidences that may be seen and read of all men that there has been no halting in this work, no cessation in its growth and development, from the days of the Prophet Joseph until the present time. And I base my remarks upon the facts in the case; upon the word of God and His promise unto His people, given at a time when the fortunes of the Church were sunken to the lowest point in its history—I refer to the promise given to the Saints of God in 1834, in the month of February, when some twelve hundred of them had been exiled from Jackson County and were bivouacked on the Missouri bottoms, in most helpless circumstances. In that dark hour the voice of the Lord came to His Prophet and spoke these words:

"Verily I say unto you, that I have decreed a decree which my people shall realize, inasmuch as they hearken from this very hour unto the counsel which I, the Lord their God, shall give unto them.

Behold they shall, for I have decreed it, begin to prevail against mine enemies from this very hour,

And by hearkening to observe all the

words which I, the Lord their God, shall speak unto them, they shall never cease to prevail until the kingdoms of the world are subdued under my feet, and the earth is given unto the saints, to possess it for ever and ever."

That was the promise of the Lord given unto the saints; and I say that the repeated triumphs of the Church over their enemies, notwithstanding the trials through which the Church has passed, the conditions that prevail in these 55 stakes of Zion represented in this conference, are the proof positive that God has vindicated His promise, so far as increasing the number of the Saints is concerned and multiplying the stakes of Zion; and the number and condition of the Saints in these stakes is evidence that they have, largely at least, lived in harmony with the conditions named in the revelation upon which they were to have success over God's enemies. It is true, of course, that a few years after this revelation was given the Saints were again driven from their possessions in the state of Missouri; but mark this difference between the first expulsion that took place in our history—the expulsion from Jackson county—and the expulsion from Missouri five years later; 1,200 were driven from Jackson county in 1833, but when the Church was moved from Missouri 12,000 or 15,000 people were exiled. The work of God then certainly had not ceased to grow. It was the turning over of Elder Penrose's wall, so built as to be higher when turned over than before. The proclamation of the Gospel had been fruitful, and thousands had been brought unto a knowledge of the truth between the two expulsions. It is true also, that a few years later another exodus was forced upon the people. Expatriation took place, and our fathers were compelled to leave the beautiful city upon the banks of the Mississippi and come into this desert, mountain waste. But this time when they moved the Church they moved something over 20,000! And then, if such a thing were to be thought possible that we must again move, they would have to move something like 300,000 people from

these mountains! So that in the matter of numbers, at least, there has been no retrogression in this work. It has steadily increased. The testimony of the Elders of Israel has been accompanied by the witness of God. It has appealed to the honest in heart, and in nearly all the nations of the earth there has been found a response. The gathering has continued until behold, the Saints have their feet made fast in these valleys of the Rocky mountains, where, in fulfillment of the prediction of the Prophet Joseph himself, the Latter-day Saints have become a great and a powerful people.

In the matter of preaching the Gospel the work has not slackened. We have been true to that missionary spirit impressed upon the people who received the Gospel in the commencement. The history of the Church is unique in this, it seems to me, that every time our fortunes have fallen lowest we have turned to the preaching of the Gospel as a means of relief, and through the proclamation of it have found renewed strength and added increased vigor to the work of God. You remember, do you not, the first foreign mission that was conceived and executed in the Church? In those dark days, when clouds of spiritual darkness settled upon Kirtland, and men whom the Prophet had trusted fell upon the right and upon the left and were filled with bitterness and hatred towards him—you remember how the Spirit whispered to him that some new move must be made for the salvation of the Church, and he was prompted by the Spirit to send word to Heber C. Kimball that the voice of the Spirit of the Lord indicated that he must carry the Gospel message to a foreign land; and it was done; for Heber C. Kimball opened the work in England. Then, after the exodus from Missouri, before the Saints were yet settled permanently in Commerce, while the bulk of the Church was living in wagons, tents and other temporary homes, behold, a mission for the Twelve, to go abroad and proclaim the Gospel! Leaving their families in

utmost poverty, many of them in sickness, and the Twelve themselves sick, they drew to themselves the spiritual strength of this work and went forth as messengers of life and salvation. Again, true to this spirit characteristic of the Church when it was presided over by the Prophet Joseph, when the pioneers landed in this valley and began to settle this city and the surrounding country, before there had been any great development of material resources, the Twelve are again called out of this desert land, not only to preach the Gospel in England, but in France, Germany, Italy and Scandinavia. Thus this spirit of proclaiming those truths that God has deposited with the Church was characteristic of the Church when it settled in these mountains. These missions were appointed unto the especial witnesses of the Lord Jesus Christ—to the Twelve Apostles. Lorenzo Snow went to Italy, John Taylor to Germany and France, Erastus Snow to Scandinavia; and from all these lands sons and daughters of God have been brought into the fold of Christ.

A week or two ago I attended a service held in this city, in which the Church of Christ was arraigned for having by its conduct so prejudiced the world that they would not listen to the message that we had to deliver, and in solemn tones we were warned that somebody was responsible for that condition of things. Oh, how my heart swelled with joy when he who uttered those words and that warning was present at the opening session of this conference and listened to the report of the President of the Church concerning the missionary work carried on in all lands by the Elders of the Church; that the harvest was so great and the laborers so few, that although we had nearly fifteen hundred Elders in the field—and keep about that number out from year to year—yet this host of the servants of God were not able to meet the demands that are made for the proclamation of the Gospel. It seems to me that we are in a pretty good condition to meet all the respon-

sibility that we may be warned about concerning this matter.

Take it in the matter of publishing to the world the American volume of scripture, the Book of Mormon—one of the incidents, we may say, with which this great work commenced in the earth. Who is it that has published that work in some ten or twelve different languages; and to as many or more nations? It is the Church of Jesus Christ of Latter-day Saints. And the end is not yet; for we heard the explanation of President Anthon H. Lund, wherein he told us in this conference that still more translations of this work were in contemplation, in the Turkish and other languages. So that we have been steadily employed in giving to the world this new volume of God's word. Our hands have not been slackened with reference to sending abroad the word of God as it was known to the Nephites upon this continent, thus fulfilling the decree of God that the inhabitants of the earth should not only have the testimony of the Jews, but that they should have the testimony of the Nephites also, and through them they should learn that Jesus is the Christ. I say the Church has been most faithful in publishing the word of God to the inhabitants of the earth.

Another item. During the last few months of the Prophet's earthly career, the one subject which rested upon his mind more than any other was the subject of the salvation for the dead, the building of the Nauvoo Temple, the erection of a baptismal font and a house in which the keys of the holy Priesthood might be given to the servants of the Lord, where they might receive their conversations, as described in one of the later revelations to the Prophet, wherein they might receive that spiritual instruction that should better equip them for the work of the ministry which God had laid upon them. This was the burden of his discourses, this the burden of his letters written to the Church from his place of exile, while being compelled to hide from the officers of the law under the false accusa-

tion of having transgressed the law—parenthetically: the Prophet Joseph was as frequently in that condition, aye, more frequently than any of the brethren have been since. But this temple work was the one thing that seemed to press most heavily upon him just previous to his death. Have this people been true to that spirit of temple building and temple work? Let this monument of granite to the east of us, a collective discourse in stone by the Latter-day Saints, bear witness to the world that we have been true to that part of the work which was of such importance in the mind of the Prophet. Let the stone temple in St. George bear a similar testimony. Let the splendid temple in Sanpete county be another witness; and the one at Logan in the north, let it also testify to the same fact. Bring forth the records of those temples, and let the millions of baptisms for the dead answer whether this people have been true to the mission, in the redemption of the dead, which God has placed upon the Church. Let the records of sealings of husbands to wives, wives to husbands, children to parents and parents to children—let the hundreds of thousands of ministrations of this kind bear witness to the faithfulness of the people of God to this doctrine advanced by our Prophet in the last days. I say that the blending together, or, if you will, in the language of Paul, the gathering together of all things in earth as well as of things in heaven; the uniting together of the past with the present, of the fathers with the children, is one of the most stupendous facts connected with this great work of the Lord in the last days. Do you not remember that this doctrine, which is now so gloriously developed among us, was a matter of early concern to the Prophet Joseph? This work was foreshadowed in the very first interview the Prophet had with Moroni, for he quoted the words of Malachi, though a little different from what they are in the Bible, to the effect that the Lord would soon reveal the Priesthood by the hand of Elijah, and the hearts of the children

shall be turned to the fathers, and the hearts of the fathers to the children. If it were not so, he said, all would be consumed at the Lord's coming. After that, step by step, line upon line, precept upon precept, this doctrine was delivered, until it has borne fruit in the manner that I have indicated to you by the administration of the ordinances of the Priesthood, wherein the power of godliness is made manifest, and without which ordinances of the Priesthood, we are informed, the power of God is not made manifest.

So that we have been carrying out the projected work of the Prophet Joseph Smith in this respect.

One other thing I desire to call your attention to. The President, in his opening remarks, rejoiced that we were taking a course that at least displeased the devil, or his advocates. I remember in this connection a saying of President Young's. He said, You may feel pretty safe as long as the devil takes exception to what you are doing, for he is not disposed to approve of righteousness, or to complain if through unrighteousness you play into his hands. Now then, it may be a miserable sort of evidence to refer to in connection with a theme so glorious as this, and yet I cannot quite resist the temptation to let him furnish a little evidence; and I do it in this way: Has not the same bitterness and hatred that characterized the Church under the presidency of the Prophet Joseph Smith, the same determination to destroy the Church, followed the Church led to the mountains by the Twelve Apostles under President Brigham Young? Has not the same spirit characterized their ministrations among the inhabitants of the earth? Surely you know the Saints had no rest in the days of the Prophet Joseph. His life was one continual scene of conflict and contest with the powers of darkness, who sought to destroy him and also the work which God had ordained that he should bring forth. At every turn we have been confronted with the self-same enemy. From the fact that that enemy recognized the Church of Christ

in these mountains we may gather some evidence that this is the continued work of God. It was not the Elders of any of the so-called dissenting factions that have met mobbings and whippings in various countries of the world; it was not any of their representatives that were shot down in the State of Georgia, or the State of Tennessee. No; they were representatives of the Church of Christ in these mountains—the men who held the Priesthood—divine authority—and stood for the truth, and the fulness thereof.

But I do not know that we ought to concern ourselves too much about these matters, though it makes one rather rejoice to see the work of God grow and flourish, notwithstanding all the opposition that is aroused against it; to see stakes multiplied, missions increased, and the people grow in grace and in the knowledge of the truth, despite the efforts of the adversary. You will pardon me, I hope, for glorifying a little in the failure of our enemies, as well as rejoicing a great deal in the success of the work of God.

I do not know whether I can make a thought I have in mind clear to you or not, but I am going to try. It has only passed through my mind a few times, and I do not know whether I have it well digested. As I pointed out in the commencement, we are living in the dispensation of the fulness of times, in the which would be gathered together in one all things in heaven and in earth. Repeatedly the brethren have borne testimony that this work, in pursuance of the promises of God, should not be left to other people. It is not going to fail. In past dispensations there has been a seeming triumph for the powers of darkness, and I have often wondered how Paul could possibly continue to labor with such energy when he had such clear conceptions, by the spirit of prophecy, that the time would come when an evil power would arise, which should exalt himself above all that is called God, sitting in the temple of God, and showing himself that he was God—that is, usurping God's authority and ruling men with a rod of

iron. Paul had the clearest conceptions, it seems to me, that the time would not be long before clouds of spiritual darkness would rest down upon the people. And so, in dispensations preceding that of the meridian of time, one after another they seem to have failed of permanently maintaining themselves in the earth. But now at last we have the sure word of God that His work shall be established no more to be destroyed nor given to another people. What I want to call your attention to is, that this idea is in harmony with the age in which we live. Our civilization has taken on a promise of permanency, the like of which did not characterize the civilizations of former days. The great Greek civilization was overthrown to a great extent by the success of the Roman arms. True, in time it reasserted itself, and by their civilization the Greeks are generally conceded to have subdued Rome. Rome in turn declined, and finally fell under the repeated assaults and waves of immigration of barbarous tribes from beyond the Danube, from the far north and northeast. This was the fate of the western division of the Roman empire. Later, in the fifteenth century, this was the fate also of the eastern division; for the terrible Seljuk Turks repeated the success over the eastern empire, that the German tribes won over the western. So the whole Roman civilization was crushed. And through all the ages civilizations have gone down and others have arisen in their place. But today the civilization of this age seems to have based on better foundations. Judge it by human wisdom, at least, one would say that we had arrived at a state of preservation of all light, truth and knowledge that has been confided into the human consciousness through the intellectual efforts of those who devote themselves to thought, science and philosophy. There exists nowhere on the face of the round globe the barbarous tribes

that can possibly overwhelm the knowledge and the civilization of the present age. And I believe that this permanency in civilization, the prospect of preservation of the light and truth that have been given unto the children of men, ought to be and necessarily will be accompanied by spiritual truth, spiritual philosophy, a true and permanent religion, that shall move side by side with this permanent civilization until it brings to pass the redemption of the children of men. So that this dispensation of the Gospel is in harmony with all other things with which we are surrounded. It promises permanency of civilization, and the preservation of all the knowledge that has been developed through the experience and researches of men as well as through the revelations of truth to the Prophet Joseph Smith. But I would say to those who pride themselves upon their attainments in science—and from the magnitude of their achievements I do not deny that they have a right to feel a little proud; I would say to those who glory in the philosophy that they have developed—and they too may well be proud of their achievements—I say unto them, scientists and philosophers alike, You are but lamely limping along far in the rear of the far-flung thought line of what God revealed through His servants the prophets. I will not have time to develop that thought; but I rejoice in the prospective triumph of the truth. We are going to win. We will not fail as a community, as an organization. Individuals, through human weakness and inclination to evil, may offend the Spirit of God and fail, as individuals; but as the throne of God stands sure so stands sure the foundations of this work and the structure that God is rearing upon it. That is my testimony in the name of Jesus. Amen.

The choir and congregation sang "The Doxology."

Benediction by Elder J. Golden Kimball.

## THIRD DAY.

Sunday, Oct. 8, 10 a. m.

The choir sang the hymn beginning:  
Come, dearest Lord, descend and dwell,  
By faith and love, in every breast;  
Then shall we know, and taste and feel,  
The joys that cannot be expressed.

Prayer was offered by Bishop Orrin P. Miller.

The choir sang the anthem, "Rouse oh ye mortals, the dawn is near."

ELDER RULON S. WELLS.

My brethren and sisters, I rise before you this morning in response to a call from President Smith, and I can assure you that it is with a feeling of great timidity, and unless our Father shall come to my support I feel wholly unequal to the task that has been assigned to me. I feel now, as I have always felt, deep interest in the great work of our Father in heaven, which He has instituted for the salvation of His children here upon the earth, and a testimony of its divine truth burns in my heart at this very moment. To me the meetings of this conference have been in very deed spiritual feasts. The Spirit of the Lord has been poured out abundantly upon His servants who have addressed the congregations, and I feel that the people themselves entertain the same view that I have expressed. Indeed the gathering of the people this morning is a sufficient guarantee of this truth, and I rejoice that even this great Tabernacle is not sufficient to hold the Latter-day Saints who have come up hither to hear the word of the Lord, insomuch that it has become necessary, notwithstanding the fact that the elements have been somewhat threatening, to hold an overflow meeting in order to accommodate the people who have come in such great numbers

to hear His holy word. It speaks well for the faith and for the interest that the Latter-day Saints have in the work of the Lord.

It has been said, during this conference, that the Latter-day Saints are a peculiar people, and sometimes I have wondered in what did this peculiarity consist. Wherever we go we find that we are somewhat different from the rest of mankind, so much so that we are pointed out and observed. In fact, we might say we are the observed of all observers when we go out into the world. Many times people have accosted me and spoken in reference to our missionaries. When I was in the missionary field they have said to me, "Your men are different from ours; they seem to be a different class of people." Why is it? Is it not the effect that the Gospel of Jesus Christ is producing among the Latter-day Saints? In our own community we do not realize the great change that has taken place in us since we have become identified with this peculiar religion. If we are living in harmony with the teachings of the Gospel it will have the effect to make those peculiarities still more pronounced. There is an influence that goes with the Gospel of Jesus Christ that is felt among the people of the world with whom we associate. I do not wish to convey the idea that we have so far advanced and become so perfect that we claim to be holier than the rest of mankind, but I do wish to convey the idea that there has been an effect wrought upon this community as a direct result of our religion. It has opened the eyes of our understanding. It has caused us to look at life from an entirely different aspect. We have been enlightened by the power of the

Holy Ghost that was conferred upon us when we entered into covenant with the Lord. The peculiarity that is more prominent with us than all others is the spirit of love. The spirit of the Gospel is the spirit of love, and there have been exhibitions of that love in the whole career of the Latter-day Saints.

In pursuance of this quality which so distinguishes us from other peoples in the world, our young men leave their fathers and their mothers, their wives and children, and go out into the world without remuneration to proclaim the glad message of great joy. Oh! what a wonderful manifestation of love towards their fellow men. Where in all the world can such a thing be found, other than among the Latter-day Saints? There may be isolated instances of great devotion on the part of men who are sincere and honest in their motives, but where upon the face of the whole earth will you find a whole community who are willing to make this sacrifice because of the love which they hold toward their fellowmen? The spirit of this work, the spirit that impels these young men to go out into the world, distinguishes them wherever they go and manifests itself in the spirit of love. You do not hear of the missionaries of the Church of Jesus Christ of Latter-day Saints being full of hatred and venom and seeking whom they can destroy; you do not find them laying traps, or disseminating falsehood, or doing that which will bring their opponents into discomfort. No; you will find them laboring for the salvation of the souls of the children of men. You will find them going from door to door, holding forth upon the corners of the streets, and encountering all kinds of opposition. You will find them proclaiming the fact that God has spoken from heaven and restored to earth His everlasting Gospel. You will find them traveling without purse and without scrip, oftentimes going hungry and submitting to great indignities and privations. These are not acts of men filled with the spirit of hate, but they are impelled by the spirit of love, a spirit to

benefit and bless their fellowmen. There is a spirit of peace that accompanies them in their ministrations; there is an influence which they carry with them that they themselves seem to be unconscious of. They do not realize the great force and influence that is with them when they go out into the world. The influence that impels the Latter-day Saints, as I said before, is the spirit of the Gospel, which is the spirit of love. God is love, and if we possess His Holy Spirit it will manifest itself in acts of love. I do not know how I can more specifically illustrate the feeling that is possessed in such measure by the Latter-day Saints. Nevertheless, I will say this, that the man who is in possession of the Spirit of the Lord carries with him an influence that is a strange thing in the world, and it will cause those who come in contact with him to recognize the fact that he is different from the majority of mankind.

In the 121st section of the book of Doctrine and Covenants you will find these words:

45. Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly, then shall thy confidence wax strong in the presence of God, and the doctrine of the Priesthood shall distill upon thy soul as the dews from Heaven.

46. The Holy Ghost shall be thy constant companion, and thy sceptre an unchanging sceptre of righteousness and truth, and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee for ever and ever.

In these words you find a corroboration of that which I have said. If the Latter-day Saints will allow their hearts to go out in sympathy and love for their fellowmen, and especially for the household of faith, their faith will grow stronger day by day, they will increase in the knowledge of God, and their confidence shall wax strong in His presence, and this doctrine of the Priesthood shall distill upon their souls as the dews from Heaven. Their whole being will be lit up by the power of the Spirit of God, and this power will make itself felt among the people of the

world. This is the great advantage we have received in yielding obedience to the Gospel. It is in this regard that we are different from the rest of mankind. That is not saying there are not millions of good people upon the face of the earth who desire to do the will of the Lord. But I would say to such that if they will also accept the truth as it has been revealed from Heaven, the same power, the same gifts and the same influence, will distinguish them from the rest of mankind. It is the marvelous power of the Holy Spirit; the doctrine of the Priesthood distilling upon the souls of those who allow their hearts to go out in sympathy and love toward their fellowmen, and who manifest that love in going out into the world to proclaim the truth as it has been revealed from Heaven. It is the same love that imbued the Savior of the world when He gave His life for the salvation of men. Greater love than this hath no man, that he will lay down his life for his friends. It is that love that impelled the Prophet Joseph Smith to lay down his life and to go as a lamb to the slaughter. It is that love that impels the servants of the Lord in this day to take their lives in their hands and go into the world, which is so full of hatred and prejudice against the work of the Lord. Those whom we find in the world rising up against the Latter-day Saints, what justification can they find in that? What spirit is it that imbues the men and women who disseminate falsehood and misstatements, which have the result of arousing prejudice and hatred toward the Latter-day Saints? What spirit is it that impels men and women to raise their voices against men whom they know to be honorable and men of virtue and integrity, for the purpose of blackening their characters, and making them appear in the eyes of the world men of the vilest character?

Contrast this spirit with the spirit that animates our missionaries. It seems to be the heritage of the Saints

to be hated of the world, and to have all manner of evil spoken against them falsely. It was so in the case of the Savior Himself. It was so with other Prophets and holy men who have spoken under the inspiration of the Spirit of God. It is that which has helped to distinguish them in the different periods of the world's history. They have always stood out prominent among the inhabitants of the earth, and their names have been had for good and for evil in all the world. The name of the Savior Himself was had for good and evil. The prophets of God have been despised and hated and stoned to death. They have been spoken of both good and evil. The Latter-day Saints in this day and age of the world, are no exception. They are spoken evil of by those who possess an evil spirit, and they are spoken well of by those who are honest in heart.

Having said this much regarding the peculiarities of our people, let us, my brethren and sisters, continue to be a peculiar people. Let our influence be felt wherever we go. Let it be said of us that we are indeed a peculiar people, in this, that the love of God abounds in our hearts, and that we seek to build one another up, not to tear down. When we come in contact with the world let them feel that we have no spirit of hatred toward them, no spirit to tear them down, but that in the depths of our hearts we desire to save their souls and to do them good. I know that this Gospel is the Gospel of Jesus Christ, the power of God unto salvation; that through the instrumentality of the Prophet Joseph Smith it has been restored to earth, never again to be taken away and never again to be thrown down; that those whom God has chosen to stand at the head of His people today are inspired of Him and possess the spirit of their calling. God help all to attain this testimony for themselves, and may we uphold and sustain His servants with all our hearts, is my prayer through Jesus Christ. Amen.

## ELDER GERMAN E. ELLSWORTH.

(President of Northern States Mission).

My brothers and sisters, there is a desire in my breast that our Father will bless me with His Spirit the few moments I stand before you to testify of His goodness unto me, and unto the Elders I am privileged to labor with in the Northern States mission. Though my knees tremble under the task of speaking to you, my heart rejoices in the privilege of visiting this conference, and hearing the testimonies of my brethren who have been called upon to speak. I rejoice in their testimonies because it warms my soul, and makes me feel that God has been good to me in giving me also a testimony of His Gospel, and testifying to my soul that His Son Jesus Christ is the Savior of the world. I know that for the past six months our Father in heaven has fulfilled His promises upon the heads of the Elders laboring in the Northern States mission, and that they have been inspired in the performance of their duties. Many of them, during the past few months, look as brown as though they had been working in the harvest fields at home. I rejoice in the Gospel of Jesus Christ, and in the progress of the work in the mission where we are laboring. Our cry to the Presidency of the Church has been, as I understand is the case with presidents of other missions, that we have too few Elders to answer the calls of the people who desire to hear from us. From the northern to the southern part of our mission, we have calls from the people for tracts and books, and for visits from the Elders, so much so that during the last six months we have been compelled to ask the Saints to stand alone, to look to God, to read the Book of Mormon, and Doctrine and Covenants, to go to their Father in heaven for wisdom, and permit the Elders to go out among the strangers who have not had the privilege of hearing the gospel. The efforts of the Elders this summer have been blessed, and for the past four months, we have had an average of about fifty baptisms per month; and we have dis-

tributed 125,000 tracts, half of which are pamphlets, consisting of thirty-two pages. The Elders have sold hundreds of Books of Mormon in the last two months. Some of the big book stores in our part of the country have kindly consented to put our books upon sale along with others. We appreciate this kindly interest, it is a change from what has been in the past, for heretofore our books, if they have been in stores at all, have had a place among the shelfworn and second-hand stock.

There is one incident that has occurred in the Northern States mission which I believe all Latter-day Saints will be interested in, that is the conference that was held in Nauvoo last Saturday and Sunday. If I may be permitted I will relate the circumstances under which the conference was held there. About one month ago the president of the Northern Illinois conference was looking for a suitable place to hold a conference, and, having done missionary work for the past year in Hancock county, and had been blessed by a number of baptisms, and having heard it remarked that the "Reorganized church" people were contemplating holding conference in Nauvoo, he decided to hold the conference there, if possible, for he understood that they had postponed their's for one year, because conditions were not favorable. When he wrote to us about this, we requested the Southern Illinois Elders to join the northern Elders in holding conference there on the 30th of September, and the 1st of October. In accordance with that appointment, forty-eight Elders and twenty Saints gathered at Nauvoo on the 29th of September. The people residing here unitedly opened their homes and welcomed what they termed the constructionist division of the Latter-day Saints. They said that, if the people of Nauvoo had not driven the Latter-day Saints, that beautiful location would now be one of the greatest cities in the United States. They remarked that the people who were driven out of Nauvoo had gone into a desert and had made it a desirable place, and they have not imagination enough to conceive of what would have been done

in Nauvoo, had the Saints stayed in that goodly country. Some of the Saints and Elders from the Central States mission, hearing of our conference, visited us, as also some from the Southern States. The Spirit of the Lord was upon every Elder who bore witness to the truthfulness of the gospel, and the hearts of the people rejoiced. We had more houses offered for our accommodation than we could occupy. Eight Elders had the privilege of rooming in President Brigham Young's old home; four, I think, in Heber C. Kimball's house; and eight or ten in the Nauvoo Mansion House. We held our fast meeting in the Riverside or Nauvoo house. The Spirit of the Lord was upon those who bore witness in that meeting, and all present were much affected. We had the pleasure of having Brother Lorin Farr with us, who formerly lived in that city, and who filled a mission to the Eastern States under the call of the Prophet Joseph Smith. The Nauvoo people were anxious to have him visit them and talk of old times. Some said they had been praying for years that the Latter-day Saints, the people who had made a desert to blossom as the rose, would come back, and help them build up that city, which is now sixty years behind the times. The residents in the Nauvoo House moved into that place four months ago. They had never met any of the elders before, but the Spirit of the Lord came upon them, and we heard that, the day after conference, that family, with others, were baptized in the Mississippi river.

I rejoice that the spirit in that country, once the home of the Latter-day Saints, has changed, and the people there deplore the fact that wicked men drove out people who were gifted with the power to build up a country, and who had within their souls a desire to beautify this earth. The mayor told us we would be always welcome. The man who owns the hall that faces east on the temple block said that we could have the use of that hall from this time forth. Heretofore we have had to hold our meetings on the streets. Our Sunday afternoon and Sunday evening

meetings were attended by about five hundred people, and they expressed themselves sorry when the meetings closed, for, they said, they had never witnessed anything like it since they lived in that city. The comment was made that, if fifty elders and a few saints could make them feel that good, what would ten thousand, or twenty thousand Latter-day Saints do for them? The spirit manifested in Nauvoo is also exhibited in other parts of Illinois, with the exception that a few people are still fighting the truth. The honest people, the farmers, the working people, those who earn their bread by industry, seem to desire the truth, and though they may be blinded, and feel that in fighting the Latter-day Saints they are engaged in a good cause, yet when they meet our elders and come in contact with their influence, they admire their devotion and respect the sacrifice they make in proclaiming the gospel. People of honest purpose cannot withstand the influence of the men who are out preaching the gospel, young men from eighteen to twenty-four years of age, who go hungry and footsore, who pray by the roadside that they may find the honest in heart, who stop from time to time and hold meetings, laboring faithfully until their souls and their bodies are weary. These young men, filled with the Spirit of God, plead on their knees for God to bless the people; and they call them to repentance in a voice that would almost soften the heart of a stone. These young men, after they have notified the people of a little town that they are going to hold a meeting, and have labored all day with that end in view, are filled with the Spirit of God when the meeting is held, and the people bless them, take them home, buy their books, and invite them to come again. I know of no one better prepared to preach to the people, and to plead with them to follow Christ, than these young men are after a hard day's work of this kind. I rejoice in the work they are doing. I rejoice in the faithfulness of the Latter-day Saints. I rejoice in the spirit of this conference, and in the spirit of

the Saints wherever I go. May God bless them; may He help all of us to fulfil the calling whereunto we have been called, that we may dedicate our all to the service of the Master, that we may spread the truth, to the end that all the world may feel as we do, and rejoice in the name of the Lord for the Gospel that He has restored in our day. And though our knees tremble, may our hearts rejoice in bearing this witness to the inhabitants of the earth, that when we come up in the morning of the resurrection our Master may say "Well done," and the honest in heart of the earth rise up and bless us for our labors and for the time we spent in bringing them to a knowledge of the truth. May the sacrifice and the devotion of the Latter-day Saints draw to them the honest in heart of the earth, is my prayer, in the name of Jesus Christ. Amen.

Elder Horace S. Ensign sang feelingly "The Lord's Prayer."

ELDER ANTHONY W. IVINS.

(President of Juarez Stake.)

I desire, my brethren and sisters, to preface the brief remarks that I am about to make by reading a few paragraphs from the Book of Mormon. Six hundred years before the birth of our Savior, the Lord called His servant Lehi to come out from Jerusalem, with his family, to a land which the Lord promised to lead him to, and to give to him and to his descendants after him for an everlasting inheritance. He outlined to this man in vision the future of his posterity and of the world throughout its generations, until a time should come in the dispensation of the fullness of times when truth should triumph over error, and when God's kingdom should be established in the earth. In order that this vision might be made clearer, plainer, and more comprehensible, the Lord sent his angel to explain and enlarge upon it to Nephi, the son of Lehi. Among other things, he saw that after the descendants of this man should dwindle in unbelief, a great church should be established in the earth, a church which

he called the mother of abominations, a church which should worship gold and silver, satin and fine-twined linen; and he saw that this church should dominate the entire earth. Then he saw the establishment of another church, which he called the church of the Lamb of God; and it is just a few paragraphs relating to this epoch that I desire to read—the period of time, my brethren and sisters, in which we live, and in whose events we are actual participants:

"And it came to pass that I looked and beheld the whore of all the earth, and she sat upon many waters; and she had dominion over all the earth, among the nations, kindreds, tongues, and people.

"And it came to pass that I beheld the church of the Lamb of God, and its numbers were few, because of the wickedness and abominations of the whore who sat upon many waters; nevertheless, I beheld the church of the lamb, who were the saints of God, were also upon the face of the earth; and their dominions upon the face of the earth were small, because of the wickedness of the great whore whom I saw."

Now, my brethren and sisters, the thing to which I wish to call your attention is this: At the time the Book of Mormon was published to the world, the church of the Lamb of God did not exist. It had not come into being in its organized form. Now, think back for a little more than seventy-five years, and let us ask ourselves whether or not the words of the Lord that He gave to Nephi more than two thousand years ago are not verified. I have always rejoiced in the fact that the Latter-day Saints are a people who live in the present. Their faith is not founded upon that which is past, although they delight to understand the past, because in contemplating it they can in a degree judge of the future. They are not a people whose hopes are founded altogether upon something that is yet future; but they are a people who live in the present. They are fulfillers of prophecy. They are a people who are enacting their part in the great work of the redemption of the human race, outlined by the ancient prophets of God. What is the condition

of the Church today? I have been led to contemplate this question, because of the report which was made here by the President of the Church at the opening of the conference. The Latter-day Saints are firmly established in Canada; their possessions extend into Oregon; they are in Montana, in Idaho, in Wyoming, in California, in Arizona, in Colorado, in Utah, in New Mexico. They have gone over the wall, and are in the republic of Mexico, still further south. Not only are their possessions to be found in this district of country to which I have referred, but you may find them also in the States of the Union, in the countries of Europe, and upon the islands of the sea. The Saints of God are acquiring possessions in these countries, few it is true, if they were not few, it would not be in accordance with the written word of God.

I am very pleased to report to you the condition of your brethren and sisters in the Juarez Stake of Zion. They are in a foreign country, a country which offers very few natural inducements to men and women who reside in the United States, a country with very little public land, a country where every inch that we have acquired we have had to do so by continuous effort. Nevertheless, there are, according to our statistics, 3,751 Latter-day Saints in that land. They are scattered over a large area. They are poor people, but industrious, God-fearing, and economical. They are exceedingly liberal with the limited means which the Lord has given them. This is illustrated in the fact that about 40 of them have come up to attend this conference, and I am certain that, taking a very conservative estimate, these people will have spent \$5000 in making this trip before they return to their homes. These three thousand and odd Latter-day Saints paid \$50,000 in tithing last year, which amounts to about \$13.50 for every soul in the stake, including men, women, and children. But a man said to me last night, that is Mexican money, is it not? Yes, that is Mexican money, and a Mexican dollar counts with us just as much as an American dollar counts to you,

until we get over the line, and they are cut in two, and call it fifty cents; but the Mexican laboring man receives no more for his work, the teamster or the freighter receives no more for his work in Mexico than he does in the United States, and at the same time we pay about three times as much for everything we consume as you do here. I said this to a broker who was down there once, and he said he didn't believe it. I simply called attention to the fact that the sugar we use to sweeten our food and preserve our fruits costs us from \$15 to \$17 a sack, against five or six dollars you pay here; the fruit jars we put our fruit in cost us thirty-five cents a quart jar, as against eight or ten cents you pay here; the salt we put in our food costs us five or six cents a pound, I suppose you get it for about half a cent; the flour we eat costs us from six to nine dollars per hundred as against about two and a half dollars you pay here. So I could go on indefinitely, and am certain that the average of prices we pay for that which we consume in Mexico is three times as much as it is in the United States. Notwithstanding these conditions, my brethren and sisters, we are building up thrifty and prosperous settlements. The very best rural towns of their age and size that I have ever seen are in Mexico. You will see there more good brick houses that would be creditable to any community, than in any other towns of their age or size I have ever visited. We are in a country where men can work three hundred and sixty-five days in the year. We are never idle. Men wear out their lives with hard labor.

The Mexican mission and those who have been converted to the Gospel among the native population are not included in the enumeration to which I have referred. There are several hundred people who are converts to the Church in and around the city of Mexico. They are Indians. There are about eight millions of pure blooded Indians in the republic of Mexico, and probably two millions of other people in whom the

Indian blood largely predominates, while there are two or three millions of people who are foreigners. Wherever we have gone among this pure blooded people with the Gospel, they have been ready to receive it. Our greatest effort is to keep them out until the time comes when we feel prepared to take care of them. They are a good people, devoted and God-fearing, that is, those who have embraced the truth. While their skins are dark, they are a thinking people, and understand the principles of the Gospel, and are capable of discussing them with any people that I have ever come in contact with. They are people of the covenant.

The very fact that these Indians are beginning to receive the truth is of great importance to us. Have you ever stopped to contemplate, have you ever reflected upon the fact that Christ himself said to their fathers:

"Verily, I say unto you, I give unto you a sign, that ye may know the time when these things shall be about to take place [referring to the fulfillment of the promises made to the seed of that people and to the restoration of the Jews]; \* \* \* and behold this is the thing which I will give unto you for a sign:

"For verily I say unto you, that when these things which I declare unto you, and which I shall declare unto you hereafter of myself, and by the power of the Holy Ghost, shall be made known unto the Gentiles, that they may know concerning this people who are a remnant of the house of Jacob, and concerning this my people who shall be scattered by them;

"Verily, verily, I say unto you, when these things shall be made known unto them of the Father, and shall come of the Father, from them unto you;

\* \* \*

"When these works, and the works which shall be wrought among you hereafter, shall come forth from the Gentiles unto your seed, which shall dwindle in unbelief because of iniquity;

\* \* \*

"And when these things come to pass, that thy seed shall begin to know these things, it shall be a sign unto them, that they may know that the work of the Father hath already commenced unto the fulfilling of the covenant which he hath made unto the people who are of the house of Israel."

That time has come, my brethren and

sisters. The works of the Church are translated into the Spanish language. These millions of people who are south of us, and who are direct descendants of father Lehi, heirs of the promises made to him and to his descendants, are beginning to come to a knowledge of the truth of the Gospel. It seems to me that a great responsibility rests upon us regarding them. We are indebted to them for the Book of Mormon, which contains the fullness of the everlasting Gospel, and which is the greatest living prophecy that stands before the world today. We are told that if a man prophecy and the things which he declares come to pass, we may know by that that he is a prophet; and I say that if the Book of Mormon stood alone as an evidence of the divine authenticity of the mission of the Prophet Joseph Smith, it is sufficient to establish the fact that he was called of God. It has unlocked the door by which we are able to read the past. It declares to us the present, and it forecasts to us the future, by which we know that the triumph of the work of the Lord is sure. It stands, as brother Roberts has said, as a new witness for God before the nations of the earth. The fact burned into my soul in my youth that not one word of prophecy which is contained in this book will fall to the ground unfulfilled. If this is the case, we know that the destiny of this Church is very closely allied with the destiny of these dark-skinned people south of us. We cannot avoid the responsibility. We must carry the Gospel to them. They must be redeemed, they must come into the fold of Christ, they must be numbered with those who are already members of His Church before the redemption of Zion comes, and before the center stake of Zion shall be built up. Read the prophecies for yourselves, and judge whether or not I am correct in making this assertion.

My brethren and sisters, we in Mexico are laboring, as you are, in humility and in faith for the establishment of God's kingdom in the earth. We believe that it will be established, that

His purposes will be accomplished, and that despite the efforts of men or devils to stay the progress of this work, it will triumph, and Christ will come and reign in power and dominion with His Saints upon the earth. May the Lord help us to keep the covenants that we have entered into, to be true to each other, to be true to the Lord, increase our faith, our hope, our charity, our good works, and by so doing others may be led to glorify the name of our Father in heaven, and be brought into His fold. God bless you, my brethren and sisters, through Jesus Christ. Amen.

#### ELDER JOSEPH E. ROBINSON.

(President of California Mission.)

My brethren and sisters, my heart is lifted up in praise and thanksgiving when I hear the testimony of my brethren in relation to the growth and advance that the Church of Christ is making in the earth. With Balaam of old, I feel to say, "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river's side, as the trees of lignaloes which the Lord hath planted, and as cedar trees beside the waters. Blessed is he that blesseth thee, and cursed is he that curseth thee."

The mission that I have the honor of representing is not so large as some other missions in the United States; but I believe it has as varied interests as any of them. Varied as is the state of California in its flora and fauna, so is it socially and religiously. Mt. Shasta at the north end of the state is nearly three miles above the sea. It is crowned with glaciers of everlasting ice. The only plant life near the snow line is the lichen and the moss. Then we have in the Imperial valley, at the south end of the state, 300 feet below sea level, the palms and oranges and dates of the warmer countries. Just as varied as is the growth of vegetation, and the character of animal life between these two extremes of altitude, are the religious beliefs of that people. Someone has said that there are 1,440

odd "somebodies" in the United States and 80,000,000 of "nobodies," and that California has one-third or more of these "somebodies." Though I have been there a few years, I have not come to know much about the "somebodies;" but I have learned that the "somebodies" and "nobodies" that are there have a great many different ideas of religion. During the last summer it was my privilege to attend some lectures that were delivered before the Venice Assembly—a society resort near Los Angeles. I came away from those gatherings with a fixed and firm determination to preach Christ and Him crucified whenever opportunity offered; for I found there that the men who stood up as social reformers, as ecclesiastical leaders, as philosophers of all the ologies and isms of the day, seem to have lost sight of the fact that Jesus is the very Son of God. Many of them mouthed the same sentiment as Lyman Abbot had expressed, wherein he said, "My God is an ever-present energy, manifesting itself in all the activities of human life and in all the workings of nature. I believe," said he, "in a God that is in all things, and through all things, and of all things"—pantheistic wholly in its nature. I heard one of the most eminent clergymen offer a prayer just before the great Baba Bhareta delivered his address upon the mission of the old world to the new—the mission of the Buddhists of the eastern world to the Christians of the western world; and in his prayer he said something like this: "O Thou Great and Infinite One, from whom we emanate, and from whence all things come, who is of all things and through all things and by all things, let Thy Spirit rest down upon these Thy children this day, that whether the message be from Moses or Job, of Christ or of Bhudda, or of Krishna, that all shall know that it emanates from Thee, the Fount of Love alone." I heard some of them say, in speaking of the Master, that although He was one of the greatest leaders, ethically and morally, that the world has ever produced, that He was en-

dowed with miraculous gifts, that He was the greatest Prophet the world has ever known, yet they could not regard him as the Son of God as do orthodox Christians. Two weeks ago today, in Los Angeles, one of our little Sunday school boys, a non-“Mormon,” asked why they did not make a picture of God. He said, “I have seen pictures of angels and pictures of Jesus Christ, but why don’t they make a picture of God?” It brought to my mind the addresses I had heard in the Venice assembly. It was brought to my mind again yesterday, by the editorial in the Deseret News in relation to what Joseph Hamilton had said at Wilson, New York, to the effect that God is a Spirit, and at the same time he tried hard to make it out that He is a personal being as well, stating that He could at His pleasure assume a personal form.

In California, Christian Science has a great following. In fact, the religious atmosphere of that great state is abnormal. Those who are religious seem to be abnormally so. They have built up an ethereal sphere, through perverted imagination or fancy, that is wholly untenable to the matter-of-fact man. Christian Science friends and followers in that State have fructified to that extent that there are many branches of Home Love, of Faith Healing, and of Faith Cure; and it is their hope, so I have been told by some of their leaders, that it will not be long before they shall live and never taste of death, through their knowledge of Christian Science. But these people deny Jesus as the Christ, the Son of God.

It is a fruitful land also for Spiritualism. Many men and women there study what they call the occult sciences. They have gathered from all over the world. This class of people, too, deny that Jesus is the Son of God.

We have there also headquarters of theosophy, with a temple of Isis, established for the very purpose of resurrecting the old theosophy of Egypt. They, too, deny that Jesus is the Christ, the Son of God.

Then there is the Unitarian church,

which has a large following. In fact, this assembly that I have been speaking of was conducted and presided over by a Unitarian, although he and his followers do not call themselves Unitarians, but they are nevertheless. They believe in one God—Love—an essence, a force; and they accept Jesus Christ, not as the Son of God, but as the expression of Love in human form.

This has made it difficult for us to proselyte after the manner of the Apostles of old, and to use the Scriptures; for they have to be converted first of all to the thought that the Bible may be the word of God, before they will listen to the scriptural passages we can quote to prove the divinity of Jesus.

In addition to those I have mentioned, there are many who are called independent Christians. They claim, with the late Secretary John Hay, that they cannot find within the narrow creed of any of the orthodox churches a pure and full expression of their ideas of religion. Among this class of people we have greater freedom and are able to do the most good, because their minds are healthy, and they have not the vain imaginations that others have. They listen to our testimonies, encourage us, and give us the hand of fellowship. In some of their organizations we are privileged to speak, and in others we do the praying, while in others we have done the singing, and conducted burial services over their dead, because they do not attend to these things themselves; their organizations are merely for the cultivation of social virtues, and for beneficent purposes.

Not a great while ago (I believe I mentioned it here once, but it will not hurt to tell it again), a Catholic priest came to me, and after he was assured that I was the representative of our people—for he had expected to see someone with a long, white beard, venerable and dignified in appearance—he disclosed to me his identity as a Catholic priest, and told me that he had come to the conclusion that no man could live a correct life in celibacy. He had heard of the wondrous growth and

progress of our people, their institutions, and their social economy, and he desired to cast his lot with us, that he might have a home and a family of his own. "But," said he, "there is one crucial point I want to be satisfied upon before I can accept your Gospel—do you believe that Jesus is the Christ, the Son of God?" When I answered, "Verily we do," he remarked, "Well, I expect we are all in a measure the sons and daughters of God, but do you believe that He is any different from the rest of us, because I cannot think that he is more than the natural son of Joseph or some other man."

To my mind, it is just such doctrines as those put forth by Joseph Hamilton and Lyman Abbott that are responsible for much of the infidelity in the world today and of the indifference towards religion. Men feel, so they express it, that they can see as far into the future as any other man. They do not care, they say, for a religion that deals with the dead past alone, and that has dead forms; they want something that is alive, that is tangible, that appeals to their material minds as well as to their emotions, and that can offer them something to do—something that is reasonable and tangible.

Such are the questions that we are confronted with in that land. Therefore, we have to learn something besides the Scripture, and be enabled to bring forth strong reasons upon these matters before we can satisfy them that we have a religion that is better than other churches of the land have—something that within the very genius of it answers the demands of men's souls, that is soul-uplifting, and that brings to men the benediction that always accompanies the truth.

I note that Mr. Hamilton speaks of the fact that God created man in His own image, male and female; that He spoke to Adam in the Garden of Eden, that He reported to the council in heaven that Adam and Eve had become like unto them, knowing good from evil; that afterwards He visited Abram; that He ate and drank with

him on the plains of Mamre, and, after the custom of the country, had his feet bathed; that He told Abram that He had come down to see if the reports in relation to Sodom and Gomorrah were correct; that afterwards He wrestled with Jacob, and that Jacob constrained Him, in fact, would not let Him go until He had blessed him; that He changed the name of Jacob at that time to Israel, because, He said, you have prevailed with the Lord, and Jacob rejoiced, because, said he, I have seen the Lord face to face and still live. He quotes the fact, too, that God spoke to Moses face to face, as one man speaketh to another, and not in vision nor in dark sentences; that God rebuked Miriam and Aaron for their jealousy and reminded them that He spoke to Moses as one man speaks to another, mouth to mouth. He cites the fact also that Stephen beheld the Christ, after the resurrection, sitting upon the right hand of the Father, clothed with the glory that He had prayed for before the dread night of Gethsemane, when He asked that the Father should restore unto Him all the glory that He had with Him before the world was; the fact, too, that Jesus, the Christ, was born of woman, as we are, and that He grew up as a child, like other children. If we credit the writings of the early fathers, we learn that He used to fashion animals, birds, etc., of clay; that in His father's workshop He learned to fashion the yoke for the cattle, and make tools, and build after the manner of that day. We learn that afterwards, when John had become converted because of the Holy Ghost descending upon Him in the sign of a dove, the same bore witness to His Apostles that He was the Lamb of God, who taketh away the sins of the world; yet this same Jesus suffered hunger and thirst, and the adversary strove to tempt Him and lead Him astray from the path of righteousness because of His hunger, fatigue and thirst.

We understand that He went to Nazareth, the home of His youth, and took up the Scriptures as was His wont up-

on the Sabbath day to teach them. Clad with newer and greater authority, having come into the fulness of manhood and privileged, under the law, to take up the ministry, He taught as one having authority, and they resented it and cast Him out, saying, "Is He not Joseph the carpenter's son, and have we not His brothers and sisters with us till this very day?" How sad the words of the Master as He turns from them—"a prophet is not without honor, save in his own country and among his own people." They know how He was mocked by the Pharisees and the Sadducees, when, fatigued and ill with privation and with the wondrous labors he performed, they cried unto him, Physician, heal thyself. They watch Him through His course of life. They can read of it as do we. How He wept over the death of Lazarus; how He seemed as a man among men, aside from His miraculous powers of healing and divination. At the same time He promised that those who believed on Him should do the works which He did, and greater works, and that the same signs should follow the true believer unto the end of the world. We know, too, that the early Apostles did raise the dead to life, performed miracles, cast out evil spirits, opened the eyes of the blind, unstopped the ears of the deaf, and caused the lame to leap like the hart. They read of the Master as He went to Golgotha, breaking down like a weak man under the heavy cross. They read how He died as a man dies. Notwithstanding all these things they feel that He was no more than man. They lose sight of the fact that He was a perfect man, enjoying the full capabilities of man; and that because of His parentage He had more than manhood, that He had power inherent within Himself to break the bands of death and take his body up again. It is after the resurrection that we note the greatest difference. He appears before His disciples in the self-same body, showing the prints of the nails in His hands and feet, and the mark of the spear-thrust in His side, and asks the doubting one to come and test Him, for

a spirit had not flesh and bones as He had. We see Him then partaking of food with His disciples and laboring with them for 40 days. We then read of His ascension into heaven in the same bodily form that He had while sojourning among the children of men; and angels testified to those sons of Galilee that as He ascended into heaven, in the same manner He should also descend. John says, "Beloved, when He comes we shall be like Him, and we shall see Him as He is"—not as the vain imaginations of men would make Him, but as the express image of His Father's person, in the likeness of His Father.

It seems to me that if men would study these things as they are written, and not spiritualize them, they could not help but admit the fact that we are in the image of our Father; that as He is the father of our spirits He is also the Father of Jesus, the Christ. And more, that He was the Father of Jesus, the Christ, in the flesh, the only begotten in the flesh. And so I repeat, I have felt constrained to preach more strenuously "Jesus Christ and Him crucified," and the personality of our Father, and the fact that we are indeed His children, and that we are commanded to become perfect like Him, and we may become like Him if we follow in the way which the Master hath marked out. I believe that the greatest revelation given in these the last days was the vision of Joseph the Prophet when he saw God the Father and the Son, and made statement of the fact that man is in the image of Deity. This revelation abolishes completely the theory of the men I have quoted, and annuls the Athanasian creed, which obtains in the Roman Catholic and Episcopal faiths, and is printed in their creeds even unto this day. I believe if men would study more of Jesus, the Christ, they would come near to knowing who our Father is and what He is like. Then they might accept Jesus as the Only Begotten of the Father, and turn to Him, and love and follow Him, and rejoice in the prerogatives of the everlasting gospel.

This is why we are striving to preach to the people the divinity of Jesus, because of their disbelief in the Son of God. I pray, my brethren and sisters, that in our lives we shall emulate the example of the Lord Jesus Christ; for then we may become joint heirs with Him to the power and the prerogatives of our Father. When men have been told these things, it has uplifted their hearts, and their minds have been exalted with the concept that the Latter-day Saints have of Jesus, the Christ. Many men have told me that they have had a new incentive to live aright, a deeper hope and a deeper faith had been implanted in their hearts because of the testimony of the Elders in relation to the personality of God the Father, and that Jesus is indeed His Son.

God bless you, my brothers and sisters. Pray for us in the mission field, as we pray for you. We have the right to expect a great deal of you, that as we are looked upon as representatives of our people, that you at home shall do your part well; that all we say in our pride and love for you shall be maintained and upheld; that you will prove you are the people of God, that our mission in the world is the uplifting of humanity, and that in the due time of the Lord we shall succeed in it; which God grant, is my prayer in the name of Jesus, the Christ. Amen.

The anthem "How beautiful upon the mountains" was sung by the choir, and the solo parts were rendered by Sister Lizzie T. Edward and Elder John Robinson.

Benediction by Elder Charles F. Midleton.

The Tabernacle was excessively crowded, and, soon after the morning meeting commenced, it was announced that an overflow meeting would be held in the Assembly hall.

### OVERFLOW MEETING.

An overflow session was held in the Assembly hall, commencing at 10:30 a. m. The presiding officer was Elder Rudger Clawson, and Prof. Charles J. Thomas conducted the singing, assisted by the Temple choir.

The choir and congregation sang the hymn:

Now let us rejoice in the day of salvation,  
No longer as strangers on earth need  
we roam;  
Good tidings are sounding to us and  
each nation,  
And shortly the hour of redemption  
will come.

ELDER BENJAMIN F. GODDARD.

My brethren and sisters, I esteem it a privilege to meet with you in general conference and participate in the spirit that prevails amongst us. It is indeed gratifying to thus meet together, that we may renew our acquaintance with friends residing in different parts of our state and the surrounding states, and that we may also listen to the instructions given unto us by our beloved leaders, and indicate unto them in general conference that we sustain them with our faith and prayers, with uplifted hands before God. I realize that our brethren, who are with us today, need the support and strength that can be given unto them by the united faith and prayers and manifestations of good-will from the Saints assembled in general conference. I rejoice in thus meeting together, but presume probably, that it may be more interesting to refer particularly to the work that I am most closely associated with, upon the Temple block. We instituted, in 1902, the Bureau of Information. As probably very few of the Saints realize the method of our work, or what is being accomplished in this part of the Lord's vineyard, I will say that during the past year we have entertained upon the Temple block the strangers that have come from various parts of the world, numbering over 175,000; and we have had ample opportunities of distributing to them our literature, explaining our work, the organization of the Church and the labors we are performing for the salvation of the children of men. Probably in no part of the world have we an opportunity of portraying so forcibly some of these principles as we have here upon this block, for, as we pass round with our stranger friends, and visit these buildings, and explain to them some of the distinctive features

thereof, there is scarcely one moment without an opportunity of introducing something pertaining to our history or the principles of the Gospel. If we come into the Assembly Hall and explain to them why this building was erected, and its seating capacity, many of them at once observe a difference between our seating arrangement and that which is usually found in modern churches. "And, why is this?" Of course, the explanation is promptly given, that our seats are all alike for rich and poor, for strangers as well as our own members, that seats are free, that there are no collections made, no donations received. And what does it lead to, think you? Why, the question at once being asked, "How, then do you support your Church?" Immediately we have an opportunity to explain the tithing system of the Church, which contrasts so favorably with the financial systems that prevail generally in the world. Astonishment is often expressed, and portrayed upon the countenances of our visitors, when they learn how freely and cheerfully our brethren and sisters pay their tithing, in order that we may not only erect places of worship, and Temples for the salvation of the dead, but that we may be able to sustain the poor and help our brethren in times of distress. As we continue our conversation, sometimes that painting over the organ here attracts their attention, and they wonder if it is not some mysterious symbol associated with those rites that they have heard so much of in connection with the "Mormon" Church. And what does it lead to? The fact that when our pioneer fathers came here they gave to this region, that was then a desert, the name of Deseret. "Ah! what means it?" Not desert, as they sometimes imagine, but that it is a Book of Mormon term, meaning the honey-bee; and hence we attract attention to the industrious features of the "Mormon" people, and how they have been asked to emulate the bee, the bee-hive being adopted as our territorial, and since, as our state, emblem. By their industry they have de-

veloped the resources of this state; and by so doing have made Utah admired far and wide because of the industrious character of its people. "Ah! but there is something else there," they say; "what means that all-seeing eye?" And then comes the explanation that when we were driven out of the East, to the abode of the Indian, to this desert region, that we recognized that God's eye had been upon us and that He had preserved and favored our fathers and mothers, that His watchful care had been over them, and that He had blessed and guided them; that President Young, inspired of Him, had been able to lead the people into the land that God had chosen for their dwelling place in these mountain valleys. And thus, as you will observe, while we pass through the block we have ample opportunities for introducing not only points connected with the character of the people, but some of the principles of the Gospel and the history of the Church. If we pass into the Tabernacle, again our visitors are astonished at the demonstrations that are made there. When our dear friend, brother Thomas comes up and drops the pin on the stand rail, that they may hear it at the extreme end of the gallery, they are astonished at the marvelous acoustic properties of the building. This leads to a statement of the fact that the Tabernacle was designed and erected under the direction of President Brigham Young, whom we recognize as a Prophet of God. As we view also the arrangement of our stands, the question often is asked, "What means these three pulpits? Why not have one pulpit, as we have in our churches?" This leads to an explanation of the organization of the Church, the Melchisedek Priesthood and the Aaronic Priesthood, how they operate, why they are thus given unto us, and the special workings of the various officers of the Melchisedek Priesthood, the High Priests, Seventies, Elders, and the officers of the Aaronic Priesthood, the work that each has to perform in connection with the Saints of God, thus giving ample opportunity for explaining

the various callings of the Priesthood and showing how perfect the organization of the church of God is, as revealed to the Prophet Joseph Smith. And then, as we come beneath the shadow of our beautiful Temple, and we are asked the meaning of that figure upon the center tower at the east end of the Temple, cannot my brethren and sisters comprehend how glad we are to explain to our visiting friends that Moroni has come to the earth, bringing the everlasting Gospel, revealing unto the Prophet Joseph Smith the hiding place of the records from which we have received the Book of Mormon. How by the information contained in that record, we are able to teach the fulness of the Gospel; and how the Lord has revealed Himself in our day, the Father and the Son having appeared unto the Prophet. The Angel Moroni also having appeared unto the Prophet, the prophecy of John the Revelator has thus been verified, that "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth," and so on; this prophecy having been literally fulfilled in our day.

I do not know how closely my brethren and sisters, who come from a distance, examine that beautiful structure. As I gaze upon it day after day and month after month I learn new lessons. I am grateful unto God for the revelations of His will given unto the Prophet Joseph Smith.

Scarcely a month passes without some new thought developing in connection therewith. The three east towers representing the Melchisedek Priesthood, or the presiding officers thereof, the three west towers representing the Aaronic Priesthood. And there are other symbols. There is scarcely a day passes but we come to the west end of the Temple and many of our friends, perceiving there those seven stars, the Dipper, as they call it, Ursa Major, ask "What meaneth it? Why do you have them upon that tower facing westward?" We simply explain to them, as that constellation in the heavens is always pointing unto the north star, so

this Temple points unto God, and indicates to the Saints that therein they may learn more perfectly how to walk in the way of the Lord, and how to gain an exaltation in His presence. And then, "why do you have so many stars over the windows? Why a star over every window? Why that symbol of the sun over the upper stories? Why those symbols of the moon, a half-moon, a full moon, a quarter moon?" And what does it lead to, think you? To a description of the Temple more fully. Those are signs indicating our abode here and how we have come to fill our probation upon this earth and perfect ourselves that we may regain an exaltation in the presence of our God, "And how?" by obeying the laws that God has revealed. And then comes the thought that in the great future we are aspiring unto glories that God has prepared for the faithful. And we thus teach, that, as "there is a glory of the sun, a glory of the moon, a glory of the stars, and as one star differeth from another in glory, so also is the resurrection of the dead." And thus we go on, and we have ample opportunity of showing how God has revealed His mind and will, until we lead up to that grandest of all themes, the salvation of the dead; the redemption of those who have passed away, and how, in that great Temple, as well as in others, we are able to officiate for our ancestry by being baptized for them, believing that in the spirit world the Gospel also is preached unto them that are dead that they might be judged according to men in the flesh. As we have our experiences increased, day by day, we are able to lift up our hearts to God in thankfulness that He has given unto us, through the Prophet Joseph Smith, these heavenly principles; and we are prouder than ever of the Church to which we belong, and of the brethren who are called to lead and guide us as a people.

I thank God that He has given unto me a testimony of this work, that I verily know that God has restored the Gospel to the earth; that the Prophet Joseph Smith was inspired of Him and that through him we have not only re-

ceived the Church itself with all its gifts powers and blessings and revelations for the guidance thereof, but we have received living testimonies in our hearts, and we know that all the gifts, powers and blessings pertaining to the Gospel of Christ are with us today, for the power of God is made manifest in our families. Our children are growing up to realize that God is with us as a people, that He sanctifies the ministrations of the Elders and that the power of God is amongst this people.

I pray that God will bless us, that He will enable us to withstand the weaknesses of the flesh, the temptations that assail us, that we may prove valiant for the truth; and that we may assist to the utmost of our ability in building up the Church of God and sustain by our faith and prayers, by our lives, by our words, by our works, those who are called to lead and guide us in this age; and may God bless us continually. Unto this end I ask in the name of Jesus. Amen.

ELDER JOSEPH A. M'RAE,

(President of Colorado Mission.)

I rejoice, my brethren and sisters, with you this morning in the opportunity we have of meeting together under such favorable circumstances. I recall a conversation I had in the Bureau of Information, some few months ago, with a gentleman who claimed that this Church was on the decline, that it was not growing. I thought of this man as I came into this building, after having left the Tabernacle yonder and seen the thousands of people who are gathered there to hear the voices of the servants of the Lord, and I thought if that man could have been there, and then come over to this building, and then could have realized that this is only a small representation of our great Church, probably he would change his mind. I know that the Church is growing; that it is increasing, and spreading abroad, and it is having influence among the peoples of the world. My missionary work has called me in a little different line from that of the

former speaker. Brother Goddard has been telling us of the work that is being accomplished among strangers visiting the Temple block, while the work which I have to perform is in the mission field abroad, in the states lying adjacent to this state. The demands for more Elders cannot be supplied. We need many more men in the mission field, energetic men, efficient men, men of experience. I feel that those who have been on missions before should prepare themselves for other missions in the near future, for there is a great work to be accomplished before the end comes. It seems to me, when I view the signs of the times and read the reports in the newspapers, that the time is near at hand when mission work must be hastened, because the time for the Gospel to be preached unto all people is drawing near to a close; therefore the number of workers must be greatly increased. I have been almost on the point of writing to the Presidency to ascertain how long we are going to continue work in the Colorado mission, for the Elders are returning home, and new ones are not being sent to fill vacancies in the mission field. I remember a remark made in a little editorial article in one of the magazines Brother Rich publishes in the south, and I thought it was very appropriate. He said in that: "We had three Elders come this month," and then followed by quoting: "Only three grains of corn, mother, only three grains of corn, to keep the little life I have till the coming of the morn." I thought this truly appropriate to the present condition of mission work. There are requests being sent to us from various parts of the mission today, soliciting us to send Elders to the people who make these requests to explain to them the Gospel, and we cannot comply; we simply do not have them to send.

I have been greatly pleased by the work that has been accomplished by our young ladies sent into the mission field. They have been able to enter the homes of people that the Elders could not gain access to. They have

been able to accomplish much in explaining the Gospel unto the people, and in teaching the women and children, where the Elders could not get a hearing. Therefore I feel that they have done a great and good work, and the end is not yet; in fact it has only begun. They go into the world and teach the people the religion of the Saints, from the womens' standpoint; and they tell the people of the world how the women of Utah live, and how they feel, and the people seem to appreciate it better because women teach it to them. We have heard it stated, "we like to hear what the women have to say about the 'Mormon' question." Our sisters have manifested that they can go into the world and preach the Gospel, and show that the women here are not bound and down-trodden, as the world think and represent them to be.

This work is growing and increasing. It seems that my mind is centered upon that fact, for it is being made evident more and more in the field and at home. Again I say, we need more men of experience to proclaim the Gospel of peace unto the people. I often think that I would like to take a trip through various parts of Zion, and select a few men and induce the Presidency of the Church to call them into the field. At present I am in the office myself, doing the necessary bookkeeping work of the office, for the reason that we can not spare an efficient man to perform that labor, as all are needed in the mission field. So, we are handicapped in performing the duties devolving upon us in the missionary field. Brother Goddard has been telling us of the opportunities and enjoyment they have in the performance of their duties on the Temple block. A few months ago I spent a few hours in the building over there, the Bureau of Information, and I don't think that I ever spent a few hours more profitably than I did on that occasion, explaining the Gospel to the people; I did not act as a guide but entertained the people who came in there until the guides who could take them out arrived. I enjoyed the ex-

perience very much. I believe Brother Goddard would be thankful if he could have a few more who are able and competent to entertain the people come and labor in explaining the Gospel to those who visit them and wish to have "Mormonism" explained. They come here sometimes for the purpose of finding fault, and scoffing at the Latter-day Saints, and these guides explain the Gospel unto them, and many go away pleased and benefitted. We have been performing a somewhat similar labor in Manitou, Colorado. There we have met thousands of people in the summer resorts, and we have done the best we could to enlighten them in regard to our principles. During the past summer we have distributed twenty to twenty-five thousand pamphlets that teach the articles of our faith, explain the organization of the Church, and give some idea of what we are doing. Although it has proved to be a financial burden, yet I think it has been a success in presenting the Gospel to many people. I believe that many who have heard the Elders there during the last year will ask for more information. The pamphlets and books that have gone out from Manitou this year will increase interest, and people will come to learn further of us concerning our doctrines.

A gentleman came into my house last Thursday; we have been acquainted with him a long time. He has opposed us, but he has done it in a gentle manner, and from a Bible standpoint. He is a Bible student, and I have thought he has been a minister, he is so well versed in the Scripture. He has recently been reading the life of the Prophet Joseph Smith, and he said to me. "I never thought that your people were so ill-treated as they have been. I did not think we lived in a nation that would treat anybody as your people have been treated. Why, to read of the way they have been driven, mobbed and persecuted, makes my blood boil to think of it; I am ashamed of that part of the history of this nation, and of such doings as those; my heart bleeds for what your people have suffered." When he was speaking to me, the tears

ran down his cheeks. I took him into our little chapel, and showed him there the stand where we have two American flags draped, and in the center of those two flags the picture of George Washington, and I showed him that we reverence our flag. He turned to me and said, "I think you reverence this flag too much," I said, "It was not the flag that persecuted this people; it was not the Constitution that oppressed us, but it was the men who stood at the head of the mobs, and they are the men whom God will hold responsible in the life to come. They will have to account for the things that they have done in the flesh. We respect that flag, and we will do our utmost to maintain the freedom that has been guaranteed unto us and all other people under that flag."

This Gospel, my brethren and sisters, is true. It is the power of God unto salvation unto all who believe and obey it. It is making inroads among the thinking classes of all nations, and they are beginning to take notice of us. I heard one of the Apostles prophecy that all nations would yet come to us to learn various arts and sciences of peace, and the science of civil government. They would come to us to learn how to govern the nations. The things that Brother Goddard has been telling us this morning have brought these thoughts to my mind vividly. The organization of the people, the organization of the Church, has been established by divine wisdom. It is complete in every detail; and, as we heard yesterday, if three men are taken away twelve men immediately take their place, and it is an impossibility to destroy this great work. It is an impossibility to frustrate the designs of the Almighty. When any man or woman stands in the way, and undertakes to thwart the efforts that are being put forth to proclaim this Gospel unto the people, God will bring their efforts to naught. He will frustrate them. Shame will be brought upon their own heads.

This is the work of the Lord, and He will prosper it. May God bless and help

us to appreciate it, is my prayer in the name of Jesus. Amen.

#### ELDER ANDREW JENSON.

I desire to read a few verses of Scripture, found in First Corinthians, second chapter, commencing at the first verse. It is a saying of Paul to the church in Corinth:

"And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you save Jesus Christ and Him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and power, that your faith should not stand in the wisdom of men, but in the power of God."

Yesterday afternoon we listened to very interesting discourses from brothers Penrose and Roberts in regard to the great latter-day work; and strong testimonies have been borne throughout the entire conference. The brethren have been led apparently to testify of the goodness of God toward His people, and also of the faithfulness and good character of the men who stand at the head of the Church of Jesus Christ of Latter-day Saints. Men have endeavored to entice people away from this Church, by saying that the Lord has rejected it, and there are some who have been weak in the faith, and who are weak at the present time, that can perhaps be influenced by these men who rise against those whom the Lord has appointed. But I desire to draw your attention to these words which I have read on this occasion, not that I intend to make it a text, yet I wish to express a thought in connection with them.

When Christ sent out His Apostles in ancient days, He sent fishermen, not the Rabbis of the Jewish people, but men who were numbered among the rank and file of the Jewish people, fishermen from the sea of Galilee, publicans and sinners. The Lord chose

them to be His messengers. In reading the history about these men, how they went forth after Christ had been crucified and had risen from the dead, we stand face to face with that which we find in these words of Paul. These men did not go forth in their own strength, but the power of God was with them. In going forth to testify to that which they had seen and heard they were not permitted to do so until they were endowed by the power of God from on high. Do you not remember how they were told to tarry in Jerusalem and not open their mouths in regard to who Jesus of Nazareth was until the Holy Ghost should come upon them, not until then were they permitted to testify of that which they knew. We follow with great interest the labors of these men, and note how strong they were. We find them commencing their labors on the day of Pentecost; these fishermen were able to speak the word of God in power and great demonstration to the multitude assembled upon that occasion. We follow them, I say, and discover that even Paul, who was, as we have learned, an educated man as compared with the others, yet he did not desire to know anything, or did not claim to know anything, except Jesus Christ and him crucified, and so he came not with enticing speech to Corinth, but he came with the power of God.

I desire to draw your attention to this fact, my brethren and sisters, that that has also been the history of this dispensation in which we are called upon to take part. Joseph Smith, the Prophet, was a farmer, unlearned, like the disciples of old, but in the power of God in the strength of his Master, and that was the secret of his success and the influence he had over his fellow men. We find that after he passed away the Church grew, and another was appointed in his stead as President of this Church. Now come some of our friends from the outside and say, he had fallen away, he was rejected, Brigham Young was not the inspired man that Joseph Smith had been.

Let us not enter into a long discus-

sion, but let us see what it was that Brigham Young accomplished in the world, as compared with the great work commenced by the Prophet Joseph. Joseph was a mighty man, and was the means of sending the Gospel to some sections of the United States, to Canada and also to Great Britain; and in his day, also, the first foreign mission was opened, that is to a people who speak other than the English language. It was left for the days of Brigham Young to demonstrate the great powers of the Church in a missionary way. Very soon after President Brigham Young came to the front, the gospel as revealed to the Prophet Joseph was not confined to the Anglo-Saxon race of people who speak the English language on both sides of the Atlantic ocean, but was sent over to continental Europe, and there for the first time it was heard among the people dwelling in that land. It is an easy matter for us to understand that to preach the gospel to a foreign nation, or people who speak foreign languages, is not a very easy task. Sometimes we think the missionaries who are called to the various parts of this country or Great Britain have an easy time as compared with those who go abroad and have to learn new languages. Some of us who have passed through it know what it means to acquire a knowledge of a new language and speak to people in a foreign tongue. In foreign countries they have little knowledge of our country and its institutions, and do not love the flag and the institutions of this country as we do. And when these messengers went from this country and testified of angels having visited the earth, and of God's revealing Himself and sending His Son to teach the children of men, they found that men were inclined to say, "That is American humbug just like the rest we have heard coming from America!" It was no easy task for the first Elders who went to France, who went to Italy, and who went to the Scandinavian countries, to make those people believe that there was anything real in the message they

had come across the water to bring to the people. Let me tell you now, if those men had gone forth as ordinary men do, if they had not been backed by the spirit of inspiration, the Spirit of God, they never could have opened the doors in those lands. The people would not have received them, but would have rejected their testimony, because it was so contrary to anything they had been led to expect or believe. But the fact is that these men went abroad with a double power. The facts are that the Lord did not reject His Church, or withdraw His power, but He increased His power. In the days of Brigham Young the Gospel was sent abroad not only to English speaking people, but to people who speak many other different languages, and the blessings of the Gospel followed in those lands, just on the same principle as they followed in Tennessee or in Kentucky or in New York or Boston, or any place where the first Elders of the Church preached the Gospel. And this is a great testimony to us if we reflect upon it.

Just a word in regard to the opposition. You will remember that when the first Church, the Church established by Christ and His Apostles, that when men went into unbelief and the people ceased to keep the commandments, the Lord withdrew His blessings from that Church, and the first excuse they had to make was something to satisfy the people as to why the gifts and blessings of the Gospel had ceased. There was no such outpouring of the Spirit of God upon men in the second century as in the first. And so they invented this story for the purpose of pacifying the people: These things, the gifts and blessings of the Gospel, have ceased because they are no longer necessary. Very much later, when such men as John Wesley glanced out upon the past, he said, that is not the reason. There is another reason, it was, he said, because Christians had turned heathen again, that is the true reason why the blessings and gifts of the Gospel ceased among the children of men. Now, my brethren and sisters, if the true church of Christ in this age

had been rejected of God, the first thing we would have had to find an excuse for would be why the blessings and gifts of the Gospel had ceased; why there was no demonstration of the power of God as there was in the beginning. The fact that these things have continued in the Church, the fact that they have increased in the Church, the fact that there have been abundant witnesses raised up in this land as well as in every land where the Gospel has been sent, has been and ought to be in and of itself one of the grandest proofs we can have in regard to the divinity of this church and the perpetuity of it.

I feel to bear my testimony to the inspiration of these men. I know that God is with this people, and that the power of God is with His servants, not only as we see it demonstrated here at this conference, but as we go abroad in the different missions. We have heard from one mission here today, and we may hear from more. We will find that the testimony of the truth has followed, that wherever the Elders go the power of God is with them. They may not be learned men, that is, there are not so many that are learned among our people as among some other people, but the power of God is with them, the demonstration of the Holy Spirit goes with them wherever they go, and paves the way before them, and causes them to have success in regard to making converts.

I testify to you, my brethren and sisters, that I know the Church of Jesus Christ of Latter-day Saints, as it is now existing in the midst of the earth, is directed by the power of God, and that the Lord has not ceased to strive with His people, that the Lord does not withhold His power or His gifts or His blessings from those who desire to keep His commandments and who walk in the paths of righteousness. So far as our leaders are concerned, I wish we could sustain President Joseph F. Smith not only as Trustee-in-Trust in a general way, but I wish from the bottom of my heart that we could sustain him also as President of the United Order.

that he should direct among this people more of the material things that we need in the world. I think that it is proper and right that we should build up Zion temporally as well as spiritually. We find sometimes that our missionaries, when they return from abroad and our emigrants when they come to us from foreign lands, cannot find employment when they come to Zion. We feel as if we are not strong enough financially. We are here to build up a sample community, a commonwealth that partakes of a temporal as well as spiritual nature. In these mountains we have been permitted to dwell in peace for a number of years, and it is the only place, up to that time, upon God's footstool where the Latter-day Saints have ever found a resting place. And I will say, if we have confidence in our leaders, if there is an accusation against them as to temporal affairs, I would prefer that our financial affairs be directed by them even more than they are at the present time, that we might prosper in temporal as well as in spiritual matters, that Zion may grow and prosper, that we may be a community that will be respected in all parts of the world. May God bless you, I ask in the name of Jesus Christ. Amen.

ELDER BEN E. RICH.

(President of Southern States Mission.)

My brethren and sisters, it is not intended that this Church shall be merely one of a Gospel of spiritual salvation, but it is intended that it shall be the Gospel of temporal salvation as well. It is the duty of the Melchizedek Priesthood to look after the spiritual affairs of this Church, and it is the duty of the Aaronic Priesthood of this Church to look after the temporal affairs; and I hope the day will never come when this people will object to the Church dealing in temporal affairs. Just the moment that spirit takes possession of you, then you are in a very bad position. Just as soon as an individual finds fault, and begins to fight against the authorities of this Church, then he is on the road to

apostasy, and he had better turn around and retrace his steps, or that disease will take hold of him, sooner or later. You know sometimes it takes a long while for an individual to apostatize. He travels on that train day and night, sometimes for years, until he finally lands at the station. I heard an individual say in this city that he had been an apostate for 15 years before he knew it.

The future would look very black to me if I did not have a knowledge that what the world calls "Mormonism" is indeed God's divine truth; that when it was set up upon the earth, it was with a promise from the Almighty that it never more would be thrown down. If you will examine the wording of the Prophet Daniel, you will see it intimated there that the work of the Lord has been upon the earth many times and been thrown down, and the Lord knew that it would be thrown down. But, in interpreting that dream of Nebuchadnezzar's, Daniel said that the little stone that the king saw cut out of the mountain without hands, represented the kingdom that God was going to set up upon the earth in the latter-days, never more to be thrown down or given to another people. Just as he saw that little stone grow and increase in strength and size until it became a great mountain and filled the whole earth, so it was the intention that the kingdom organized by the Great God in the last days would never grow less, but would continue to grow larger until it filled the whole earth with the righteousness of God.

I know there are individuals who claim that it was thrown down, became disorganized, and the little stone crumbled, went into decay, for about 16 years. When an individual makes a statement of that kind, he verily says that God Almighty has been defeated by the Devil, that His words were not true, that when it came upon the earth in the last days it would stand forever, but that the Almighty has been defeated by the adversary.

We have a Temple here, and I was thinking, when Brother Goddard was

speaking, do we as a people firmly believe in all that that Temple stands for, the work for which it is designed? If I could make my voice reach every wealthy man there is in the Church, I would say to them, do you believe that the work can be done in that house for which it was built, for the dead? Do you believe that on the other side of the veil missionaries are preaching the Gospel to the spirits in prison, and that a work must be done for them here, that the living must do vicarious work for the dead? You endow colleges, and different institutions, but I would like to see some of the wealthy men of this Church endow that Temple with a portion of the means God has given to them, that when they stand on the other side of the veil, and enter the missionary fields in the spirit world, they can say they were not stingy with the means the Almighty had given to them, but that a portion of it had been left to furnish food for those who officiate in the Temple, doing work for the dead who are on the other side. I don't know that I have read the will of a single rich man yet who has thought of that, but I believe he has not been in the spirit world 15 minutes before he would see the necessity of it, and he would feel like saying, "O God, let me go back a few hours to earth again, let me go back and tell my brethren of the necessity for leaving some of these means, that food may be provided for those who must labor all one day to do the Temple work for one individual in the spirit world." I believe if a wealthy man went into the spirit world after following this advice, he would meet with hearty handshakes from those in the other world, because he had made it possible that a work might be done in the Temple, that the dead might be robed with the powers of the Priesthood on the other side of the veil, and clothed with the authority that has been given and bestowed upon those who received the truth while upon the earth.

I may be very pronounced in these matters, but I know that it is right, there is no question about it. If you

give all that you have to the Church, and all that you ever expect to have in this world, and leave it for work for the dead in the Temple, you would still be in debt to the Church, for what the Church has done for you. I feel that I can never pay the debt of gratitude I owe the Church for what it has done for me.

When I was listening to Brother McRae speaking of the necessity for more workers in the missionary field, I wished that every one of you was called upon a mission. We need you. I want you to listen to a few statistics. A few years ago, in the Southern States, we had 560 missionaries. In the state of Kentucky alone we had 117, now we have only seven pairs of Elders in three conferences of that state today to keep alive the seed that was planted by the 117 Elders. In the great state of Tennessee we have eleven pairs of Elders. In the state of Florida we have eight pairs. In the state of Georgia we have ten pairs, and in the state of Mississippi we have six pairs. In the state of North Carolina we have eight pairs. Ohio, with six millions of people, has only five pairs of Elders. And that is the way it goes. We could place all the Elders that we have in the Southern States in any one state in that mission. We have got 8,600 Saints in that mission, and on account of not having Elders enough to visit them when they move, and find their whereabouts, we have lost track of about 1,500 or 2,000 of them. Once in a while letters come from some of them, saying they have not seen an Elder for 15 to 18 months. And now I want to say, God will hold you responsible if you do not magnify the Priesthood, and make yourself an ecclesiastical warrior to go into the world and preach the Gospel of Christ wherever you have an opportunity.

We have many things to contend with in the missionary field. Our Elders are met upon the right hand and upon the left by all kinds of arguments. A great deal has been said about those who oppose us in the so-called re-organized church. There are Elders of

that church in the world today claiming they are not antagonistic to any denomination in the United States excepting the Utah Mormons. They want to be in harmony with the rest of the world. They follow in the footsteps of our Elders, and, when they cease speaking, these representatives of the apostate organization will stand up and say to the people, "These men are Brighamites; no doubt they all have got more wives than one; they are representatives of the organization that was responsible for the Mountain Meadow Massacre, and they believe in blood-atonement." That is the kind of doctrines they lay before the people of the world, following our missionaries. That is the kind of sentiments that prevail in their breasts. Then they come to one who has just been baptized, and say, "Do you know, brother, do you know, sister, what takes place there in Utah. If any tithing is paid, it goes for the support of these men who are living in abomination, and whisky is carried into their houses by the bucket-full." That is the kind of argument. If any of the Elders of the Reorganized church don't believe this statement, I can back it up with evidence; and if they do not resent it, then they are responsible.

I know I am looked upon as very radical. In fact, it is said that brother Golden Kimball and myself swear once in a while. I think that if Jesus would come here He would express His opinion of some people in almost similar language to that used sometimes by Brother Golden Kimball.

Once Israel was united, and then God delivered the law to Moses. But the time came when their Prophets went to sleep, and the people became disunited. Eventually they severed asunder, under the headings of Pharisees, Sadducees, and Essenes. Then Jesus came with a revelation from God to them, and offered them the Gospel fruit, and prayed that they might be one even as the Father and He were one. After a little while the early Christian band allowed their Prophets to go to sleep, and down in the ages they became severed and eventually were known as

Methodists, Presbyterians, Episcopalians, Catholics, and the Lord only knows what else. Then, in the nineteenth century, God once more gave light from heaven. Once more the Gospel fruit was offered to mankind. Again it was opposed by the leaders of religious organizations, as it was opposed by the leaders of other religious organizations when Jesus brought it first.

Now then if you will not consider Jesus too radical and too harsh, I will read to you what He said about this when He was here; then you have got my opinion of just what He would say if He came to the earth again. Here it is in the 23rd chapter of Matthew:

"Then spake Jesus to the multitude and to His disciples, saying: The Scribes and the Pharisees sit in Moses' seat; all, therefore, whatsoever they bid you observe, that observe and do, but do not yet after their works, for they say and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. But all their works they do for to be seen of men; they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi. But be ye not called Rabbi, for one is your master, even Christ; and all ye are brethren. . . . But woe unto you, scribes and Pharisees, hypocrites, for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in. Woe unto you, scribes and Pharisees, hypocrites, for ye devour widows' houses, and for a pretence make long prayer; therefore ye shall receive the greater damnation. Woe unto you, scribes and Pharisees, hypocrites, for ye compass sea and land to make one proselyte, and when he is made ye make him two-fold more the child of hell than yourselves. Woe unto you, ye blind guides which say, whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor. Ye fools and blind, for whether is greater, the gold or the temple that sanctifieth the gold? And whosoever shall swear by this altar it is nothing but whosoever shall swear by the gift that is upon it he is guilty. Ye fools and blind, for whether is greater, the gift or the altar that sanctifieth the

gift? Whosoever therefore shall swear by the altar, sweareth by it and by all things thereon, and whosoever shall swear by the temple, sweareth by it and by him that dwelleth therein. And he that shall swear by heaven sweareth by the throne of God, and by him that sitteth thereon. Woe unto you, scribes and Pharisees, hypocrits, for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith; these ought ye to have done, and not to leave the other undone. Ye blind guides which strain at a gnat and swallow a camel. Woe unto ye, scribes and Pharisees, hypocrites, for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. Woe unto you, scribes and Pharisees, hypocrites, for ye are like unto whitened sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. Woe unto you, scribes and Pharisees, hypocrites, because ye build the tombs of the prophets and garnish the sepulchres of the righteous, and say, if we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Wherefore, behold I send unto you prophets, and wise men, and scribes; and some of them ye shall scourge in your synagogues and persecute them from city to city, that upon you may come all the righteous blood shed upon the earth from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar."

Now I want to say to you, my brethren and sisters, that among those who stand at the head of the churches of the world there are many good kind, conscientious gentlemen; but I will say further, that I firmly believe that those who lead the tirade of abuse against this people, and still occupy prominent seats in modern synagogues, are of the same class spoken of by Jesus of Nazareth; and if He were to come back again and speak to a congregation He would deliver the same sermon He delivered when He was here before.

If you don't know that this work comes from God, ask, and the information will be given you. Ask in faith, and then you will know. I testify, that the Gospel of Jesus Christ has been restored to the earth, in fulfillment of prophecy, and I testify to it in the name of Jesus. Amen.

The choir and congregation sang the hymn, "How firm a foundation," etc.

Benediction by Elder William Budge.

#### SECOND OVEVRFLOW MEETING.

In the Assembly Hall at 2 p. m.

Elder Rudger Clawson presiding.

The Temple choir, and congregation, sang the hymn, "Redeemer of Israel."

Elder Samuel A. Woolley offered the opening prayer.

The choir sang the hymn, "Love Everlasting."

#### ELDER THOMAS E. BASSETT.

(President of Fremont Stake.)

My heart is filled with joy, my dear brethren and sisters, at witnessing the wonderful success, the very large attendance and the most excellent spirit that has prevailed at this conference. Never, in my experience in this church, have I felt that the subjects treated upon have been more timely than they have been at the meetings of this conference. Seeing the very large attendance assures me forcibly that the evil speaking and comments derogatory to the character of our leaders, that are being indulged in by our opponents, are beneficial, bringing this people together, and demonstrating to the whole world that we are true to each other. We do not fully realize the love and affection that is down deep in the hearts of this people, toward each other and toward our leaders, until we are attacked. Then are manifested those ties of affection and love that bind our hearts together, and make us one in Christ Jesus, more than family ties. I thank my Heavenly Father for this feeling that we have in our hearts toward each other and toward our leaders, the kind and generous feeling that we enjoy when we are in the discharge of our duties. I appreciate that as much as any other blessing I have ever enjoyed. There is no joy that can come to the human heart, there is no blessing that is more appreciated, no feeling more

pleasant than the love that characterizes every true Latter-day Saint. Our Savior said that the first great commandment was, "Thou shalt love the Lord, thy God, with all thy heart, with all thy might, mind and strength; and the second commandment is like unto it, Thou shalt love thy neighbor as thyself. Upon these two great commandments hang all the law and the prophets." I have often been impressed with the fact that it would be extremely easy for us to perform every duty that is required of us, as Latter-day Saints, if we really possessed that love to the extent that we should. Of all the duties of the Gospel, all the requirements that are made of us, whether it be to contribute our mites for the support of the poor, for the erection of meetinghouses, or institutions of learning for our young people, for the sending of missionaries abroad to the nations of the earth to preach the Gospel, or whether it be the sacrifice of our homes and all that we possess on earth—all these things would be cheerfully given did we but love the Lord, our God, with all our mind, might and strength and our neighbor as ourselves. There would be little need of admonishing the people to attend to their prayers; and little need of admonishing them to pay their tithes and offerings, and attend their meetings and to do other things that are incumbent upon Latter-day Saints.

The burden of the instructions during this conference has been to the Latter-day Saints to banish from our hearts all feelings of animosity, bitterness, hate and enmity that we may entertain toward any one. If we do not forgive our brother his trespasses there remains in us the greater sin. The object of the Gospel is to build up, to benefit, to strengthen and to bless and comfort the human family. That is our mission, we are here to do good, we are here to build up, we are here to extend a helping hand to any brother or sister who is oppressed, to reach out the hand of kindness to each other, to be forgiving.

We are all full of weaknesses, faults of mortality, there are none of us that

are perfect. There is not one within the sound of my voice this afternoon that has not transgressed to a greater or less extent during his life. When we are inclined to find fault with our brother or sister, let us investigate our own soul and it is probable we will then find more fault with ourselves than we can with our brethren and sisters.

Another admonition of the prophet of the Lord to this people for several years has been to get out of debt. These two points, as they have impressed me during this conference, have been sufficient to repay me for the time and means I have spent in coming something more than 200 miles to attend this conference. I sincerely hope that these two great principles, the importance of the Latter-day Saints loving each other, being true to each other, standing shoulder to shoulder, extending the hand of kindness to each other, and the other great principle that has been advocated, to get out of debt—I sincerely trust that these two great topics, may burn down deep into the heart of every person who has attended this conference.

It was a source of regret to listen to the statement of one of our brethren yesterday who rather questioned whether the Latter-day Saints were any more out of debt today than they were when the Prophet Joseph F. Smith gave this counsel two or three years ago. If we have not profited by this admonition, the responsibility rests upon our shoulders, for it has certainly come to us in no unmistakable terms, as being the mind and will of our Heavenly Father. If we continue to remain in that condition, without lifting the obligations that are resting upon our shoulders, we shall have to stand the consequences. The day may come that the people will be urgently required to pay their obligations to those that they are in debt to, and perhaps have their homes and farms sold in consequence. It would be a fearful thing, brothers and sisters, to contemplate that, in the face of this good and wholesome counsel coming from men whom we revere as inspired of our Heavenly Father.

I hope that we will feel the importance of this, my brothers and sisters. Latter-day Saints should not be obligated to the people of the world. Our Heavenly Father has said to Israel that they should be lenders and not borrowers. Every good and perfect blessing that can come to mortal man is the right of every Latter-day Saint to enjoy. All the wealth and riches of this earth, and all other blessings that our Heavenly Father has vouchsafed, the Latter-day Saints are entitled to through faithfulness. I do not know of any greater trouble or vexation that can come to the human heart than to be burdened with a load of debt. To be thoroughly miserable a man needs only to obligate himself, to become involved in debt. If we want to be happy let us extricate ourselves from this bondage. Let us be a free people, as our Heavenly Father has designed that we should be. He has established us here, in the midst of these rocky mountains, for a wise and glorious purpose, in fulfilment of utterances of the prophets made many hundreds of years ago. He designs to make us a great people. Let us be true to each other, and true to our file leaders, which I feel sure we will be. We will be true to our brethren who are called to lead us. We know they are men of God; we know they are humble, and that they do not seek to aggrandize themselves at the expense of their fellows, notwithstanding all the hard things that are said against them by those who are seeking to tear them down.

I bear testimony to you that I know this is the work of God; I know that our Heavenly Father has a watchful eye over this people, and all we need to do is to remain true to the covenants we have made with Him, and He will sustain us. May God be with you, and bless you, my brothers and sisters. May love abound in your homes, at your firesides, in your gatherings; may the peace of heaven be with us all, I ask in the name of Jesus. Amen.

ELDER OLEEN L. STOHL,  
(President of Boxelder Stake.)

My brothers and sisters, I most humbly desire that what I shall say to you this afternoon may be directed by the Spirit of the Lord. I have very much rejoiced in being permitted to attend this general conference of the Church; and, beginning with the first meeting and continuing to the present time, I have felt that it was never my privilege to attend a conference of the Church, where I experienced a greater outpouring of the power of God than I have done in this. We frequently hear it stated by our brethren and sisters who attend these conferences that the last conference is always the best. I believe we can testify to that truthfully, in the case of this conference; and I believe further, that this is just as it should be. If the Latter-day Saints are living their religion, as God has required of us that we should, we will be entitled to increased outpourings of His Spirit; consequently each conference we attend will appear to be the best. I have thought that I never witnessed more enthusiasm, nor did I ever notice a more hearty vote for the authorities of our Church than that which was manifest in sustaining them at the conference meeting on last Friday afternoon. It was gratifying to me to see that, when our file leaders are attacked, the rank and file of the Latter-day Saints are ready to resent those attacks by showing to their leaders their loyal support for them. They also must feel gratified in seeing the loyalty, and enthusiasm with which the Latter-day Saints have come to this conference and taken part in its proceedings. I am thankful that I can say that I was born in the Church of Jesus Christ of Latter-day Saints, that I was born here in the valleys of the mountains. Under the direction of my parents, it has been my privilege to attend the conferences and meetings which have been held in the locality where I have lived. I have had great interest in reflecting over my past life, and my experiences in connection with this Church, and in considering

that which I have heard come from our leaders. It was my privilege to listen to President Brigham Young instruct the Latter-day Saints, and, though I was only a boy, I remember very distinctly a number of the discourses I heard him deliver, and the counsel I heard him give to the Latter-day Saints. Since that time I have heard all of the leaders of the Church, the presidents of the Church, and the Apostles that were associated with them, instruct the Latter-day Saints. I say to you, my brothers and sisters, that during my entire lifetime and experience, I never heard one of those brethren enunciate a doctrine unto the people that was in any degree degrading, or that, in any respect, would tend to lower the manhood or womanhood of any son or daughter of God. On the other hand, I testify to you, sincerely, that everything I have heard them teach, the principles they have brought before the people, the counsels they have given, have been of a nature to uplift the sons and daughters of God, if they would live in accordance with them. I feel to say, thank God for the men who have stood at the head of this Church, for the leaders whom He has raised up to direct this people. I do not know that there is any greater evidence of the divinity of their work than that which we see at the present time. There never was a time in the history of the Church when it was stronger than it is today; and I believe there never was a time in the Church when we experienced more of the power of God in it than we do today.

I am pleased to say to you that, in the stake where I have the honor to preside, I have never seen a time when the presidency and the High Council of that stake were more united, or more anxious to perform their duties than they are today, anxious to labor among the people, anxious to do their duty and direct in the affairs of that part of the Lord's vineyard. I have been well pleased in noticing, during the recent month or two, the great interest manifest in the opening of our Young Ladies' Mutual Improvement

associations. We have never before seen such devotedness and zeal manifest as we have observed during the opening of this season's work. We hope and expect, to see the same earnestness in relation to the young men's M. I. associations when they begin their work, and so also with the quorums of the Priesthood. Now, this all shows to me that there is faith among the Latter-day Saints, they are not dead, they are not waning from their first love of the Gospel, but that it still burns in their hearts, and they are desirous and anxious to do all that lies in their power to perform their duty in building up the kingdom of God. How is it that we occupy this position today, that we are stronger than we ever were before? I bear my testimony that it is because God has raised up great and good men as our leaders, who have been inspired by His Spirit to lead and direct the Latter-day Saints in the way that they should go, and because of our obedience to their teachings and instructions, we have attained the growth and strength that we now witness and enjoy in the Church.

How inconsistent it is, my brothers and sisters, for our enemies to say to the body of the Church, "You are all right, you people are all right; those who are wrong are the leaders of the Church. It is that body of men we are after, that we desire to pull down, because they have transgressed; but you are going in the right path, everything is well with you; the leaders are the ones that have stepped to one side." How ridiculous and inconsistent it is for anybody to make that kind of statement. We are what we are today, as the body of the Church, because we have accepted the counsels and teachings of our leaders; and, if we had only lived closer to their councils and teachings, as a Church, we would have been much stronger today even than we are. I say to you that if we will continue in the future to abide by their counsels we will become a strong and mighty people. I am thankful for the testimony I have in relation to the divinity of this work, and for the standing I have in the Church of Christ

today; and I feel that this is something every Latter-day Saint must appreciate. We certainly must admit that the Church has been a great blessing to us and that through our allegiance to that Church, and affiliation with it, we have received many great and wonderful blessings. We know that those who are living their religion today in this Church, and who are endeavoring to keep the commandments of God, are not the disgruntled ones, they are not the ones who are complaining about the authorities of the Church. We find that those who are making complaints, and expressing dissatisfaction are those who have not kept the counsels and admonitions of God that have come to the people through our leaders. Nor are they the ones who have lived in accordance with the Gospel as it has been made known to us.

We know, those of us who have obeyed the doctrine, that great blessings come to us through obedience to the law of tithing. In connection with this I say it is not they who pay their tithes who are complaining today in relation to the principle of tithing. It is not they who are fearful as to the handling of their tithing, or as to whether it is properly distributed or not. You will find, upon investigation, that those who are finding fault, who are making these complaints, are those who fail to pay their tithes. I believe this principle is attacked because our enemies think they can have more influence with some of the weak members of the Church. They have an idea that if you attack or touch the pocket of a man, you can appeal to him by virtue of that supposed fact and may thus succeed in turning him away from the church, and get him to refuse to lend his support. Those who have tested this principle, who have proven this doctrine, will not be influenced by that sophistry. That kind of argument will not appeal to them, because they have proven the doctrine for themselves; they know that it is true, and that blessings are poured out in obedience to that principle, as God has promised that they would be. They are blessed, not only in a spiritual way, but

they are also blessed temporally. They are satisfied and contented, and acknowledge to their Father that they have been built up spiritually and temporally through obedience to that law; not only by the observance of that law but every other law pertaining to the Gospel of Jesus Christ as we have accepted it. If we will thus prove the doctrine, brethren and sisters, put it to the test, we will never apostatize from the Church. They who apostatize and leave the Church are they who have failed to prove the doctrine, and who have not got faith in it. We may increase our faith by putting these principles into daily practice, thus testing them, and finding out for ourselves whether they are true or not. I testify to you, that my experience, short as it has been in the Church, is this, that whenever I have obeyed a principle of the gospel and put it to the test, I have never had any doubt in my mind in relation to the divinity of that principle. These principles are divine, and eternal, and if you practice them in humility, in accordance with the spirit of the Gospel, you will have a testimony of the divinity of the work.

As I said before I thank God for the Church of Jesus Christ of Latter-day Saints. I thank God that I am permitted to live in the day and dispensation of the world when He raised up a prophet, and when He and His Son came to earth, and visited and did commune with that boy, and counseled and instructed him, and continued to instruct him until the result was the complete organization of the Church. I thank God for this, my brethren and sisters, and for the testimony I have that I know this is the work of God. Let us progress, let us be faithful, upright and God-fearing in that which we have to do. Let us serve the Lord. Let us uphold one another and the authorities who preside over us. I feel that when a man attacks the President of this Church he attacks me. I feel that when President Joseph F. Smith is vilified and belittled by those who are our enemies, I also am attacked and belittled, and they are trying to besmirch my character, for the reason that I am in-

strumental, as one of the members of the Church, in helping to support and sustain President Joseph F. Smith in his position. And I feel that when he is attacked, it is my duty, and it is your duty—or when any of his brethren are attacked, who stand close to him—it is our duty, as supporters, who have held up our hands to sustain them in positions they occupy, to lift up our voices in their defense. May the peace and blessings of heaven continue to abide with us, as Latter-day Saints; may we have strength to perform our duties; if we will do so there never will be a time in the Church but what greater blessings and greater things than we have yet experienced will be poured out upon us. And that this blessing may follow in our behalf I ask in the name of Jesus. Amen.

The choir sang, "Speak to My Soul."

#### ELDER NEPHI L. MORRIS,

(President of Salt Lake Stake.)

At the conclusion of each meeting of this conference I have felt in my heart a deep sense of gratitude to our Heavenly Father for the personal assurance he has given me of His presence with the Saints in this great conference. I don't know that the Church ever saw more splendid exhibitions of unity, perfect harmony of feeling, a more magnificent display of priestly influence than that which has been exhibited during this conference. The days of small things are past. The Kingdom of God shall not again be reduced to anything like its infancy; year by year we see it moving onward, increasing in strength and power, increasing in intelligence and in the virtues of the Gospel, until it has become a light unto the world placed upon a hill top, and it cannot be hid. No matter what circumstances may surround the Church, no matter what attitude the world may maintain toward it, no matter how devoutly some work for its destruction, all the world must admit that "Mormonism" is moving steadily onward in the face of the opposition of the world.

I rejoice in this exhibition of power and progressiveness, because the work

of God is dear to me, and is, in fact, the dearest thing I know. There is nothing on earth which has from me such reverence, such an abiding confidence, as this latter-day work.

I can easily conceive of institutions of the earth going to pieces, of nations falling, of races being annihilated or absorbed by greater nations. But it is not within the scope of my mentality to conceive of the destruction and annihilation of the work of God. Where that conviction or that feeling comes from, I leave you to judge. Whether it be from a steady growth of faith, from tradition or parental teachings, I am not, perhaps, prepared to say definitely. But there appears to me to be nothing on earth so strong, and so abiding, and so certain of triumph as the work of God. This too in the face of all the predictions that are made to the contrary.

The remarks of Elder Stohl regarding the compliment which is paid by our friends, the enemy, to the Latter-day Saints as a people, wherein they say, "we have nothing against you Mormon people; in fact you are a very good people; you are industrious, you are honorable; you are, indeed, a good people; but your leaders are bad!" What a silly piece of sophistry this is. "Your leaders are bad, but you are good." Do you pluck grapes from thistles? Where do these leaders come from, are they not the fruit and the product of the people? When we desire to install one in any quorum to preside, do we go outside of the Church to find him? Invariably they are taken from the rank and file of the priesthood, from the people, and they are the fruit, the outgrowth of the people. What gives me great encouragement is that the people and the leaders are one, and that the people are like the leaders; if the leaders are corrupt and bad, then so are the people. If the people are good, then so are the leaders, they are the same kith and kin. The same spirit characterizes them that characterizes the people as a whole. What finer compliment could be paid to men than to say, that the great body of in-

distrustful, honest people known as the Latter-day Saints have unlimited confidence in their leaders? This is the compliment which the opposition pay to the leaders, when they say they are bad, for the people, four hundred thousand strong, represented by leading men from every ward and quorum in Zion, assemble and lift their hands, 10,000 strong, to support those leaders whom the world say are corrupt. I wonder if as much could be said of the leaders of the opposition, if there are people who have confidence in them to trust their tithes, and if necessary their lives, in the hands of those leaders? From my personal acquaintanceship with some of these men, I doubt if anybody on earth has confidence in them; I know I have not. I have traveled with them, corresponded with them, conversed with them, and have had business associations with some of them for years, but I have absolutely no confidence in them, and I know whereof I speak. Among us things are altogether different. It is the most inconsistent proposition I ever heard made that a people have bad leaders when those leaders are taken from and out of the people. Now to a stranger, and perhaps to some of our old members, these compliments which we pay to ourselves may be a little offensive. I admit we might go to the extreme in defending ourselves, but we must not forget, my brethren and sisters, that we are put on the defensive. The war which is waged against the Latter-day Saints compels them to speak in their own defense, or they stand condemned in silence; and since it is their right to speak no one can object to their speaking if they wish to. We do not look upon our leaders as being without blemish and perfect. We know they have weaknesses, and for their weaknesses we have sympathy and charity, because like weaknesses exist in us. If the leaders and the people were perfect there would be no use for the Gospel, so far as we are concerned, for the Gospel is the power of God unto perfection, or salvation. It is a means

to an end, and it has imperfect beings to deal with, and that is why we have the Gospel to correct our evils and improve our lives. We do not admit, however, that the leaders of our people, or that the people themselves, are in the slightest degree below the average of Christian morality and discipleship. I was thinking while the brethren were speaking of a familiar passage found in the Gospel according to St. Matthew. They are a few of the sentences which fell from the Savior's lips while delivering His great sermon on the mount. Let me read three verses:

"Blessed are they which are persecuted for righteousness sake, for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad, for great is your reward in heaven, for so persecuted they the prophets which were before you."

"Blessed are ye when men 'revile you, and persecute you.'" Have we not been taught throughout this conference, and throughout our lives for that matter, the principles of forgiveness and charity and loving kindness? If the world did not persecute us and revile us we would have nothing to forgive, and we would suffer a great loss if we had no one to offend or oppose us. "Blessed are ye when men persecute you," because you then may exercise the highest virtues in the human soul, the virtues of forgiveness and charity. Our blessed Savior, the man of sorrows, came to earth to teach us how to live that we might live more abundantly, that life might be made large and beautiful in its nature, that it might be progressive in its course; and His life above all other lives teaches us the sublime principle of forgiveness. He, however, was not always meek and submissive. Not always did he seem to allow evil and sin and iniquity to pass by unrebuked. Sometimes His soul was stirred to indignation, and in nobility, yea sublimity of character did he denounce

the hypocrite, and all who loved iniquity and unrighteousness, calling them hypocrites who garnished the sepulchres and so on, made the external look clean and white and beautiful, but within they were full of dead men's bones, and their hearts were corrupt and their inner lives unholy. They were not what they seemed or professed to be. But as we reach the climax in His sublime career, I fancy He almost needed this quality of denunciation and rebuke, and in the Garden of Gethsemene, on Golgotha's hill, He opened not His mouth but to utter the sublime words which made Him very God, "Father, forgive them, they know not what they do." This is no doubt the highest ideal ever given to the world, and every true disciple of Christ must strive to attain to that beautiful holy type of discipleship, to forgive when offended, to be longsuffering and charitable, not only with offending brothers, but with the enemies who avow their wrath and hatred for you. Then in this light, for a moment, contemplate the unique position which the Latter-day Saints occupy in this world. Where is there such a people, who have an opportunity of forgiving and blessing those who revile and who would persecute. There is only one thing upon which the Christian world are united, and that is in persecuting and denouncing the Latter-day Saints. The love of God has been unable to unite the Christian world for two thousand years, but the hate of the work of Christ has at last united them. Now, this is rather strange doctrine, but that is how it appears to a Latter-day Saint, and we claim the right to speak as we feel, so long as we respect other people in the same capacity.

I am reminded of an incident, or rather of a few remarks made by President Smith not many months ago, during the recent tirade of slander, of which he has been the extreme object. He came into a convention of Sunday school workers, was weary and exhausted from his day's toil, but was asked to speak to the convention, and

during his address he gave expression to these thoughts, these feelings, rather: "To answer our enemies in the same angry spirit with which they attack us, would be to take the poison of the adder into our own hearts, and thereby debase ourselves to their level. It is better for us to say, 'Father, forgive them for they know not what they do.' But," he added, "I know that they do know what they are doing." Now, President Smith (since we are not in his presence, we may speak freely of him, for among the other virtues which he possesses is the virtue of modesty, and in his presence I should not feel free to speak of him in this light); knowing him to some degree at least as I do, I thought I saw in such an expression as this a splendid triumph in his character, for he is not a man like our friends cut in alabaster; he is a man whose blood is warm within, filled with impulses, passions, strong in intent in his nature, and after he had endured the most furious assault which had been made, carried on for months together, he could arise in public and speak with such meekness of spirit, I thought what a splendid victory he has gained over himself. How blessed is he in being able to say, "Father, forgive them, they know not what they do," and he would not debase himself to answer back in the same angry spirit which characterized the assault made upon him. And then, as this is his experience, so it is the experience of every Latter-day Saint, for we are one, and we all have similar splendid opportunities of exhibiting these true marks of discipleship, forgiveness and charity.

There is still another phase of this opposition which is developing quite a philosophy among us, the philosophy concerning opposition, for the Book of Mormon has told us that there must be opposition in all things. We begin to appreciate the benefits of opposition. We now see that the curse that seeming curse, which was pronounced upon Father Adam and Mother Eve, was a blessing in disguise, and today the disguise is removed and we see it plain-

ly. The Lord, when He cast Adam and Eve out of the Garden of Eden, told them to subdue the earth and conquer it, and have dominion. That was no curse. That was the greatest blessing which ever came to the human race, when He told them to get to work, to conquer and subdue the earth, He showed them the pathway to dominion, to sovereignty, to power. What a splendid journey mankind has traveled from that day to this! How the earth is his, and serves his purpose; how the beasts of the field and all the creatures of the earth are a service to man, because he has conquered the earth and made it his. So down through all the vicissitudes of human life, opposition, resistance has been a cause of development in men of powers and faculties which they would not have known had it not been for this opposition. Does not the eagle dash his beak harshly on a rock before the Igneuman comes; but with the fight he takes on new life, increased powers are developed, and he is made stronger and heroic for the vicissitudes through which he has passed. In national life the same principle holds. Where will you go for your ideals as American citizens, to which particular period will you appeal for the highest types of American citizenship, for the finest samples of patriotism? You will not go to the long period of prosperity. You will go back to the dark days, to the crisis in national history to a Nathan Hale, or an Ethan Allen, who, when being led to the scaffold and asked if he had anything to say, his words were, "My only regret is that I have but one life to give to my country." You will go back to Washington who, with his sons at Valley Forge, faced the thrills and difficulties of adverse wintry elements, scantily clad, foraging for food, but forced his way to victorious deliverance. You will go back to the critical period of Lincoln for another ideal. And so we must always go to the dark hour, the day of adversity, to discover our real strength, and see the development of the highest principles and virtues within us. And

with us as a people does not the same principle hold? Since we have endured the hardships of expulsion from Missouri and Illinois we could be no more paralyzed or frightened by such things, because the work of God has triumphed over these things, and grown stronger withal. In fact, I believe we may lay down as a fundamental principle in human experience, one which history will bear out satisfactorily, that men seldom do great things voluntarily, that the greatest achievements in the world have come out of necessity. Men do things because they have to; at least that has been our experience. Locally, what has been our history in this respect. We have spoken of the increased number, the increase of territory which is occupied by our people. We speak with pleasure and pride of the vast expanse of territory occupied by the Saints of God. We point to Mexico on the south and to Canada on the north, and the splendid stretch of land between that is more or less within the domain of Mormonism. How did we happen to acquire our foothold and standing in Mexico? Not because we wanted to, but because we were compelled to, because things were uncomfortable in Utah, and we had to go to Mexico. How did we discover and acquire our foothold and promising commonwealths and prosperity in the Gem state on the north? Not because we wanted to go to Idaho, but because under peculiar existing circumstances we had to go to Idaho, and the same thing may be said of Canada as well. So that opposition and necessity have brought to us the greatest blessings we know; and if we ever move from here, in part or in whole, (I don't see how that will be) history suggests that we thereby might move another step forward because it will be conformable for us to do it. So that we have nothing to fear in opposition, but we need to rejoice and be exceeding glad because of the blessings which come to us by reason thereof.

I am reminded of the words of the Prophet Joseph, which let me read in conclusion, because they are a source of encouragement to me, and they will be

to all Latter-day Saints; and if he who had passed through the trying ordeals that he experienced, if he could speak this way, surely we, seventy years later with all the splendid achievements passed before us, we may also echo his words. Said he:

"No unhallowed hand can stop the work from progressing. Persecution may rage, mobs may combine, armies may assemble, calumny may vent her venom, but the truth will go forth, nobly, boldly and independent, till it has penetrated every continent, visited every clime, swept every country, and sounded in every ear, till the purposes of God shall be accomplished and the great Jehovah shall say the work is done." Amen.

#### ELDER J. GOLDEN KIMBALL.

Arising to speak to you at this time puts me in mind of a story I read not long ago. It was during the late war, when some soldiers were around a camp fire, trying to keep themselves from freezing to death, a preacher came along to hold services. He looked around among the soldiers, and said, "I will take for my text Chilblains." So he instructed the soldiers what to do, which was to put soft soap in their shoes, place them on their feet and wait till their feet were healed, and then he would talk to them about the Lord the next time he came. You can't talk to people when they are uneasy, not if you are like I am. You can't preach to people when they want to go home. Now if any of you want to go, please go, and the rest of us will stay till we get through.

I am not going to announce any blood and thunder doctrine to you today. I have not been radical for four long months, not since I had appendicitis. I came very nearly being operated upon. I thought I was going to die for a few hours. People said to me, "Why, brother Kimball, you needn't be afraid, you'll get justice." "Well," I said, "that is what I am afraid of." Well now, the Latter-day Saints need not get frightened; they will get justice. You have been fed on

rich diet during this conference, and now I will give you a little coarse food to help you out.

I am not exercised about the triumph of this work. I am not lying awake nights any more, wondering how the Lord is going to do it. Notwithstanding the fact that I am laboring in the Church, I don't know what the Lord wants in all things, if I did I would be willing to try and carry it out. The Lord's ways are not as man's ways, and He does things so differently from the way we want to do them that many of us are oftentimes surprised, and it requires constant faith to stay in this Church. I believe it is the hardest church to stay in that there is on earth, because you have always got to keep exercising faith. I remember hearing of a man that apostatized from the Church, and he was asked what was the matter. He said, "Well I have got tired of exercising faith." That is true. Some people that called themselves Latter-day Saints would have destroyed this Church long ago if they had had the power, but they couldn't do it. I will tell you something, brethren: Don't get too much exercised about the outside people. I feel a good deal, I think, like my father did one time when he was praying. You know he was rather peculiar, and prayed in his own way. He was praying about some one, and he stopped in his prayer and laughed very heartily, and then said, "O Lord, forgive me, it makes me laugh to pray about some men." Now it makes me laugh sometimes when I think about the puny efforts of men to destroy this work, how feeble they are, and how utterly they do fail. They can't hurt the work; it is absolutely impossible. I thank the Lord I have a testimony that this is the Joseph Smith Church, the Church of Jesus Christ of Latter-day Saints. I love the authorities of the Church; I tell you, though, the poorest way in the world to show that you love them is to be always talking about it. I will tell you how to prove you love the authorities of the Church; help them by working for the Church of Je-

sus Christ of Latter-day Saints. Work like Elder Ben E. Rich and others, who have been in the missionary field for seven years without any possible hope of remuneration as far as earthly things are concerned. All they get is blessings. That is the way to manifest love for this work. The Lord told my father, when He sent him off to preach the Gospel: "Trouble not thyself about thy family, for they are in my hands, and I will see that they have fathers and mothers, brethren and sisters and friends, and they shall not want for food or raiment, if you will preach my Gospel." Now if any of you love this work devotedly, go out in the world and preach it, there are many millions of people that have never heard the Gospel.

I don't think we need spend very much time troubling over our enemies, and I don't believe in sticking pins in them. Take no more notice of them than you would of a fice dog. One time, in the south, it was my companion's turn to ask for entertainment, and he stood on a platform nearly as high as my head, and knocked on the door; just then one of those little fice dogs bounded out the doorway, ran right between my companion's legs and landed on top of my head. That is the only time I ever was frightened by a fice dog, and I never have been frightened since.

I say, we need not be anxious about the triumph of this work; we need not be so exercised about it that we will lay awake nights. But I tell you, every man and woman in this church should be exercised and anxious about the salvation of the souls of the children of men, and about the preaching of this Gospel. Look at our Savior, think of the anxiety He had for the souls of men. Just think of the sleepless nights He must have spent. I can not be converted to the idea that the Savior sweat great drops of blood because they were going to crucify Him. But, He so loved the souls of the children of men, and His sorrow was so great for them that He sweat great drops of blood. Now you

need to get a little bit anxious, and go home and get a little healthful exercise, and not sleep too much; lie awake a little and think about this work. Now, I am not exercised about the sectarian ministers. I wish they would take a little fatherly advice from me, but they won't do it. But I wish they would take my advice, and stop making false charges against the Church authorities. Why don't they adopt the plan of the "Mormon" Church. Our Elders in California, in the Southern States, in the Eastern States, and all over the world, follow the instructions of the Prophet Joseph, a command in fact, that they should not tear down other churches. I confess I deserved a good licking quite a number of times in the south, it is so easy to tear down, and it is so difficult to build up. See what it has cost this Church; see the number of lives that have been lost in preaching the Gospel. See the hundreds of Elders that have been broken down in their constitutions, absolutely and utterly, in the Southern States. O, how I pity some of those Elders in the South, their blood is poisoned by malaria that nothing but the power of God will ever heal them. Why, you don't realize what it costs to build up this Church.

I am proud of this work. I am proud of the authorities, and God being my helper, I will show my integrity to them, by following their instructions, and when they want me to go to work, to work I'll go.

Now, brethren, the Lord bless you. You shouldn't get yourselves tied up by debt. Of these Seventies 8,000 men, I am sorry there is not more than one out of a hundred that is prepared to go on a mission, because of debt, or infirmities. When a man claims that he would lay down his life for this work, that he would place all that he has and all that the Lord has given him on the altar, and you invite him to go on a mission, you sometimes find him full of sorrow, and trouble and in debt. It is the most inconsistent thing in the world.

Now, brethren, the Seventies are not

all that way; among them are a lot of aged men, too old to go on missions, it is not wise they should. These old men ought to be ordained High Priests, and allowed to labor at home. And then there are a lot of physically disabled Seventies, good faithful men; but they are not suited for missionary work, they also ought to be ordained High Priests. And I pray God that we may in time have an army of Seventies like the soldiers of the government of the United States, young, able-bodied, qualified to go to the south and to the north and all over the world. We ought to have an army of men prepared to go out and preach the Gospel, so that these brethren, presidents of missions, can have efficient and capable men to assist them.

I believe there was a time in the history of this church when it was necessary to send all kinds of men! God magnified them, and made them marvelous; but I tell you He does not look upon ignorance now with any degree of allowance. There is no need of our Priesthood being ignorant; there is no need of our Priesthood going out as the fishermen went out. They ought to go out well equipped and fitted for the work of the Lord as special witnesses of Christ. I know what the Lord wants in this respect, just as well as if He gave me a direct revelation. When missionaries are wanted they should be found in the Seventies quorums instead of any other. The Lord bless you. Amen.

The choir rendered the anthem, "Jubilate."

Benediction by Elder T. A. Clawson.

#### OUTDOOR MEETING.

Hundreds who were unable to obtain admission to the Tabernacle or Assembly hall, congregated in front of the Bureau of Information building, and an outdoor meeting was held there. Elder Benjamin F. Goddard presided.

The congregation sang, "High on the mountain top." Elder Louis A. Kelsch offered prayer, after which the great throng joined in the hymn, "Now let us rejoice."

Elder J. G. McQuarrie, president of the Eastern States mission, was the first speaker introduced. He dwelt on the subject of "True Liberty," and showed by striking illustrations from both ancient and modern history that those whose ambitions led them to the worship of false gods were slaves to their unworthy ambitions. That the truest, safest, and only true liberty comes from obeying God's eternal laws. Those who acquire wealth and political power are never contented with it. The Gospel alone gives that peace of mind and contentedness, which Saints of God enjoy. We should seek first the kingdom of heaven and trust to the Lord to add the promised blessings.

President Nephi Pratt of the Northwestern States mission spoke on the restoration of the Gospel, and showed that there is but one Gospel, and that it is essentially and eternally unchangeable; hence the Gospel today must be the same as that which the Master established. He compared the principles taught by the former day Saints with those enunciated by Latter-day Saints showing them to be the same. Also the organization of the primitive Church with that of Christ's church today was emphasized as to their similarity. Even the mode of preaching the Gospel is identical with that of early days, and the same bitterness towards the true followers of the lowly Nazarene is ever unchanged. The Gospel has been restored by an angel to Joseph Smith in fulfillment of ancient prophecy.

President William H. Smart of the Wasatch stake spoke of the good work accomplished by the Bureau of Information. He told of a conversation he had with a broad-minded and intelligent tourist. The stranger had heard ridiculous and misleading reports about Utah and the "Mormons" but found them to be false and was happily astonished at the wonderful works accomplished by the pioneers, and the splendid showing made by the Latter-day Saints in an educational and moral line. President Smart rejoiced that the "Mormons" are becoming better known and consequently better liked.

ed as a people. He bore a strong testimony that the Gospel has been restored in its originality with all its gifts and blessings. That the mission of the people of God is to declare the Gospel to all the world, to bring peace and love in place of strife and hatred, and to bless humanity both in temporal and spiritual ways.

John W. Rigdon, son of Sidney Rigdon, was the closing speaker. He told of being baptized in 1839 by the Patriarch Hyrum Smith, while the Prophet Joseph and his father stood on the banks of the Mississippi river, and beheld the ceremony. On account of his father going to Washington with the Prophet to present their grievances to the president of the United States, and not returning for a year, his confirmation had never taken place, and he did not become a member of the Church until one year ago, when he was baptized in New York.

He said it had been claimed that Joseph Smith being an unlearned man, could not have written the Book of Mormon, but that his father was the real author of that book. Elder Rigdon denied most emphatically that his father had written that sacred volume.

After many years of practice as an attorney and without the slightest idea of ever becoming a "Mormon" he questioned his aged father, who was then nigh unto death concerning the coming forth of the Book of Mormon. His father was emphatic in his claim that Joseph Smith was a Prophet of God, that an angel had delivered to the boy Prophet the Book of Mormon plates, and that, notwithstanding he felt he had been ill-treated by some Church leaders, he knew, nevertheless, that the work they represented was in very deed the Gospel of Christ.

The speaker said that his father was present at the meeting held immediately after the death of the Prophet, and that Brigham Young was the chosen successor of the martyred president.

The congregation sang, "Our God, we raise to Thee, Thanks for Thy Blessings Free," after which the meeting adjourned with benediction by Elder J. H. Felt.

### CLOSING SESSION.

In the Tabernacle, at 2 p. m.

The choir sang the hymn:  
O my Father, Thou that dwellest  
In the high and glorious place!  
When shall I regain Thy presence,  
And again behold Thy face?

Prayer was offered by Elder Charles D. Evans.

A new hymn by Prof. Evan Stephens, entitled "True to the Faith," was rendered by the choir.

### ELDER JOSEPH W. M'MURRIN.

I esteem it a very great privilege, my brethren and sisters, to be with you in this gathering this afternoon, and I also feel it a privilege to speak a few words here by way of testimony in behalf of the wonderful work in which we are engaged. I have felt during the meetings of this conference much as the brethren who have addressed you have felt. All seem to have had a spirit of joy and thanksgiving for the light of the glorious Gospel, and all have been filled with a desire to bear testimony to the truth of the great work which the Lord has established. I believe that the Latter-day Saints who have assembled together during this conference have felt in very deed, as suggested in the words of the opening prayer this afternoon, to glorify the Lord of heaven. There has been no spirit manifested that would indicate in the slightest degree that there was any lack of faith in the hearts of the brethren, or any lack of confidence as to the outcome of the work that our Father has established upon the earth. I do not suppose that any of those who have spoken understand in detail how God's work is to be wrought out, or how it is to be made victorious, and overcome the opposition with which it will have to contend. We only know that the Lord of heaven has spoken; that He has revealed the authority of the Holy Priesthood; that He has made promises in connection with the powers of the Priesthood, and decreed the ultimate triumph of the work which He has introduced. It certainly is a very great thing to be blessed with this spirit of confidence, and to-

feel in one's soul that the work will be successful. As one of the speakers closed his remarks this morning, a brother patted the knee of his associate and said, "We are going to win out." He felt so impressed by the remarks that were made by Brother Ellsworth regarding the spirit manifested by the people of the city of Nauvoo—people who had once looked with contempt upon the Latter-day Saints and entirely misunderstood their motives, now were beginning to change their opinion, and to feel that there was a something about them that was most commendable and desirable.

When we look back over the history of the people for the past 75 years we discover there has been a steady and wonderful growth. We realize that the promises that have been made, through the voice of inspiration and revelation, concerning the growth and development of the work of the Lord, have all been verified as far as we have advanced in our history. If some of the aged men and women who had part in this great work in the early days were to give their testimony, I imagine that that testimony would be to the effect that the condition of the Latter-day Saints at the present time was beyond what they anticipated in the inception of the work. In those days the lives of the leaders of the people were constantly sought. They were hounded from place to place, their homes were broken up time after time, and they were compelled to be almost constantly upon the move, seeking new locations where they might establish themselves. I very much doubt if those heroes and heroines of the past ever saw, while looking into the future, the mighty growth and strength of the people as we see it today. Surely the promises of the Lord have been marvelously fulfilled, and the efforts of those who have so strenuously sought the destruction of the Latter-day Saints have been brought to naught in a most wonderful way. Our course has been an upward course. We have been constantly advancing. In spite of the

misrepresentations so widely circulated regarding us, there are many thousands of people who are beginning to be acquainted with the Latter-day Saints. Many of those who journey through our country, and who come in contact with the people in their homes, go away impressed with the feeling that there is a power, a strength, a goodness, and a virtue, connected with the work of the Latter-day Saints that they little dreamed of. It is my faith that this growth will still continue, and that the promises made by our Father in heaven will be accomplished. I take a great deal of comfort in reading some of these promises, and I would like to read to this great congregation a few words of revelation given in the early days of the Church. It has been written in the Old Scriptures that where there is no vision the people perish. When the Lord does not reveal His will to the inhabitants of the earth they are in a perishing condition.

Our Father in heaven, because of the love He has for His creatures, has manifested His will in all ages of the world, and has spoken to the prophets. The testimony of the Holy Scriptures is, "Surely the Lord God will do nothing, but He revealeth His secrets to His servants the prophets." When we have a promise of this character, that has been given by the inspiration of the Holy Ghost, we can understand and know that the great and marvelous work, spoken of by all the prophets, will not be accomplished without the Lord revealing to the prophets of the latter times, what He intends to do. Our Father has always raised up men and filled them with the power of the Holy Ghost, that they might communicate His will to the people. As God in times past has looked in compassion upon mankind, and has raised up men who were filled with the Holy Ghost to deliver His words, so in these latter times He has manifested the same manner of love for His children here below, and He has declared:

"Wherefore I the Lord, knowing the calamity which should come upon the

inhabitants of the earth, called upon my servant Joseph Smith, Jr., and spoke unto him from heaven and gave him commandments;

"And also gave commandments to others, that they should proclaim these things unto the world, and all this that it might be fulfilled, which was written by the prophets.

"The weak things of the world shall come forth and break down the mighty and strong ones, that man should not counsel his fellow man, neither trust in the arm of flesh.

"But that every man might speak in the name of God the Lord, even the Savior of the world;

"That faith also might increase in the earth;

"That mine everlasting covenant might be established;

"That the fullness of my gospel might be proclaimed by the weak and the simple unto the ends of the world, and before kings and rulers."

The reason the Lord called upon Joseph Smith was that all the children of men, the great and mighty as well as the humble, might have the truth of the everlasting Gospel proclaimed unto them, that through hearing the Gospel, through repenting of their sins and turning to the Lord of heaven, they might escape the judgments and calamities that are coming upon the inhabitants of the earth. The mission of the Prophet Joseph Smith and his fellow laborers is a mission of peace, glad tidings of good things, the preaching of the Gospel of the Redeemer of the world. There is no spirit in connection with the preaching of this gospel that will do injury to any man that lives. The Lord has said:

"And again, the Elders, priests and teachers of this Church shall teach the principles of my gospel, which are in the Bible and the Book of Mormon, in the which is the fulness of the gospel;

"And they shall observe the covenants and church articles to do them, and these shall be their teachings, as they shall be directed by the Spirit;

"And the Spirit shall be given unto you by the prayer of faith, and if ye receive not the Spirit, ye shall not teach."

The commandment that was given in the very beginning was that the Gospel should be preached by those who

were called and authorized, as it is contained in the Bible and in the Book of Mormon; and the men who were authorized to preach the Gospel and to call men to repentance have been commanded by the Lord that if they do not have the Spirit they shall not preach. It is evident from this great concourse of people, and the great gathering in the Assembly Hall, and the hundreds of thousands of Latter-day Saints who are not able to come unto this conference, that the Spirit of the living God has been upon those who have been crying repentance among the nations of the earth. It is also apparent that that same spirit has taken possession of the men and women who have hearkened to the testimonies of those who have been chosen and commissioned of the Lord to cry repentance. A more stupendous testimony concerning the power given to the Prophet Joseph Smith, and the Spirit of the Lord resting upon him and upon those who have been commissioned from that day to the present, could not be imagined than is witnessed in this great Tabernacle this afternoon, and witnessed still more wonderfully in these mountain valleys from Canada to Mexico. God has taken possession of the hearts of the people in every land. He has drawn them together by the power of the Holy Ghost, and He has revealed unto them the truth of the everlasting gospel. Men in the world imagine that we are not free, that we are priest-ridden; but the truth is that by the power of the Holy Spirit men have been drawn from the east and from the west, from the north, and from the south, to this land of Zion. They have come here thirsting for the word of God, thirsting for information concerning the purposes of the Almighty, and their souls have been filled, they have been established in the truth, and they cannot be moved. This is empressed upon us by this gathering. It is still more evident from the mighty gathering of the Saints from the nations of the world. The predictions made by the prophets are surely be-

ing fulfilled when they declared that it should "come to pass in the last days that the mountain of the Lord's house should be established in the top of the mountains and many people should say: "Let us go up to the house of the God of Jacob, that we may learn more fully of His ways and walk more perfectly in His paths." If the prophets have written by the power of the Holy Ghost and their words are to be fulfilled, then there must transpire in the latter times just what has taken place since the commencement of the preaching of the Gospel introduced in this dispensation by the Prophet Joseph Smith. Who is there in all the religious world today who believes in the fulfillment of these predictions of the prophets? Who is there calling the attention of the people to these great prophecies pertaining to the latter times? As far as I know, we are the only people who seem to understand these predictions, and the only ones who are laboring to accomplish them. We are the only people who are possessed of that power and spirit that was to characterize God's work in the last dispensation. It was to be a marvelous work and a wonder. Surely this work has been a marvel; in the eyes of the world it is a marvel today. We can rejoice when we look into the future and read of God's promise relating thereto. This is the promise:

"And the warning shall be unto all people, by the mouths of my disciples whom I have chosen in these last days; and they shall go forth, and none shall stay them; for I, the Lord, have commanded them."

If this be a revelation from the Almighty, there is no power that can stay the preaching of the everlasting gospel, or that can prevent God's servants from delivering the message that has been committed to the earth; not because of the might of the preachers of "Mormonism," not because of the strength of the Latter-day Saints, but because the God of Abraham, Isaac and Jacob has decreed that this warning voice shall be carried to all the inhabitants of the earth, and that none shall have

the power to stay it. We believe in the power of our Father in heaven. We believe His arm is not shortened. We believe that He can accomplish His decrees. And while we do not know what means He will use in the accomplishment of His purposes, we do know within our souls that this promise will be verified, that this Gospel will be preached in all the world, and that the hearts of honest men and women, and the hearts of wicked men and women as well, will be pricked by the power of God, their feelings softened, and they will be turned from darkness and error to the Lord of heaven, and from all the points of the compass, as has been the case in the past, so in the future, the Israel of God will be gathered, and His mighty purposes will be accomplished. Well may our great choir sing, and well may the preachers cry out: "Rouse, O ye mortals, and hearken to the message of truth." May God help us to bear our responsibility well and faithfully, is my prayer through Jesus Christ. Amen.

The choir sang the anthem, "The Restoration," sister Judith Anderson rendering the solo part.

#### Patriarch S. W. Richards.

My brethren, sisters and friends, quite unexpected to me prior to coming into this meeting, I have been requested to say a few words to you on some matters touching my history and experience with the Prophet Joseph Smith. I am thankful that I can say I was quite intimate with him while he was living upon the earth. There is a little experience I had with him that perhaps no other person living today could relate. In the winter of 1843-4, about six months prior to the death of the Prophet Joseph Smith, a messenger was sent to me from Nauvoo to ask me if I would be one of a company of pioneers to explore the Rocky Mountains and to find a place for the Church to go to. That request came from the Prophet Joseph Smith. At the time I thought it a little strange that I should be called upon for a mission of this kind, as I

was but a young man, in my teens; but my acquaintance up to that time with the Prophet Joseph was such that I could not say no. I replied, Yes; I will do anything that the Prophet Joseph wants me to do, that is in my power to do. Consequently I gave my name in to be one of a company of twenty-four young men, who were selected to travel and explore the Rocky Mountains and find a place for the Church to go to, because the persecution was getting so strong then in Nauvoo that the Prophet Joseph foresaw that the Church would have to leave, retire from the civilized world, and go into the mountains. This was then a wild country.

I am reminded that when I was in Europe, in the early fifties, it was reported to the British government that I was emigrating many people from Great Britain into a wild country, where they were liable to perish, and it was thought that this emigration ought to be stopped. Because of this I was ordered to appear in London and give an account of what I was doing. I was then presiding over the British mission, and emigrated many people to this country. I responded to this call, and spent about five hours before a committee of 16 members of Parliament, telling them what I was doing. I had been to this valley myself and knew what it was. I told them that I was sending people to a country where they could own a farm and be as independent in their living as the lords and peers were there. I satisfied them, and they all shook hands with me at the end of our interview and wished me well, and I was invited by a number of them to come again to London and spend some time with them. I speak of this to show that the feeling of the people at that time was that this was a wild country, and we were coming here to perish.

It was the purpose of the Prophet Joseph to come here and locate with his people. He organized this company and held weekly meetings with them for several weeks in Nauvoo, and when he had them sufficiently instructed, as

he thought, to properly understand what was to be the character of their mission and fit-out, he went across the river and made a start to go toward the mountains. It was his intention to go to the mountains with us, as a company of pioneers. But he was followed by those that did not like the idea of his leaving, and while they were pleading with him to return, he told them. "If I go back, I go as a lamb to the slaughter." Nevertheless, they determined he should return, and he went back to Nauvoo. From there he went to Carthage, and we all know the history of what followed.

Suffice it to say, I attended four meetings of this company, and at one of them, which was in charge of Hyrum Smith, and three or four of the Twelve were also present, it was said that Joseph the Prophet had remarked that he wanted young men for that mission who could go upon the mountains and talk with God face to face, as Moses did upon Mount Sinai. When I heard that statement, I felt in my soul that I was not the one to go; and just before the meeting closed I got up out of my seat for the purpose of going to Brother Hyrum Smith and telling him I was not the one to go, for I did not feel that I could meet the conditions, but as I got up there was a voice came to me, and I heard it distinctly as from one standing by my side, saying, "Stop; rest awhile." I took my seat again, and instead of telling the Prophet Hyrum that I did not feel I could go, I went home, and before retiring I knelt by my bedside and prayed to my heavenly Father. If I ever prayed in earnest, it was then, that I might know before morning whether I was a suitable one to go on that expedition, under the terms specified. The idea of going into the mountains and talking with God face to face, as Moses did upon Mount Sinai, was more than I, as a boy, could think of encountering.

No one perhaps need wonder that I should shrink from such a consideration. I retired to my bed and remained there about four hours, and during that four hours I got the answer to my pray-

er, and when I awoke I was prepared to go upon that journey and do just as the Prophet wanted me to do. During that four hours I saw all that I expect to see if I should live a thousand years. Someone came to me and told me where to go, and I performed that journey that night while I lay upon my bed. I came to this valley first. I don't know how I got here, but I went down through these valleys and into Southern California. It had been stated that possibly we might have to go that far. When I came here I had to pass four sentinels, and in passing them I gave a countersign, which I got direct from heaven at the time it was needed. I passed them all, and went on down into Southern California. Then I was prompted to go farther, and I went into the northern part of Mexico. I returned from there to Jackson County, Missouri, and there I stayed and helped build the temple. I saw that temple thoroughly completed; in fact, I labored upon it until it was completed. When this was done, the vision continued, and I went and laid down my body in the ground, and my spirit left this tabernacle. Then I traversed this continent from end to end. I saw the Garden of Eden as it was in the beginning and as it will be restored again. It was a land filled with verdure and vegetation, and with all manner of fruits, on which man was living. I saw it filled with cities, towns and villages, and people happy, living under the administration of divine providence. It was a Garden of Eden in very deed.

Now, all this I saw while I was sleeping, and it was so impressed upon me that it can never be forgotten. I saw that this was the result of the Latter-day Saints coming to these valleys of the mountains and following the direction that the Prophet Joseph indicated. I could tell a long story about this matter if I had the time to do it, but it is not best that I should. I wish, however, to make the statement distantly, that this coming to the mountains of the Saints of God and establishing themselves here was under the special direction of the Prophet Joseph

Smith. Although there are those who say to the contrary, this is my testimony. The Prophet Joseph Smith had all this planned, and if he had been allowed to have had his way, I believe he might have been with us even today. He would certainly have gone with that company to these mountains and have located the people. I was one of that company, and I think I have the names of the rest. However, the conditions became so severe at Nauvoo that the people had to pick up and leave in a body, before there was time for this company to make the proposed exploration. The Prophet Joseph and his brother Hyrum were martyred in Carthage, and the mob would not let the people remain in Nauvoo.

These are the facts in regard to this matter, and I am proud and thankful that I know of these things, and am glad that the Saints are building up these valleys of the mountains as I saw them built up in vision. If the people of God will only go on and keep His commandments, the time will come when this whole land will be filled with towns, cities and villages, and the earth will bring forth all that is necessary for the support and sustenance of the people thereof. Amen.

A quartet selection, "One Hundred Years," was sung by Lottie Owen, Mabel Cooper, George D. Pyper and Horace S. Ensign. This is a composition by Prof. Evan Stephens in commemoration of the birth of the Prophet Joseph Smith, and was splendidly rendered by these well known singers.

#### BISHOP ORSON F. WHITNEY.

The honor of addressing a general conference of the Church of Jesus Christ of Latter-day Saints is one that I very much appreciate; though I feel somewhat strange in responding to the call that has been made upon me, realizing as I do that these are occasions when the people of God assemble for the purpose of listening to their leaders, and that it is more a time for exhortation and testimony than for doctrinal discourses. Where the time is so limited, and the speakers are so

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many, it is not to be expected that the privilege can be extended very far. Therefore it is not one that I have anticipated; at least I did not anticipate it until notified by President Smith that he intended to call me. And this is only one of many courtesies, many acts of kindness and consideration that I have received at his hands.

The main reason, I presume, why he has asked me to speak, is because I happen to represent, in a way, one of the general institutions of the Church. Since the opening of the year 1899 I have been connected with the Church historian's office. While I have not been asked to make any report, I will say that that institution, during the period of which I am qualified to speak, has kept pace with the general progress of the Church. It is not my purpose to draw any invidious comparisons between the present and the past. There is no need to do so. We all understand that the Lord's work is progressive, and that it was intended to be. It is no reflection upon the past to say that the present overtops it, that we are in advance today as a people over any former period in our history. When I express the belief that the Church of God, now presided over by President Joseph F. Smith, is in a better condition, spiritually and temporally, than ever before, I do not cast any reflection upon the Prophet Joseph Smith, who founded the Church, nor upon President Brigham Young, his worthy and lawful successor, nor upon any of the servants of God who have in turn presided over this great latter-day work. It is simply a recognition of the general principle of progress, that is inherent in the work of God, and is among the things predestined. So, also, when I say that the Historian's office is in a better condition than it has ever been, I do not cast any reflection upon the faithful services of former historians. But it gives me pleasure to testify to the wisdom, ability and energy manifested by President Anthon H. Lund, the present historian. He has watched over the institution with all the care and anxiety of a father for his favorite child. He

has given it what time he could spare from his duties, as one of the First Presidency. He has come early and remained late, and has put in more hours of willing and cheerful toil than any of his subordinates. I attribute much of the present good condition of the office to him and to those who have directed his labors.

I wish I could say all that is in my heart to say. I wish I could utter the thoughts that arise in me as I gaze upon this great congregation. I see men and women from the north, from the south, from the east, and from the west, assembled here for the purpose of being instructed, counseled, strengthened and renewed, that they may go forth from this conference with the spirit of it upon them and within them, to carry the same to the remotest parts of the Church. While contemplating the scene I have mentally compared this multitude to the waters of the ocean, that are taken up into the clouds and sprinkled over the earth, to moisten and refresh the dry places; rivulets becoming streams, streams flowing into rivers, and the waters, through the rivers, finding their way back to the ocean. Why do they continually thus return? Why this eternal round of renewal and progression? It is because it is necessary, in the processes of nature, in the great plan of God, that it should be so, that these waters, which become stagnant and turbid by remaining too long upon the surface of the earth, may be cleansed, revivified, and sent forth again over the face of the globe, to make it bloom with verdure and blossom with beauty. As often as they are scattered, they are gathered again, to pass through the bosom of the "self-purifying, unpolluted sea."

It seems to me that we can learn something from this lesson, written by the God of nature in the great book of nature. The Latter-day Saints are gathered together periodically in general conference. "My people shall meet together often," the Lord says, to partake of the sacrament, to receive instruction, to be reminded of their du-

ties as Saints, and to have their spiritual strength renewed. When the call goes forth from the First Presidency, "Come to the general conference," it is the duty of the Saints not only in Utah, but also in Idaho, Arizona, in Canada, in Mexico, and throughout the intervening region, to lay aside their everyday labors, and come, as many as possibly can, to these gatherings of God's people, where the stagnant waters of their souls may be purified and set in motion, where they may receive new strength, new energy, and go hence to moisten with the Spirit they here imbibe the dry and barren places; to stir up the people of God, rouse the indifferent, reform the erring, and bless all with whom they come in contact, by imparting to them the good things they have here obtained. "Freely ye have received, freely give."

What has been the purpose of the scattering and the gathering of the House of Israel? What is the significance of sending into the world a chosen race of spirits, called upon earth the children of Abraham, Isaac, and Jacob, but known to us to have been the children of God before Abraham was born? They were chosen in the heavens, before they came in the flesh, and were sent forth from the presence of God with a mission. We who call ourselves Latter-day Saints are a branch of the house of Israel, gathered out from among the Gentiles; we are a portion of that martyred nation, chosen of God and sent upon earth to suffer and endure for His sake and for the sake of all mankind; to bear the oracles of God, and be His representatives in the midst of the human race. Read what Moses says in the eighth verse of the 32nd chapter of Deuteronomy, if you doubt that Israel had an existence before the earthly days of Father Abraham. The passage runs as follows: "When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel." This was before

the birth of Abraham. The Lord had nations upon the earth before that time, and he set their bounds according to the number of the children of Israel. What does this mean, if not that Israel was a pre-existent race, ordained before the world was to perform the great and important mission that has rested upon them all down the ages, and a portion of which is now being performed by the Latter-day Saints, the gathered children of Ephraim.

If this be true of the whole house of Israel, how much more true of those mighty ones who have risen in the midst of the people of God, who have been called to be His prophets and apostles, His spiritual ministers to mankind? If it be true of the Latter-day Saints as a body, how much more true of those whom we sustain as our leaders? What should be our conduct towards them I know what the Prophet Joseph said: "Brethren, in all your kickings and flounderings, see to it that you do not betray the servants of God; there is no sin that can be compared to it." "Touch not mine anointed, do my prophets no harm," is the warning word of the Lord that has come down through the centuries. A great lesson is taught, one that all men would do well to heed, in the Savior's description of the last judgment:

"When the Son of man shall come in his glory, and all the holy angels with him, then shall He sit upon the throne of his glory:

"And before him shall be gathered all nations: and he shall separate them, one from another, as a shepherd divideth his sheep from the goats:

And he shall set the sheep on his right hand, but the goats on the left.

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

"For I was an hungered and ye gave me meat; I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

"Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

"Then shall the righteous answer him, saying, Lord, when saw we thee an-

hungered, and fed thee? or thirsty, and gave thee drink?

"When saw we thee a stranger, and took thee in? or naked, and clothed thee?

"Or when saw we thee sick, or in prison, and came unto thee?

"And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me.

"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

"For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink:

"I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

"Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

"Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

"And these shall go away into everlasting punishment; but the righteous into life eternal"—Matthew 25: 31-46.

I learn from these solemn words that God will judge the world by this standard: "How have you treated my servants?" I say it to the friends of these men who sit upon this stand, and I say it to their foes: How will you stand the issue when this test is applied, Inasmuch as ye did it, or did it not, unto these my servants, ye did it, or did it not, unto me?

I bear my testimony that these are indeed the servants of God. I do not need to laud the virtues of President Joseph F. Smith; that has been well done already. But I can say Amen to all that has been said. He knows what I think of him. He knows that I love and honor him and he knows too, I trust, that I do not love and honor him simply because he has been good and kind to me. I love and honor him because God loves and honors him. I hold it to be my duty to sustain any man whom God has chosen to fill any position in His Church, whether that man loves me or loves me not. That has nothing to do with the principle involved. I must be loyal, independently

of anyone's feelings toward me. Doctor Bernhisel was a great friend of the Prophet Joseph. He lived with him in the Mansion House at Nauvoo, and whenever the Prophet came into the dining room, if the doctor was there first, he would arise and remain standing until the Prophet had taken his seat. Joseph asked him why he did this, for he sometimes felt embarrassed by it. The answer was immortal: "Brother Joseph, I love to honor the man whom God has honored." That is the principle upon which we should love these men who stand at our head—because God has honored them, and they are His servants. It does not matter whether they love us or not (though I believe they do); they are the Lord's servants, and it is our duty to stand by them, to defend them, and to lay down our lives for them if necessary.

I have a testimony that President Joseph F. Smith is the right man in the right place; and this not because he is the nephew of the Prophet Joseph Smith, or the son of the martyred Hyrum Smith. It is in his own right that he presides over this people. He is God's man, and has been chosen upon his own merits to hold this exalted position. That is my conviction; and the same with regard to his Counselors, and the Twelve Apostles, and all the leaders of the Church. No mistakes are ever made in the selection of such men. When the servants of God, filled with the Holy Ghost, nominate a man, and the Holy Ghost in the hearts of the people testifies that that is the choice of God, it is His choice. It is impossible for a mistake to be made. Every man that has been called to preside over this Church, or to stand among the leaders thereof, has been pointed out by the finger of God. There was no possibility of a mistake, for the Spirit of Truth does not lie. These men come to the earth with the mission upon them to be prophets, apostles, ministers of life and salvation. They were chosen before the world was to hold these positions; and they were eligible for these offices; it does not matter what their names are here.

I believe with all my heart that when men are chosen to be servants of God, it is because of their own worth and integrity, and not because of their names and connections. I remember hearing a brother say that he thought his promotion in the Church was due to the fact that his father, or grandfather, who had passed behind the veil, had exerted an influence for him there. That may be, but I do not believe it was the main reason. The teachings of the Prophet Alma, in the Book of Mormon, give the real reason why men are chosen to bear the Holy Priesthood. They were ordained, he says, to these sacred offices and callings, by the Lord God, "that thereby the people might know in what manner to look forward to his Son for redemption. And this is the manner after which they were ordained: being called and prepared from the foundation of the world, according to the foreknowledge of God, on account of their exceeding faith and good works; in the first place being left to choose good or evil; therefore they, having chosen good, and exercising exceeding great faith, are called with a holy calling." That, I believe, is the principle upon which these men were chosen. They came into the world with the ordination of God upon their heads; and there are others who have been ordained in like manner, High Priests after the Order of Melchisedek, though it may never be theirs to sit among the leaders of Israel. But they are numbered with those whose mission it is to follow the Lamb wheresoever He goeth, and they are here to help prepare the way before the glorious coming of the Son of God.

It is said that without the Melchisedek Priesthood no man can look upon the face of God and live. And yet, Joseph Smith, when a boy of fourteen years, gazed upon the Father and the Son, and it was nine years before he held the Priesthood in the flesh. I once asked President Lorenzo Snow concerning this matter: "Why is it, if a man without the Melchisedek Priesthood cannot look upon God's face and live, that Joseph Smith could see the Father and the Son, and live, when he held no

priesthood at all?" President Snow replied: "Joseph did hold the priesthood; he came with it into the world." I believed it before he said it, but I wanted him to say it first. Joseph Smith, as much as any Prophet that ever lived, was ordained a prophet before he came into this mortal life. He held the Melchisedek priesthood in the spirit, when he came here, or he could never have received what he did from God. And these men who have followed in his footsteps are spirits of the same class. The Prophet Joseph declared that every man who has a calling to minister to the inhabitants of this earth, was ordained to that very purpose before the world was.

Then I ask you again, brethren and sisters, can you afford to treat lightly these men, these representatives of God, these ambassadors from the courts of heaven? And I say to those who are attacking them and assailing them, In what plight will you stand, at the day of judgment, when it is said unto you, Inasmuch as ye did it unto the least of these, my servants, ye did it unto me? Amen.

#### PRESIDENT JOSEPH F. SMITH.

##### (Closing Address.)

Love, goodwill, and devotion manifest by the people.—Blessings pronounced upon all the faithful, Priesthood and Saints.—Words of blessing, commendation, and encouragement for the singers, their leader, the organist etc.—The Apostles, Patriarch, and veteran workers for Zion blessed.—Earnest prayer for mercy upon his slanderers and enemies of the Church—Appeal to the Saints to be living witnesses, that "Mormonism" is God's work.

I desire, very briefly, as the time is already spent, on behalf of myself and my counselors, and also on behalf of the Quorum of the Apostles, the Presiding Patriarch, the Presiding Bishopric and others of the general authorities of the Church represented at this conference, to offer to you, ye men and women of Israel, our most sincere thanks and gratitude, both to you and to our Father in heaven, for your prompt, faithful and numerous attendance at this conference, for the splendid spirit you have manifested, for the

union that has characterized all our assemblies, for the love and goodwill shown by all who have met here in the name of the Lord; and I say, in the name of the Lord, be ye blessed, in your basket and in your store, in your outgoing and in your incoming, in the labor of your hands and in the labor of your minds, and in your prayers and your devotion to the cause of Zion. May the Spirit and power and light of the living God shine upon you, and move you to acts of righteousness, of truth, of union, or strength and of power in the Priesthood of God which you hold, and which blessings have been pronounced upon you in sacred places by those who had the keys and authority to bless on earth and you will be blessed in heaven, to bind on earth and it will be bound in heaven, and to loose on earth and it will be loosed in heaven. God bless you. These mighty men who sit before this stand, clothed with power from Almighty God, they are not self-called. They have not been chosen by man. They have not chosen themselves. But they have been called by the power of the Almighty to stand in high places in the Church of Jesus Christ of Latter-day Saints, as Presidents, as fathers to the people, as counselors, as judges, and as leaders, walking in the way that the people of God should follow them into all truth and into the possession of greater light, greater power and wisdom and understanding. God bless you, my brethren. And while you stand united, as you have stood in the past, and as you have manifested your union here during this conference, so God will magnify you before your flocks and in the midst of your people, and will increase your power and your strength to do good and to accomplish His purposes, until you shall be satisfied with your labors and have exceeding great joy therein; and your people will rise up and call you blessed, they will pray for you and sustain you by their faith and good works. Let us go home strengthened, built up, encouraged, and more determined than ever before to serve God and Him obey. No matter what the

world thinks or anybody says, let us do our duty; and in the language of Joshua let us say, "as for me and my house, we will serve God." Let this be the sentiment of every heart represented at this vast conference.

In behalf of you who are assembled here, my brethren and sisters, I desire to extend thanks and gratitude to Evan Stephens—a man gifted of God, talented in music, in poetry and in song, and above and beyond all that, a man gifted with humility and with faith in the Gospel of Jesus Christ; who is not only diligent in his labors here with this great choir, but who is faithful in his soul to the cause of Zion. He bears testimony to the truth in song and praise. I want to say, in behalf of this vast assembly, Brother Evan Stephens, God bless you and keep you long in the service in which you are engaged for the people of God and for the cause of Zion, and in behalf of this great choir. And then, in behalf of this congregation, too, I extend our appreciation and our gratitude to Brother John J. McClellan, and his assistants. We thank God that He has given us boys and girls, born and reared in our midst, that possess talent equal to that possessed by any men or women born in the world. We will not admit that they are second to any. I thank God also, in your behalf, for this choir, who have devoted hours, days, weeks and months, aye, and years, in the service of the people; who have won a name that is enviable, not only among the Latter-day Saints and the people of Utah, but a name that has extended beyond our borders to the uttermost parts of the earth. God bless you [speaking to the choir], you men and boys of Israel and you daughters of Zion. Peace be unto you. May your voices ever ring clear and true in the songs of praise and thanksgiving unto God for His mercies and kindnesses unto His people. The Lord preserve you. Be not discouraged easily. Attend to your duty, follow your fine leaders, be united, and seek to make melody in the worship of Almighty God, who has given to you your pre-

cious voices and has put it into your hearts to labor in the capacity of a choir for the benefit of Zion. The Lord bless you, and He will bless you; and in the name of Israel's God, as a servant of the Lord, I bless you.

Again, in my own behalf, and in behalf of my counselors, President Winder and President Lund, I want to thank these my fellow-servants in the Apostleship. They are true men. They are honest men. They are God's servants, and I know it. I am intimate with them, I live with them, I labor with them, and I know their hearts and their works. Their lives are open unto me, and unto the living God; they are true men, and I bless them. God bless these my brethren. They are true to the Father, and I know that so long as they are true to Him they will be true to all the interests of His people, and true to His servants, and no power can turn them from God's cause.

God bless and preserve my brother, the Presiding Patriarch of the Church. May the Lord lend unto Him the enlightening, invigorating power of the Holy Ghost, that in his administrations as a Patriarch to the people he may speak the truth, and only the truth, and that his words may be words of soberness and knowledge, words of comfort and consolation to those on whom he lays his hands, that they may go away from his administration blessed in very deed.

I want to bless some of my veteran friends who are here. I say, God bless you, brethren. You and I have grown grey in the cause of Zion. You have ever been on the frontiers of danger, as protectors of the rights of the people and as protectors of the servants of the Lord from those who would injure and do them harm. I say, God bless you, and He will bless you, and I bless you in the name of Israel's God.

Let the Lord God have mercy upon those that seek to hurt the cause of Zion. O God, pity the misguided, the erring, the foolish, the unwise. Put Thy Spirit in their hearts, turn them from the error of their ways and from

their follies, and bring them back into the way of righteousness and into Thy favor. I ask mercy for my enemies—those that lie about me and slander me, and that speak all manner of evil against me falsely. In return, I beseech God my Heavenly Father to have mercy upon them; for those who do it not knowing what they are doing are only misguided, and those who are doing it with their eyes open certainly need, most of all, the mercy, compassion and pity of God. May God pity them. May He have mercy upon them. I would not harm a hair of their head, for all I am worth in the world. I would not throw a block in their way to prosperity. No; and I beseech my brethren that they keep hands off the enemies of our people and those who are paving their own road to destruction and will not repent, who are sinning with their eyes open, who know that they are transgressing the laws of God and villifying and lying against the servants of the Lord. Have mercy upon them. Do not touch them; for that is just what they would like. Let them alone. Let them go. Give them the liberty of speech they want. Let them tell their own story, and write their own doom. We can afford it. They do not hurt us, and if it affords them any amusement, I am sure they are welcome to it.

I feel like blessing the quorums of the Priesthood, every one of them, from the High Priests to the Deacons. I pray God, my Heavenly Father to remember them in their organizations, to help them, that they may magnify the Priesthood they hold and do the will of the Father; that the Seventies may be minute men, instant in season and out of season, ready and willing to respond to the calls that are made upon them to go and preach the Gospel to the world. Gather in from the Elders quorums those who have proven themselves worthy and who have gained experience, and make Seventies of them, so that the quorum of the Seventies may be replenished; and the aged ones, whose physical condition will not permit them any longer to do missionary

duty in the world, let them be ordained High Priests and Patriarchs, to bless the people and to minister at home. Gather in the strong, the vigorous, the young, the able-bodied, who have the spirit of the Gospel in their hearts, to fill up the ranks of the Seventies, that we may have ministers to preach the Gospel to the world. They are needed. We cannot now meet the demand.

I feel like blessing the auxiliary organizations, which are so powerful in wielding influences for good among the youth of Zion. May the Lord bless them, one and all, and make them to continue to be useful in their callings, that they may be able to magnify them in honor before God in all the world. Peace be unto those that preside in all these organizations, that they may be equal to the duties that devolve upon them.

God bless you all. May peace abound with you. Let this assembly of His people come up as a witness unto God and unto the world that "Mormonism" is a living, moving entity; that it is not dead nor sleeping, but that it is alive and awake, growing and advancing in the land; and let the world know it. Amen.

The choir sang the anthem, "When Thou Comest to the Judgment," Sister Lizzie T. Edward rendering the solo parts beautifully.

Benediction was pronounced by President John R. Winder.

The conference adjourned for six months.

The stenographic report of these proceedings was taken by Elders Arthur Winter and F. E. Barker.

JOHN NICHOLSON,  
Clerk of Conference.

# DESERET SUNDAY SCHOOL UNION

Its Semi-Annual Conference, Held in the Tabernacle,  
Sunday Evening, October 8, 1905.

The conference of the Deseret Sunday School Union was called to order by General Superintendent Joseph F. Smith, at 7:30 p. m.

Present: of the general superintendency, President Joseph F. Smith, George Reynolds and Joseph M. Tanner; of the members of the board, Elders Joseph W. Summerhays, Levi W. Richards, Seymour B. Young, John M. Mills, John F. Bennett, James E. Talmage, George M. Cannon, Horace Cummings, Josiah Burrows, George D. Pyper. William A. Morton and Horace S. Ensign.

The congregation filled the Tabernacle to its capacity. The singing during the evening was done by the entire congregation led by Elder George D. Pyper. The opening hymn was "Gather round the Standard Bearer."

Prayer was offered by Apostle John Henry Smith.

Singing. "If there's Sunshine in your Heart."

Secretary Geo. D. Pyper called the roll of Stakes and Missions, showing all the Stakes represented except Uintah, Wayne and Parowan. Nine missions were also represented.

Assistant Superintendent George Reynolds stated that at these conferences the General Superintendency wish to hear reports, a few on each occasion, from the various stakes and missions; and called upon Elder Horace S. Ensign, late president of the Japanese mission, to give the meeting an idea of the condition of the Sunday schools in that land.

## ELDER HORACE S. ENSIGN.

My brethren and sisters, I am indeed greatly surprised in being called to occupy this position tonight. I rejoice, however, in being present to associate with you in this Sunday School conference. It has been more than four years since I enjoyed this privilege, and I assure you that I appreciate it.

Two years ago the 29th of last November, the first Sunday school of the Church of Jesus Christ of Latter-day Saints was organized in Tokio, Japan. Previous to that time the Elders had been laboring among the adults, endeavoring to teach them the plan of life and salvation as it has come to us in this day and dispensation. As you are all aware, we were compelled to labor among those who know not God, and who have no conception of the mission of our Lord Jesus Christ. We found that our labors were not altogether a success among the adults of Japan. We discovered that they had bowed so long before graven images that they had become absorbed in the superstitions of Buddha and Shinto, and the pure light of the Gospel had but little effect upon them. Realizing these conditions, the Elders laboring in Japan made it a matter of fasting and prayer before the Lord, imploring Him to give them light and inspiration with regard to the dissemination of the Gospel in that foreign land. The inspiration of the Lord unto His servants was, that we should organize Sunday Schools, that we should invite the children to come to our home and to the

homes where the Elders were residing, that we might teach them in their early lives the plan of salvation, teach them the beautiful story of the life of Christ, and of the restoration of the Gospel in this day and dispensation.

It pleases me to be able to say that God has magnified His servants in their work with the children. At our first Sunday school in the city of Tokio we had more than 90 children present. Many of them came out of mere curiosity; some of them because they were sent by their parents; and I am happy to say that many of them have continued to come, and have learned much with regard to the mission of the Lord Jesus. Immediately surrounding our headquarters, we found many families in which were a number of children, and from those families we have received the greatest support in our Sabbath school. We realized that it would be impossible for us to entertain the children by telling them over and over again the life and mission of Christ, so we found it necessary to begin the translation of our Sunday school hymns and to set music to the translations. This, too, was an inspiration from our Heavenly Father, and it has proved very effectual. In the Yotsuya district of Tokio, where the Latter-day Saints' headquarters is located, we hear almost every day our Sunday school songs being sung in the street by our Sunday School children.

The children love to come to our headquarters to be taught the songs which have been arranged for them, and we find in going to their homes that their parents are happy indeed that the Latter-day Saints have organized a Sunday school in their midst.

And thus it is that one of the greatest joys that the children have is to attend their Sunday school, every Sabbath morning and be taught the stories with regard to the life and mission of Jesus Christ. Not only do they love to hear these stories, not only do they enjoy relating them as best they can to their parents, but they do take delight in singing our songs. And you, my brethren and sisters, would rejoice

could you hear their little voices raised in singing the songs of Zion as they have been translated into the Japanese tongue. At headquarters we have a large swing, and the little children come there to play, and as they swing through the air we hear them singing our little Sunday school songs, and they do sing them with spirit, just as our children sing them here at home. And we know that much good will be the result of our work with the children.

The Japanese themselves are not of a spiritual nature. They are materialists. We have discovered in talking with them, that if we can show them where they can benefit themselves materially by accepting the Gospel they will listen with interest to our story; but when they learn that the only benefit derived from the acceptance of the Gospel is a spiritual blessing, then they have but little to say, and manifest but little interest in that which we endeavor to teach them. But we do have faith in the youth of Japan, and I feel sure that our efforts with the children will eventually result in good, that we shall see many in the land of Japan strong and stalwart in the faith, who have been taught the Gospel in the Sabbath schools.

My brethren and sisters, the Elders in Japan are doing grand work, especially among the children. I received a letter a short time ago from the Elders laboring there now. Two Elders had gone into a new district, and as soon as they found quarters, they went among the people and invited them to send their children to the home where the Elders were living. They did so. The last report that I heard was that they were having now an attendance of 83 children at their Sabbath school every Sunday morning, and the Elders have been instructed to organize Sunday schools in all parts of Japan where they are laboring; to let this be their first thought, because we feel that we shall be able to impress the young minds, while we find that it is almost an impossibility to impress the minds of the older people.

I rejoice exceedingly in having the privilege of being with you tonight, and

I rejoice in being associated with you in the Sabbath school, I sincerely pray that God will bless the officers of the Sabbath school, that He will bless the teachers who are teaching the youth of Zion. And I ask you to remember the Elders away in Japan endeavoring to teach that people the Gospel of life and salvation. God is remembering them and sustaining them, and I know it is in accordance with your faith and your prayers. The Elders have been wonderfully blessed in acquiring the language. Most of them speak it fluently, and it has been through the grace of God unto them. The natives tell us that our Elders, who have been there only a little more than four years, speak with greater freedom and greater fluency than missionaries of other denominations and others who have been there for 20 years. So you see that they are enjoying the gifts of the Gospel, and that God is sustaining them in their work there.

May God bless us in our work, I ask in the name of Jesus Christ. Amen.

#### ELDER SAMUEL E. WOOLLEY.

My brethren and sisters, I rejoice tonight to meet in this capacity and to report the Sabbath Schools of the Hawaiian Mission. According to our report we lead in Sabbath School work in the Missions outside of Zion. We have more engaged and more schools than any other Mission on the earth. We have sixty-five schools, organized with superintendents, with their assistants, secretaries and treasurers, together with their aids; and we have over 2,700 members of the Sabbath Schools. The children of that land rejoice in singing the songs of Zion, and the most of them sing in the English tongue, and we feel that the Sunday School work is growing in that land, and we are proud that we stand in the lead. It is true the gospel has been preached in that land for fifty-five years, and Sunday Schools have been organized for many, many years, but the work is growing there. And the Sunday Schools send greetings to the Sunday Schools in Zion and especially

to the General Superintendent, even President Joseph F. Smith, for the people look upon him as their father, he having labored among them so many years. The work in the Mission is prospering and we are adding to the Church each year. We now have upwards of 7,000 souls, and, as I said, we are still gathering into the fold, and we feel that we have not laborers enough for the harvest. We are now a part of the United States, and we feel quite at home. We used to think that the Sandwich Islands were almost out of the world, but today we hear, twice a day, all the important events of the globe, as we are now connected by cable. The work of the Lord is growing and increasing in that land and we rejoice in it. We rejoice in the Sabbath School work, especially, for we are trying to teach the young people as well as the older ones (for we have many aged ones who belong to the schools) the principles of the gospel, the plan of life and salvation; and I pray that the blessings of the Lord may be upon that nation, upon the Sunday Schools on those islands, together with all other lands wheresoever the gospel is being preached. May the Lord help us who are engaged in this work, both at home and abroad, that we may be true to the covenants that we have made with our Father and with one another; and that the Sunday Schools may grow and increase, is my prayer in the name of Jesus. Amen.

#### ELDER WILLIAM HANSON.

We have nineteen Sabbath Schools in the Summit Stake of Zion; scattered along the banks of the Weber and Provo Rivers. We have an enrollment of about 2,300, 250 officers and teachers, that we think are about as good as any of the children of the Lord engaged in the Sabbath School work. We have nearly completed holding our local ward Sunday School conferences. At each of these conferences we take an opportunity to meet with the local officers and the teachers of the respective schools and to question them as to how they are living, if they are living in

harmony with the requirements that were made of them when they accepted the office of Sunday School workers. In almost every instance we have been very glad to learn that nearly every hand is raised, and nearly every voice is prepared to say that they keep the Word of Wisdom, they all pay their tithes, are observing the Sabbath day and are living up to the requirements that have been asked of them by our worthy Stake President and his associates. We have the assistance of many other associations in our Stake. We are probably more closely connected than almost any other Stake. We all meet once a month in what is known as our auxiliary meetings. At these meetings the parents meet with every association, and their children can also join and meet at one place in the Stake, where they can all go to their different departments and there be instructed along the lines that have been laid out for them.

We have very good Sunday Schools as a whole, and we are very pleased with them. We often have to drive quite a distance, sometimes thirty or thirty-seven miles, to be in attendance at the 9:45 prayer meeting. This is quite a task, as most of us are engaged in business at home, and cannot leave before Sunday morning. There are only one or two schools that we can visit by the railroad, most of it has to be done by team, and we travel on an average of between five and six hundred miles each month in our Stake visits.

I desire to say that the young people in the Summit Stake of Zion are doing, I believe, the very best that they can. We have all classes. We have a very healthy Sunday School in Park City, a mining camp; and in that school especially there is great energy manifested in trying to get the visiting brethren who come into that camp interested in the Sabbath School, until now it has become so popular that the building is scarcely able to hold them.

I pray God to add His blessings to our work, in the name of Jesus. Amen.

The congregation then sang, "Hope of Israel."

#### ELDER GEORGE M. CANNON.

My brethren and sisters, I desire that while I speak to you I may be guided by the Spirit of the Lord in that which I say. I have ever had in my heart a desire to not say anything at any time that would be contrary to the Spirit of the Lord; and I have no desire to speak sentiments that are not pleasing unto our Heavenly Father; nor do I desire to give voice to any sentiment in which I myself do not sincerely believe. I feel that one of the greatest duties that we have as Sunday school workers is to let our lives be of such a character that our deeds and our acts will speak more loudly than our words. I am an emphatic believer in the fact that we cannot teach by word if our actions do not conform to that which we preach. I believe that Sunday school teachers and officers should set such an example before their pupils that they will not be ashamed of their lives—that they will not be ashamed to have their children know that which they have done.

I remember a few years ago attending a missionary farewell, and the occasion was that of the departure of the first son of a man upon a mission. He was not the brother's oldest son, but he was the first son to be called upon a mission; and his father, speaking to that assembly, said: "My son will probably go into my old missionary field; he will visit the people whom I visited twenty years ago, but I feel in my heart I have no fear that wherever he goes he will find anything that will cause the blush of shame to come to his cheek. I am not afraid to have him go to the people whom I have visited. I am not afraid to have him tread in the paths in which I walked, and I am satisfied that there he will find that I have left behind me a record of which I need not be ashamed."

I thought this was a glorious testimony; and I feel, in my own heart, that if every one of us could say the same to our sons and daughters that we are not ashamed to have them go into the fields in which we have walked, meet the people among whom we labored, and listen to their testimony of that

which we did—if we could live in such a way that we could say this to them, and say it truthfully, we need not be afraid to go back into the presence of our Eternal Father. Little children are keen observers of that which we do, and while they may not say, wit' a great writer, they feel the sentiment which he expressed when he said, "How can I hear your words when your deeds speak a different language?"

In my visits among the people, I have occasionally found some who have been disturbed a little by the comments of those who are not favorable to the work of the Lord, and have occasionally found some who were a little bit afraid that the Latter-day Saints are failing to an extent in their mission. I want to say to all such, that you are the ones who should be careful, that you may not be led astray by that which the enemies of the truth are seeking to circulate concerning our people. You know that we are told that if we say the truth about our leaders, that we are simply seeking to flatter them, that we are seeking to build ourselves up in their estimation. In my own heart I have the utmost contempt for a man who, in order to build himself up, will flatter any other individual. While I feel they are worthy only of contempt, because they themselves are of such a caliber that they will not amount to much, yet while I feel that this is true, there is another thing that is equally true, and which other people should remember, and that is, that there are those who wilfully bear false witness against their neighbors, who wilfully disseminate doctrines which they know to be untrue.

We find that in any conflict that takes place, the shafts of the enemy are directed at the leaders of any great cause. Those who follow are of comparatively small importance, and the aim of the enemy is always to cripple those who lead. It is their aim, if possible, to weaken the confidence of their followers in them; and that is the aim of the opposers of the work of God today. They seek to lead away the people and weaken their confidence in

those whom God has placed at their head, but I am glad to know that their efforts in this respect signally fail. I am glad to know that they cannot take from the people of God the confidence which they have in those whom God has placed to lead them; and I feel that one thing we should do, as parents and as teachers and officers of the Sabbath school, is to teach our little children to pray for all those who are engaged in the work of the Lord.

I have no fear in my heart of a child being led away who is taught in his infancy to pray for the missionaries, that they may be able to reach the honest in heart, and that they may be preserved and brought home in safety and in purity, and who is also taught to pray for those who are placed in authority in our midst, for the Bishop in the ward, for his father and his mother, for the presiding authorities; and I am satisfied that those who are taught in this way will grow up with the Spirit of the Lord in their hearts, and that they cannot be led astray by that which the enemy may say about us.

I have a testimony in my own heart of the truth of the Gospel, and it has been my fortune to know many of those who presided over us as Presidents of the Church of Jesus Christ of Latter-day Saints. As a boy I knew President Brigham Young, but only as a child would know one whom he would see upon the stand. But as I grew older I was brought into close contact with those who succeeded President Brigham Young. I was a teacher upon the block upon which President John Taylor lived, and visited him in that capacity in his home. I was closely connected in various capacities with President Wilford Woodruff, and I also knew President Lorenzo Snow, and also his successor, President Joseph F. Smith. And I bear my testimony to the youth of Zion that I know that all these men have had the Spirit of God resting upon them, and they have been actuated by the same spirit; that they have sought to carry on the work of God in the same way. Each of these men, perhaps, had his special gifts,

his special qualification for the work that was needed at the time that he presided over the Church. But I testify to the youth of Zion that their purpose has been alike; and I know that the purpose of those who lead us today is not different from the purpose of those who presided before them.

I know that all of them have been men who sought to teach their children to earn that which they used, and to support themselves by their own efforts. I bear this testimony to you, my brethren and sisters, and I feel that as Sunday school workers it is our duty to teach the youth of Zion the truth concerning these matters, that they may not be led astray by the foolishness of men and by that which is said by those who are wilfully seeking to cast reflections upon the work of God. We find that today they bear testimony to a certain extent to that which was good in the past, but we should find that if they had lived in the past they would have fought those who led the work of God then as they fight those who lead the work of God now. It is not the individual they are fighting, but the Lord through His living oracles. They seem to exemplify that which our Savior said when He declared that they stoned the living prophets, while they garnished the sepulchres of the dead.

I know the work in which we are engaged is the work of the Lord. I know, also, that there are among our opponents thousands who are honest in their convictions, and who oppose the work of the Lord because of a lack of understanding, and because they do not know the purpose of the Gospel of the Lord Jesus Christ. But I also know that there are among them men who simply oppose the work of God because they could not have their own way, and because they could not do that which they had a desire to do, and could not get the support of the leaders of the Church in that respect; and I know that they would not be now opposing us if it were not for the fact that they have not been able to influ-

ence those who preside today to do that which they desire to have done.

I pray that the spirit of truth may be in our hearts, that the spirit of love may exist with us, that we may be sustained in that which we do, and that we may be found at all times willing to honor and sustain those who do right, and that we may not let our selfishness at any time lead us to such an extent that we shall be blind to the truths of the Gospel. If any be so foolish as to leave the cause, it will simply be their own loss, not the loss of the work of the Lord, because this work will not be taken from this people nor given to another people, but it will be carried on to a successful conclusion. And may we ourselves be faithful to the end, I ask in the name of Jesus. Amen.

ASSISTANT SUPERINTENDENT  
JOSEPH M. TANNER.

This has certainly been a great conference, the greatest in the history of the Church; and those who have been present have undoubtedly been impressed by the spirit of the times and of the work of God in this dispensation. We are here tonight, if possible, to focus upon the Sabbath school work the spirit that has characterized this conference, and the question naturally arises. What shall we take home with us as a guide to help us in our efforts in instructing the youth of Israel? Of late my mind has been impressed by the thought that perhaps many of the fathers and mothers among the Latter-day Saints were misconceiving the work of the Sabbath school, and I fear that in some instances there has arisen a belief that our children get all the instruction they need in religion in the Sunday school, and that the parents are excused from that duty in the home. Perhaps many have an idea that the Sunday school teachers are trained for the work. They believe that these young teachers who have perchance been schooled for years in our Church educational institutions, know more about the Gospel than they, the

fathers and mothers, know; and that, in consequence of what the Sabbath school and other auxiliary organizations of the Church are doing, they may be excused if they fail to teach religion to their children in the home. I want to say to you, my brethren and sisters, that no organization in the Church can take the place of the home. Not one can be substituted for the home. There is something about religious teaching in the home that is not paralleled elsewhere. There is something in religious teaching in the home that has such force and such conviction to the minds of our young people that it ought never to be neglected. In the first place, in the home can be found the greatest love. There is nothing like the love of a father and mother, and there is no quality in teaching like the quality of love, and nothing makes its impress upon the heart of childhood like the affection and the devotion of father and mother. And so, when we rob our children of religious teachings in the home, we deprive them of that love and that affection that helps them to be devoted to the cause of God; and there is no place in the world where our heavenly Father is such a reality to childhood as He is in the home. The children see Him there as they see Him nowhere else. They comprehend Him in the home as they cannot comprehend Him in the Sabbath school or in any other organization of the Church, and hence the importance of home religious training. Let me, therefore, admonish you, my brethren and sisters, not to imagine for a moment that the Sabbath school is a substitute of the home in the matter of the religious training of our children. And again, there is something about the authority of the home that comes to the hearts of the young people. They recognize power in the authority of father and mother, that is akin to the authority of God, the Eternal Father. Somehow or other, children feel that they must be obedient to their parents, next to the obedience and allegiance which they owe to God. Indeed, they

feel that they cannot be loyal and give their allegiance to one without giving it to the other, and so that authority comes into the love of our children, and I say to you tonight that the two fundamental principles in inculcating religion in the lives of our children are love and authority. And they are stronger in the home than they are elsewhere. We should, therefore, admonish our teachers to do all that they can to encourage the parents to help them in the work of the Sabbath school. I care not how humble a home may be, I care not how little the father and the mother may know about theology, how little they may be familiar with the history of the Church, how untrained they are in the Bible, I care not what their natural or theological qualifications may be, you cannot take their place away from them in the matter of the religious training of their children. And so parents should not feel that because they are not learned in theology that they ought not to teach their children religion. They should not only bear their testimony to their children, they should not only admonish them, but they should use their own experience to impress upon the minds of the youth of Israel the purpose and aim of the Lord in this day and age. I have not infrequently heard parents say that they are leaving the instruction of their children to their teachers in the Sabbath school and other organizations, and that they are relieved of that labor. Now the Sabbath school does not relieve the parents. It should encourage them. The work of the Sabbath school should cause the parents to keep pace with their children in the matter of reading the Scriptures; and in every way the Sabbath school has a tendency to support the home, just as the home has to support the Sabbath school.

Now, I would like to ask you, my brethren and sisters, what are you to take home as the result of this conference? What is your understanding of the spirit of this occasion? What does it mean to you tonight, as you reflect upon what

has passed during the last three days that this people have been assembled within the walls of this building? Many of you will remember, some years ago, twenty or twenty-five, that an effort was made to win our children away from the faith. Missionary schools were established in our midst, and it was frequently said abroad that there was a prospect of winning the children of the Latter-day Saints from the religion of their fathers. And when we found that the faith of our children was to be attacked, when we discovered an attempt to make an inroad upon their religion, upon their allegiance and their loyalty to the faith of their parents, we set to with all our heart to counteract that influence. We were more diligent in our organizations. We sought out our children. Church schools were established. The songs of Zion were sung in the home and in the Sabbath School; and you know what the result of all that effort has been. It has been a system of education among our young people that I don't think has a parallel among all the sects of the world. I don't believe there is a denomination in all the world today that is giving that devotion, that energy and that attention to the education of their children that the Latter-day Saints are giving. Perhaps we needed a scare; perhaps we needed a warning. But the threat, the fight that was made against the faith of our children, led us to that energy we are now displaying, and it is beautiful to see this great army of Sabbath School workers doing all in their power to inculcate faith, the faith of our Lord Jesus Christ, in the hearts of the youth of Zion.

Now we have come to another peculiar period in the history of our Church, when the respect for the leading authority is attacked, when an effort is being made to undermine him whom we sustain as the mouthpiece of God. And what will the result be? We need not be prophets when we predict that in every home and in every Sabbath School there will from this time forward be a renewed effort to inculcate in the hearts of our children that allegiance which

we owe to the leaders of Zion, to the Prophet and the mouthpiece of God in this dispensation. For I want to say to you, my brethren and sisters, that once that authority is undermined, once you permit the youth of Israel to question God's purpose in calling some one of His children to preside over the destinies of modern Israel, and you have weakened every authority in the Church; and if it were possible to destroy our loyalty to that authority it would not be long before our respect for every other authority in the Church would crumble. What would become of the authority of a Stake President? It would crumble away. What would become of the authority of a Bishop? It would crumble away. What of the authority of the home? It would be undermined. Hence our effort to support the authority of God is a question of the protection of our homes, the protection of our societies, of our wards, of our stakes, and all the authority that exists throughout the Church. Men are badly mistaken when they think it is merely an action of personal agitation, when they think that we are endeavoring to exalt some individual to prominence. That is not it. It is a question of principle, and he who stands at the head of the Church understands the matter. If it were a mere personal agitation he would be embarrassed as much as any man in the world could be embarrassed. And so the lesson of this conference, I think, will be, a renewed effort among the teachers of our Sabbath Schools to inculcate love and respect for the authority of God here upon the earth; and it will grow. And then think of what the results will be! Suppose that the Lord had something precious to give us through His Prophet; suppose He had something by which a reformation was to be worked in our midst, and it was to be done through the voice of God, through His mouthpiece. If we are indifferent to that authority, if we are mistaken about that authority, if we are not sensitive to that authority, pray tell me, how we should receive these new revelations? Tell me how we should comprehend the purposes of God, how we should under-

stand the spirit of these times? So that with us it is a matter of self-preservation. It is a matter of our individual testimony. It is a matter of protection and safety to our homes. It is simple enough to see why we should be loyal and why we cannot be otherwise if we would maintain our position, the position of our standing in the Church, and the position of our homes in the midst of Zion. Well now, perhaps we needed this. I have wondered whether the Latter-day Saints had grown somewhat indifferent to the authority of God. I have wondered in contemplating the present situation, whether or not this trouble has not arisen in consequence of the very needs of the people of God, that they might be stirred up, that they might be enlightened as to their duties, and place themselves in a position where they will be in touch with the light and communication of Heaven. It is true that the lesson is a hard one. It is true that it is severe, and it may appear to us that it is severest upon those who need it least. Did you ever think what these personal sacrifices in these times, mean? They mean a blessing to Israel. They are for Israel; they are not for individuals, not for single persons. And so I say we should be thankful to God that we are stirred up in a manner that will do most to make us attentive to our duties, make us attentive to the authority of God. And so I believe that the authority of God will grow from this conference henceforth, that it will be respected, and that by reason of these conditions the authority of the Bishop, of the President of the Stake, of every man in the Church carrying responsibilities to God, will be stronger than ever before; and we shall respond in the Sabbath Schools throughout the world to the spirit of this conference, and we shall be the recipients of that divine benediction that fell from the lips of our President upon the conference in its closing hour. I suppose it will never be forgotten in Zion, and the Sabbath School teachers will tell it to their pupils, that it will be a lesson to us all, and that Israel will be better by reason

of the spirit that has characterized this conference.

God bless you, my fellow workers. May the peace of Heaven be upon you. This work is a grand one. We love it. We know it is true, and we desire to be faithful in all things before God and His servants, and be in the line of our duty and respect the authority that He has given us, because it is of Him. And in respecting that authority, we are honoring God and our position in His Church, and showing the gratitude which we feel to Him that He has given us these blessings. And may the peace of God be upon the Sabbath School workers everywhere, I ask it in the name of Jesus Christ. Amen.

Elder Horace S. Ensign then sang, "Kind words are sweet tones of the heart," the congregation joining in the chorus.

#### ELDER JAMES E. TALMAGE.

At every gathering of this kind, at each succeeding Sunday school conference, I am the more deeply impressed with a sense or a realization of the genuine greatness of the organization here represented. I refer not only to its colossal proportions as to membership, its hosts of officers, teachers, and pupils, but more particularly to the power and influence exercised by this great army, and to the good effect thereof, inevitably manifest throughout the Church and beyond its numbers.

This is one of the biggest Sunday schools known to me by experience or through report; and when we consider the fact that the thousands here present constitute but a small part of the big Sunday school, our wonder and grateful pleasure must surely increase.

With great joy have I watched the growth and development of this organization; and I feel assured, not only through the testimony of the Gospel, which is mine as a gift from God, but also by the ordinary exercise of the faculties of observation and reasoning that the spirit of life is in this Sunday school organization.

There is no perfunctory service represented by this assembly; our work

is not done by rote; we manifest no spiritless service in the Lord's cause, but instead a living interest in His Church and in the Sunday school organization as part thereof.

I wish that those who have made it their business to malign and defame the Latter-day Saints, those who are afraid of our strength and yet endeavor to make it appear that ours is a dying cause, were here tonight.

This is a magnificent organization, splendidly officered. To declare that such an army as that now marshaled under our Sunday school banners, is directed by officers whose purpose is sinister and corrupt, is to speak foolishness and to invite ridicule. There is unity in this great organization, and this fact is proof of unity among those who lead and direct.

It is to our Sunday school officers particularly I speak for the few minutes allotted to me on the program of the evening. One reason why we respect our leaders is this—they respect themselves. In general there is no false humility among them, neither is there false pride. A man who is sustained in any office or position by the uplifted hands of the hosts of Israel must feel himself worthy of respect if he would win respect. When you find a ward Sunday school whose superintendent does not realize the dignity of his calling, you have found a school that is weak. A stake superintendent who does not feel honored by the office he holds, who has no righteous pride in the authority conferred upon him—a humble pride that inspires obedience and yet renders his words and acts authoritative—such a man is a man out of place.

I am not enthusiastic or eager to sustain men who won't sustain themselves. The officers of our Sunday school organization are trying to sustain themselves; are seeking to discharge with honor the duties of their high calling. And the result appears in the ever-increasing efficiency of our Sunday school system. Such reports as those to which we have listened tonight—reports from the stakes near

home, and others from distant continents and from the isles of the seas, must be an inspiration to us all.

Our success should make further improvement easier. We are not yet perfect in plan or in execution. In the course of regular appointment and assigned duty I have visited some wards and stakes wherein I have found convincing evidence that the officers, though they do well, ought to do much better. Some of them are found wanting in true regard for and in proper estimation of themselves and their office; they should develop within themselves a little more of that righteous pride that goes hand in hand with true humility.

When a man is chosen, sustained by vote, and ordained or set apart authoritatively to any office in the Church, let him be zealous for—jealous of—the power and prerogatives belonging to that office; let him seek to discharge the same in the fear of the living God. Let him become neither servile nor indifferent; the authority vested in him he cannot of his own action pass on to another; it is his to exercise, but not his to give away. The special illustration I have in mind is that shown by a custom followed in many of our wards and stakes, a habit that is spreading and fast becoming common. I refer to the mistake of regarding counselors and assistants in presiding quorums as being equal in authority with the officer to whose aid they have been called; and the resulting practice of a strict rotation in the active duties of conducting the exercises in Sunday schools and other gatherings. Each of the three, the principal as well as his counselors or assistants, has his place and his duty. Yet some of our superintendents, presumably in a spirit of kindness and through a desire to honor their associates, virtually vacate their place of presidency, and temporarily permit the first or the second assistant to assume full authority, and this without due cause or excuse. I don't believe in this custom and rule of rotation, fixed and binding, as to the duties of presiding officer. There are wards in

which exists a general understanding, a rule of action, in fact, regarded as having practically the force of a law, that on one Sunday the superintendent shall actively perform the duties of a presiding officer; and that on the next Sunday he must give way to the first assistant, whose turn it is to preside, and on the next Sabbath the second assistant is in power. Thus, once a month the superintendent himself appears in his place, when he ought to be there every Sunday. I attended a ward Sunday school conference not long ago, and found the superintendent officiating as the door-keeper. Now, it is a good thing to have some officer near the entrance to welcome those who come; but the superintendent has other duties to perform. On this occasion I asked an explanation from the superintendent. He said, "It is the second assistant's day today." Though it was conference day, the chief officer could not officiate; it was the second assistant's turn; he was the man of the hour, and the superintendent was down at the door. I ventured to say to him, "Please go up and take your place, let the people see you, let them know who you are."

This instance is no isolated case. I have in mind another ward, where I found the first assistant really presiding, to all appearances never consulting the superintendent. Some few irregularities appeared, and I took the superintendent aside for a confidential consultation after dismissal. He desired to make no complaint, but he admitted that it had become quite the habit with his assistants to introduce innovations on the days of their respective turns in conducting the school, on which occasions the superintendent was practically out of office. Now, I believe that counselors and assistants in our various organizations have their place; but they are not the principals in the quorum. Two assistant superintendents don't make one superintendent, any more than two counselors multiplied together would constitute a Bishop.

In a gathering such as this it is not

my prerogative, to speak of other organizations than the Sunday schools, but I shall venture to make a comparison; and if I express incorrect views I have full confidence that those whom I have lifted my hand in solemn promise to sustain in their exalted positions, will see to it that you do not go away with false doctrine uncorrected.

I have observed that in many wards a similar practice is followed, in ward affairs generally. The Bishop conducts the services at one ward meeting, and at the next meeting the first counselor appears as the man in power; then the second counselor takes his turn. That may be right if the Bishop wishes to call upon one of them at any time to actively discharge the duties of making announcements, and so forth, in the meetings; but when the Bishop is present, the Bishop presides, if I understand the order of the Church; and if he be there no one else can in fact preside in that ward gathering. I don't understand that the President of a Stake can sit as one of the congregation simply and let one of his counselors take charge in the strict sense of the term. The authority of presiding is not placed upon us as a coat to put on—to be taken off at pleasure and put on the shoulders of another. The Priesthood cannot be so laid aside.

I would admonish the superintendents to remember that they are superintendents. Strive to secure in full measure the spirit of your calling, then you won't ignore your assistants and cause them to feel out of place. You will give them every opportunity to magnify their calling. You will be guided by their advice, suggestions and counsel, for they are counselors unto you, and have a right to suggest and advise, just as the counselors to a Bishop in a ward have a right to expect that the spirit of counsel shall rest upon them. If the superintendent of a Sabbath School be absent and the first assistant is there actually presiding, he exercises for the time the powers of the superintendency; and he ought to follow the course of his superior officer and avoid introducing changes in procedure. Indeed if

unusual circumstances arise that day, he will make it a point to take time to consult the superintendent as well as his associate assistant; and so a counselor should consult his Bishop. Where the counselor or the assistant is trying to get ahead of his chief, the spirit of the Lord is restrained and does not operate in a free and untrammeled way.

Our presiding quorums, by direction of the Lord, usually consist of three members. There is a presiding officer and there are two others who in turn represent him in his absence, and who are ever ready to help him, standing, if they have the spirit of their office with them, like Aaron and Hur on either side of Moses to hold up his hands and support him in his work, not to pull him down or push him back that they may take his place. On a recent visit to one of the missions of the Church beyond the organized stakes, I found that that same rule of rotation was regarded as having the force of law in the Sunday school. If it so happens the first or second assistant's turn came on a day of special importance, such as the occasion of a conference, the superintendent was really superceded. He had simply to step aside, and give his assistant the full control of affairs.

I believe that we should seek to discharge the duties of our place with humble pride, and with proper dignity. When I go into a Sunday school, I want to see the superintendent in his place. I have to inquire around sometimes to find who he is, and then have to search around to find where he is.

Nevertheless, whenever he deems it wise and proper whenever by any consultation or agreement with his counselors or assistants, it is decided that one of the assistants shall actively represent the superintendent on any day, all well and good. Do that as often as you like, my brethren, the superintendents; only don't think that you have to follow the course as a rigid rule, or that at any time you may temporarily relinquish the responsibilities of your office.

I said that our Sunday schools are splendidly officered. So is the Church

as a whole, or it never would have been able to survive the assaults that have been made upon it. I have no fears even when I consider the evil schemes laid by the enemy against us; for I know what kind of officers we have.

From the President of the Church down, we have men who, in general, are discharging their duties pleasingly, acceptably, and efficiently before the Lord; and as I realize what our leaders have to stand and withstand in this day, my heart is full of prayer for them, and I wish it were possible for me to do something in the way of helping them, something more than I seem able to do.

The remark has been made here tonight that each succeeding president of the Church has been the man of the time, qualified for just those particular experiences of the Church at the time. I add my testimony to the truth of that statement; I know that this Church has been and is being led by men of God, men who are able to commune with the powers above and bring great forces into action. As I think that of them, one by one, I think of our living Prophet, Seer and Revelator to the Church, who stands at the head. I thought as I sat here tonight of Goldsmith's splendid simile, which slightly changed, is strictly applicable to our living prophet:

"Like some proud cliff that lifts its noble form,  
Swells from the vale and midway leaves the storm;  
Though round his brow the rolling clouds are spread,  
Eternal sunshine rests upon his head."

We have men who rise above the clouds, even as the peaks of yon majestic range sun crowned through winds and clouds begirt them lower down.

Let us try to rise above the storms of petty trouble. Though I know that there are some weaklings amongst us, who will be influenced by the misrepresentations that are made, I know also that this organization is charged with

guarding them, watching them, doing all that can be done to prevent them from following in the path of the traitor, watching over them till they are able to realize for themselves what a despicable thing it is to be a traitor. I have confidence in my people. True, there are a few amongst us who have bowed the knee to Baal, but the great army of Israel is in readiness to take the field whenever the word shall come. They are sending forth their power, in faith and prayer, for the support of those who are charged more especially with the direction of affairs, be it the affairs of the Church as a whole, of a stake or of a ward, or of a Sunday school or any other organization.

Brethren and sisters, the funeral of the Sunday school cause has been unavoidably postponed. (Laughter.) We have been invited, again and again, to attend the obsequies of the Church, for its burial has been repeatedly announced. I never had much interest in that kind of an invitation; for I know that there is a spirit of virility, of life, of strength, of God-given power, in the organization which you represent, in those who preside over it, and throughout the Church of the living God.

There is strength in Israel. The "Hope of Israel," of whom we have been singing, may well be called Israel's certainty. Amen.

#### ASSISTANT SUPERINTENDENT REYNOLDS

then announced that Brother Ensign would sing a sample of the Japanese Sunday school hymns.

Elder H. S. Ensign said:

My brethren and sisters, I would rejoice if you could join with me in singing this song. However, you do know it very well, that is, in English. I will sing one verse of our Sunday school song, "Love at Home." In translating this into Japanese we found it impossible to use the music as we have it in our Sunday school song book, and it has been necessary for us to write new music for our translation as it is in

Japanese. I will now sing the first verse.

Brother Ensign then sang in the Japanese language a stanza of "Love at Home."

#### GENERAL SUPERINTENDENT, PRESIDENT JOSEPH F. SMITH.

We have now been assembled here for about two hours, and I feel that it would be improper for us to prolong our meeting.

I would like, however, to add my testimony to all the testimonies that have been borne this evening, but more particularly to endorse and emphasize the remarks made by Dr. Talmage in relation to the duty of presiding officers. Of course we should follow in our Mutual Improvement associations and in our quorum capacities, and in every way where we have organizations in the Church, auxiliary or otherwise, the pattern, as nearly as we can, that the Lord has given us. A Bishop is the presiding officer of his ward, and where the Bishop is in the ward, his counselors and those who are members of his ward are subject to his presidency. He cannot yield it up. He cannot give it to another; or, if he does, he violates one of the sacred principles of the government of the priesthood. He may direct his counselors, the first or the second, to do his will, to carry out his wishes, to execute his desires, or his commands; but in so doing the counselor does not act as the Bishop, but he acts under the direction of the presiding authority. He does not act independently of the Bishop, but subordinate to the Bishop, and is subject entirely to the Bishop's direction. This principle prevails, or should prevail, in the Sunday school organization of the Church. We can commission and appoint; that is, those who preside, can call upon their aids for assistance, they can direct them to accomplish labors, but in every instance when they do, it is by and with and under the consent of the presiding authority, and by his advice, but not independently. Our missions have not always been organized strictly according to the pattern that the

Lord has given. In a great many instances the presiding Elder has been the sole presiding officer of the mission.

But in recent years, in many instances, it has been deemed wise, not only to have a presiding Elder in the mission, but also assistants to the president, or counselors, that they may render him such assistance and counsel as he may need. In all these things the presiding officer is the head, should be regarded in his place, and his place should be held sacred in the minds of his associates. And no man possessing a correct understanding of the spirit of the Gospel and of the authority and law of the holy priesthood will attempt for a moment to run before his file leader or to do anything—assume to do anything that is not strictly in harmony with his wish and the authority that belongs to him. The moment a man in subordinate position begins to usurp the authority of his file leader, that moment he is out of his place, and proves by his conduct that he does not comprehend his duty, that he is not acting in the line of his calling, and is a dangerous character. He will set bad examples, he will mislead, he will lead others into error having fallen into error himself; indeed, he is in error the moment he acts contrary to and independent of the direction of his presiding officer; and if he continues in that course he will go astray entirely, and those who follow him will follow him astray. I endorse what Brother Talmage has said. We all understand that principle, I think, and I would like to see my brethren and sisters who are connected with the Sunday school work observe it strictly, but in the true spirit; not with any kind of stiff formality or set ways, but in the true spirit of presidency, lovingly subject to divine authority, the authority that God has instituted, that we may emulate, the example of the Son Himself, who came to earth, and while He possessed majestic power to heal the sick, to restore sight to the blind, hearing to the deaf and bring the dead to life, and to accomplish wonderful things, walking upon the waves, stilling the storms, casting out devils, and multi-

plying the loaves and fishes, by which he fed the multitudes of people, yet in accomplishing all this he declared, over and over again, this great principle, that He came not to do His own will but the will of Him that sent Him, recognizing in every feature of His message and ministry in the world that God was at the head, and that He did nothing of Himself, but only that which the Father sent Him to do. Thus He was acting under the authority of His president or file leader—of Him who sent Him and commissioned Him to accomplish the work He was sent to do. Let us follow that spirit and example, and adopt that principle, in our lives, then we shall never have presiding Elders and officers in the Church at loggerheads with each other, contending with each other, and at cross purposes. They will always be one. They will see eye to eye, they will understand better the principles of divine government, the principles of the Gospel and the promptings of the Holy Spirit.

When I came into the house this evening and saw the multitudes of people here, I felt in my heart what a testimony this is to the Lord of the integrity of this people, of you, my brethren and sisters, who are connected with the Sunday school work, and of our fathers and mothers that are here with us tonight. What a witness, what evidence, what a testimony to the Lord of your integrity to and love for the Church. You have not come here out of mere curiosity. I believe you have come here in the line of duty, you are here because you are engaged in the work of the Lord, that you have a deep interest in it, and not because there is some curious attraction to draw you here. I congratulate you and the Church of Jesus Christ of Latter-day Saints on the manifestation of union, love and devotion to duty that is evinced here tonight by the presence of this vast multitude of people. I thank you for your presence, for the interest that you have taken in this work, and may God bless you and continue to preserve your lives, your faith and your love for the truth, from this time,

henceforth and forever, which is my prayer, in the name of Jesus. Amen.

ASSISTANT SUPT. GEORGE REYNOLDS.

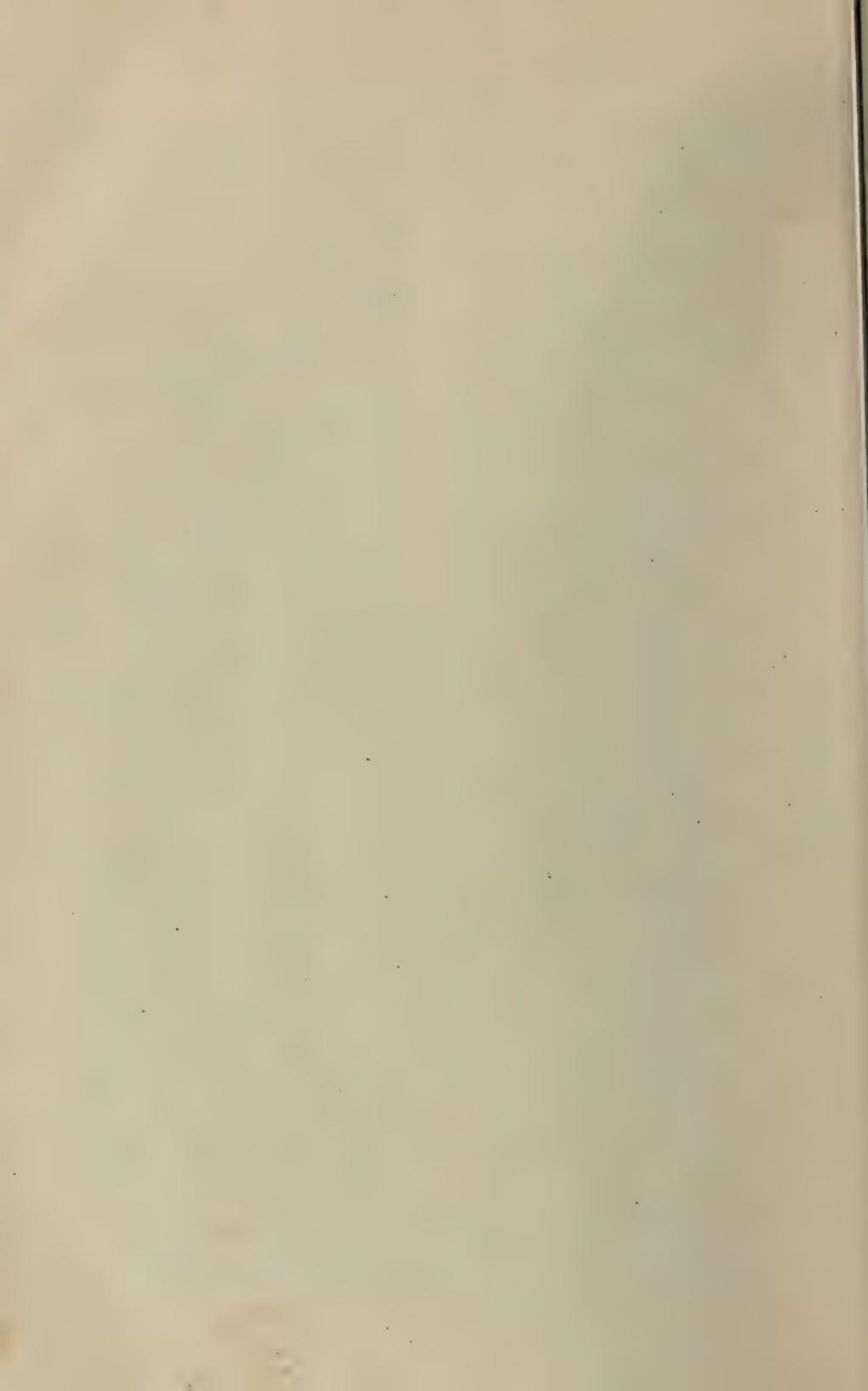
I take the liberty as the treasurer of the union to ask the superintendents and all the officers to remember nickel day. I ask you to attend to this matter promptly and faithfully, and let the local treasurers be prompt in sending the money collected to the stake treasurer, and that those officers in turn, forward

the proper amounts to the general treasurer, at the earliest possible date. We ask but one donation in the year, and its value is much increased by early remittance.

Singing, by the congregation, "A Parting Hymn."

Benediction by Elder Joseph W. Summerhays,

GEORGE D. PYPER,  
General Secretary.  
F. E. BARKER,  
Stenographer.



# GENERAL CONFERENCE

OF

## THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

### FIRST DAY.

The Seventy-fifth Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, at 10 a. m. on Thursday, April 6, 1905, President Joseph F. Smith presiding.

#### THE PROCEEDINGS.

There were present of the general authorities: Of the First Presidency, Joseph F. Smith, John R. Winder and Anthon H. Lund; of the Council of the Twelve Apostles, Francis M. Lyman, Ruder Clawson, Hyrum M. Smith, George A. Smith, Charles W. Penrose; Presiding Patriarch John Smith; First Seven Presidents of Seventies, Seymour B. Young, Brigham H. Roberts, George Reynolds, J. Golden Kimball, Rulon S. Wells and Joseph W. McMurrin; of the presiding Bishopric, William B. Preston, Robert T. Burton and Orrin P. Miller. There were also a large number of presidents of stakes, their counselors, presidents of missions, and other prominent men of the Priesthood.

The services were commenced by the choir and congregation singing the hymn which begins:

Redeemer of Israel, our only delight,

On whom for a blessing we call;  
Our shadow by day, and our pillar by  
night,

Our King, our Deliv'rer, our all!

The opening prayer was offered by Elder Henry W. Naisbitt.

Singing by the choir:

Come, dearest Lord, descend and dwell,  
By faith and love, in every breast;  
Then shall we know and taste, and  
feel,

The joys that cannot be expressed.

PRESIDENT JOSEPH F. SMITH.

(Opening address.)

Condition of General Contentment Among the Latter-day Saints.—What Tithing is Used For.—Unhealthy Excesses Must be Removed.—Zion is Established, and Will Remain.—The Church Not Led by Man.—The Lord Has Made the Nation Great.

My Brethren and Sister—It is certainly a great satisfaction and pleasure to me to see this large assembly of Latter-day Saints, gathered here on the opening day of our seventy-fifth annual conference. I am pleased to see you and meet with you; and with the blessings of the Lord and the guiding influence of His Holy Spirit I trust that I shall also be pleased in the opportunity afforded me at this moment of speaking to you for a short time. I feel exceedingly dependent upon the promptings of the Spirit to my mind. You may think it strange for me to say that I have had no moments to bestow upon any forethought with reference to what I shall say to you

this morning. I stand before you without premeditation or forethought as to what I shall say.

I believe that I can say to you with all confidence that so far as my knowledge extends, the Latter-day Saints throughout this intermountain region and the adjoining country, and so far as I know throughout the world, are in excellent spiritual condition. I believe that the Latter-day Saints enjoy as much today of the true spirit of their religion as they ever have enjoyed; I believe there is as much union among our people throughout the length and breadth of the land as has ever existed in the Church. I think I can confidently say that there are as few local difficulties and troubles among the people, coming before the Church courts, before the Bishops and before the High Councils, as I have ever known before within the scope of my remembrance and knowledge. We are perhaps never entirely free from little misunderstandings among neighbors and members of the Church one place or another, and it is often the case that these little misunderstandings, arising among our brothers and sisters, are brought before the teachers and perhaps before the Bishops for adjudication and reconciliation, but I think I will be justified in saying, and that the truth will verify the same, that within my knowledge and according to my best understanding, there never was, since I can remember, any less of these little misunderstandings and difficulties than exist today. Indeed I may say that misunderstandings have been far more pronounced in years that have gone by than they appear to be now.

I believe that there is a feeling of general contentment among the Latter-day Saints, and of satisfaction in their minds and hearts with reference to the divine mission of the Prophet Joseph Smith and to the divinity of the great mission and atonement of our Lord and Savior Jesus Christ. In other words I believe that the Latter-day Saints are today as devoted, fervent and firm in their convictions of

the truth and in their knowledge thereof, as they ever have been at any period of the Church's history from its beginning down to the present time. I believe that these statements can be seconded and vouched for by the presiding authorities of the Church throughout the length and breadth of the land. We have these brethren here before us,—presidents of stakes and their counselors, the Bishops and their counselors and the presidents of our various missions; and I am satisfied that they will, one and all, verify the statements that I have made with reference to the present condition of the Church.

Not only is this so, but I believe that the time has never been when the financial, or the temporal condition, of the Latter-day Saints was better or more encouraging than at the present. I believe that our people are generally prosperous and I am satisfied that there is still greater prosperity in store for them through their continued faithfulness. I believe that the Lord will bless the earth for their sake, that He will temper the elements for their good, that He will prosper them in the labor of their hands and in the thoughts of their minds; that He will guide them by the power of His Spirit into all truth and into the possession of those temporal blessings that are so necessary to make a people happy, contented and blessed in the land. With reference to this matter I desire to say that we have I believe a very correct criterion by which to judge the spiritual and temporal condition of the Church. The records of the Church will show at the closing of the accounts for the past year that the tithing and the offerings of the Latter-day Saints have been a little above what would be called the average. We have had one or two more prosperous years in the past judging by this criterion, the titheings of the people, but last year was a little above the average, notwithstanding the fact that during the last few years our people in many parts of the country have been suffering from a protracted drouth, in which they have come short

in their crops, and have suffered materially in their flocks and in their herds. In many places the drouth has been so severe that the people have been under the necessity of borrowing means with which to secure for themselves seed grain for the present year. I want to say to you, my brethren and sisters, and especially to those who preside over the Church, that it is a matter of pride and of satisfaction to my mind that the Church is in a condition to assist those that are in need of this kind of assistance, and we have done so. If anyone should feel dissatisfied with the action of the Trustee-in-Trust and his counselors and associates in extending aid to the Latter-day Saints in such matters of extremity as this, they know where to make their complaints, and I should be glad to meet them and consider these questions. We wish it distinctly understood that while the Lord preserves us in the positions to which we have been called, the positions which we did not seek, but which, by the providence of God, have been brought upon us, we will hold ourselves responsible before God and before His people to render material and financial aid to the Saints in every direction where we feel that it is necessary to do so. Our people in the south have been unfortunate to some extent in having their dams washed away by floods. For a long series of years they have had drouth, the earth became parched and dry, and when the late rains and floods came they washed away some of their dams, and the people sent up their cries to us for help, and we have helped them. We thank God that we are in a position to help them, and so far as I am concerned I would be pleased if I could know that every dollar of the tithing that I pay to the Church is employed in some good work of this kind by which the Saints are strengthened in building up Zion, in establishing their settlements and in "holding the fort" if you please.

In addition to this I am happy to say to this congregation and to all the world so far as my words may go, that

we have taken the liberty, and we have taken pride, and still feel proud of the opportunity that has been afforded us, and of the ability that we have possessed to accomplish it—to render aid to many of our missions abroad in the purchase and in the establishment of mission headquarters and the building of churches in which they can meet to worship God, and to which they will not be ashamed to invite the stranger to come and join with them. We have used some of the tithings of the people for this purpose, and we think that when the Church desires to call us to an account for matters of this kind there is a way by which they can reach it which will not occasion any noise or confusion and I trust without any misunderstanding whatever. I believe we can come to a perfect understanding with reference to these matters. We have been able, too, to purchase quite a tract of land in Jackson county adjacent to the site that was chosen by the Prophet Joseph Smith for a temple, to be built some day; and some few of our people have generously contributed specially for the accomplishment of this purpose, but the most of the means that have been employed for the accomplishment of this object have necessarily been taken from the general tithing funds of the Church. By this means also we have been able to secure elegant headquarters for our people in the Northern States mission; we have been able to assist the Southern States mission to obtain headquarters; and we have also been enabled to assist the British mission to obtain a comfortable home and headquarters, where the "Star" that has been published for so many years, can continue to be published for the advancement of the work of the Latter-day Saints and of the Elders in the British mission. We have been able to assist largely in the erection of a commodious house of worship in Copenhagen, Denmark, also in Christiania, Norway, and also in Stockholm, Sweden; and we have assisted also in obtaining head-

quarters for our people who live upon many of the islands of the sea. We have secured a tract of land upon the Islands of Samoa for the purpose of gathering our Saints where they can receive the benefits of Church organization, the benefits of Sunday schools, Mutual Improvement associations and Sabbath worship, and where they can be taught the arts of industry and self-support. We have assisted our people in Australia and New Zealand in a similar way. And withall we have met more than one-half of the bonded indebtedness of the Church; and we are in a condition, when the time shall be ripe for it, provided the Saints continue to meet their obligations in their tithes and offerings, to pay off the remaining portion of the Church indebtedness; when, I trust, by the blessings of the Almighty, the Church of Jesus Christ of Latter-day Saints will see a day in which it will be absolutely free from debt and under obligation to no man; and it will not be long before this consummation is realized if we continue our work in the future as we have done it in the past.

Now, my brethren and sisters, it is not my purpose to continue my remarks very long. I desired briefly to refer to these matters of which I have spoken, and it just occurs to my mind that in addition to the few things I have named—and I have not named them all—that it would be very proper for me to state that the Church with a very small assistance from the estate of Dr. William H. Groves, has been able to erect a first-class, well appointed hospital in this city, fire proof in every way, and equal to the best that can probably be found in any part of the world. We have been found fault with for this, that is to say, we have been charged with (hesitating)—pardon me if I do not mention that. It is too small a matter. However, we have cranks, you know, among the Latter-day Saints as well as among the people of the world; and every once in a while you come across an individual who is all one-sided, who can only see out of one eye and out of a

very small corner of the one eye, too, who is not capable of comprehending more than one thing at a time, who selects a certain little hobby—a certain little idea, a single thought, and straddles that idea and that single thought and commences to ride it, and it is impossible to unhorse him from his hobby, because his mind is not capable of grasping more than that single little thought. We have such individuals as that, and it was from one of these individuals, one of these cranks, that we received not long ago solemn objection to the Church of Jesus Christ of Latter-day Saints putting any of its means or tithing into a hospital. It was wicked and wrong to build hospitals according to his idea. Well, we will let such people go for what they are worth; they are scarcely worth noticing, and I feel that I should not have noticed it at all; but we have such individuals among us more or less. We have a variety of curiously formed creatures rising up amongst us occasionally, who are filled with the spirit of evil and hatred towards the truth and the people of God. It is only natural that this should be so.

It has occurred to me somewhat in this way; that the body of the Church is likened to the body of a man, and you know men do sometimes get their systems a little deranged—that is to say, sometimes they are flea-bitten. Fleas bite them and mosquitoes bite them and cause little swellings to rise on their faces and hands. Sometimes they have boils upon them, and carbuncles, sebaceous tumors and other excrescences, that only need the application of the lance to let out the humor from them or to excise them from the body, or cut them off and let them go, so that the body may be cleansed from their poisonous effects. It is so with the Church. From time to time there are characters who become a law unto themselves and they follow the bent of their own "sweet will" until they get themselves into a condition mentally and spiritually that they become a menace to the body ecclesiastic. In other

words, they become like a boil, tumor or carbuncle on the body, and you have to call in the surgeon to apply the knife to cut them out, that the body may be cleansed from them; and this has been the case from the beginning.

From time to time these conditions arise and we have them to meet, and they will continue to arise from time to time, and we shall have them to meet; but they will never amount to more than a pimple or a little sore on the surface of the body, and no one need to be alarmed at all for the consequences. Zion is established in the midst of the earth to remain. It is God Almighty's work, which He Himself, by His own wisdom, and not by the wisdom of man, has restored to the earth in the latter days, and He has established it upon principles of truth and righteousness, of purity of life and revelation from God, that it can no more be thrown down nor left to another people, so long as the majority of the Church of Jesus Christ of Latter-day Saints will abide in their covenants with the Lord and will keep themselves pure and unspotted from the world, as all members of the Church should keep themselves. Then it will be as God has decreed, perpetual and eternal, until His will is accomplished and His purposes fulfilled among the children of men. No people can ever prosper and flourish very long unless they abide in God's truth. There is nothing, no individuality, no combined influence among men that can prevail over the truth. The truth is mighty and it will prevail. It may be slow in the consummation of its purpose, in the accomplishment of the work that it has to do, but it is and will be sure; for the truth cannot and will not fail, for the Lord Almighty is behind it. It is His Work, and He will see to it that it is accomplished. The kingdom is the Lord's, and the Lord is capable of taking care of it. He has always taken care of it. I want to say to you that there never was a time since the organization of the Church of Jesus Christ of Latter-day Saints, when a man led the Church, not for one moment.

It was not so in the days of Joseph; it was not so in the days of Brigham Young; it has not been so since; it never will be so. The direction of this work among the people of the world will never be left to men. It is God's work, let me tell you, and I hope you will put it down in your memoranda, and do not forget that it is the Almighty that is going to do this work and consummate it, and not man. No man shall have the honor of doing it nor has any man ever had the power to do it of himself. It is God's work. If it had been the work of man, we would have been like the rest of the world, and it would not have been true of us that God had chosen us out of the world, but we would be a part of it and "Hail fellow, well met" with it, but it is true that God has chosen us out of the world; therefore we are not of it; and therefore they hate us and they will fight us and say all manner of evil against us falsely, as they have ever done from the beginning. And they will continue to seek the destruction of the Latter-day Saints, and to feel toward us in the future as they have felt in the past. Now don't you forget it my brethren and sisters. When you go home, if you have not been in the habit of doing it or if you have neglected your duty, when you go home today or to your homes in distant settlements, carry this injunction with you: Go into your secret chambers—go into your prayer rooms and thereby yourselves or with your families gathered around you, bow your knees before God Almighty in praise and in thanksgiving to Him for His merciful providence that has been over you and over all His people from the inception of this work down to the present. Remember that it is the gift of God to man, that it is His power and His guiding influence that has accomplished what we see has been accomplished. It has not been done by the wisdom of men. It is proper we should give honor to those who have been instrumental in bringing

to pass much righteousness. They are instruments in God's hand, and we should not ignore that they are such instruments, and we should honor them as such; but when we undertake to give them the honor for accomplishing this work and take the honor from God, who qualified the men to do the work, we are doing an injustice to God. We are robbing Him of the honor that rightfully belongs to Him and giving it to men who are only instrumental in the hands of God in accomplishing His purposes.

Now, may the Lord bless you, my brothers and sisters, and keep you in His holy keeping. But let me say, referring again to the last remarks, when you go home see to it that you observe this duty that devolves upon all members of the Church, to go before the Lord in prayer. Then when you rise up in the morning, before you go out into the world to engage in your daily avocations, bow yourselves before Almighty God with a heart full of gratitude and with thankful spirits before Him and unto Him, for His mercy, which endureth forever, and for His loving kindness, not only to us as individuals but to the whole people and to the whole people of our great nation. The Lord has blessed the people of our nation. The Lord has given to them the choicest of all lands upon the earth, and He has made them a great and a free people. He has blessed them with wealth and with power, not only in our own land, but power among the nations of the world. The Lord Almighty has made this nation great and He will continue to preserve it in its greatness and He will magnify it before the world so long as the people of the nation will observe honest laws, virtue, purity of life and equal justice to be meted out unto all men.

I feel proud of the nation of which we are a part because I am convinced in my own mind that there is not another nation upon the face of the globe where the Lord Almighty could have established His Church with so little difficulty and opposition as He has done here in these United States. This was a

free country and religious toleration was the sentiment of the people of the land. It was an asylum for the oppressed. All the people of the world were invited here to make homes of freedom for themselves, and under these tolerant circumstances the Lord was able to establish His Church, and has been able to maintain it and preserve it up to this time, that it has grown and spread, until it has become respectable—not only by its numbers, not only by the few years of age that it possesses, but respectable because of its intelligence, respectable because of its honesty, its purity, union and industry, and for all its virtues. It has become respectable before those who are intelligent enough to study it and who come to see and understand the truth for themselves. It is true there are those in the world who are so prejudiced and darkened in their minds that they will not see though the light shine upon them. They close their ears and will not hear, though the truth is spoken unto them, and they shut their eyes so they cannot see and close their hearts that they may not understand. Though you declare unto them the truth they will deny it and reject it. We cannot help this. God will deal with them in His own time and in His own way, and we only need to do our duty, keep the faith ourselves, to work righteousness in the world ourselves and leave the results in the hands of Him who overruleth all things for the good of those who love Him and keep His commandments.

Now may peace be and abide in your hearts. May the union that has hitherto characterized our associations continue among us. May our people continue in their love for the truth and in their love for one another. May they continue in their honesty of purpose, in their uprightness, in their industry, in the spirit of non-complaint and in the spirit of rejoicing and thanksgiving to God for the blessings that we receive, the blessings of the earth, the blessings of the Spirit of the Lord that is given to us. And I hope that we will continue during

the sessions of this conference to have a good attendance, and that we may have a peaceable spirit of love unfeigned in our hearts, one for another, joy inexpressible for the opportunity we have of meeting together in this house that has been built for this purpose and to attend to the duties that devolve upon us as members of the Church, and that we may go hence at the close of this conference strengthened in the faith, encouraged in our good endeavors, and with a renewed determination that as for us and for ours we will serve God and let the world do its worst. May God bless you is my prayer in the name of Jesus. Amen."

A quartet, "When the swallows homeward fly," was beautifully rendered by Sisters Hadley, Owen, Jones and Saunders.

#### PRESIDENT JOHN R. WINDER.

Satisfactory Conditions of Church Affairs.—Interesting Incidents Connected With the Work, Under God, of the Prophet Joseph Smith.—Hardships of the People in Early Days.—Settlement of the Saints in This Valley, Their Temporary Exit and Return.—Unity of Latter-day Saints in Relation to Sustaining President Joseph F. Smith, as Head of the Church.

My brethren and sisters, it affords me a great deal of pleasure this morning to have the opportunity of standing before you to endorse every word that I have heard spoken by President Joseph F. Smith. Particularly am I pleased to be able to endorse everything he said in relation to the financial condition of the Church, and everything pertaining to the expenditures. I can say to you, my brethren and sisters, that your funds are perfectly safe in his hands. First of all, I wished to make this statement.

When I look over this vast congregation of thousands of people, representing many nations, kindreds, tongues and peoples, my mind goes back to the day when the boy Joseph Smith, 14 years of age, went into the woods to pray to the Father, and when the Fath-

er and the Son appeared to him and gave him some instructions as to how he should proceed. The thought comes to me that no sooner did he make known what had taken place than persecution commenced. From that hour his life was sought. In every way the effort was made to destroy him and his influence. Seventy-five years ago today he was enabled to organize the Church of Jesus Christ of Latter-day Saints with a very few members. Persecution did not cease then. On the contrary, it continued from year to year. Then when I think of the trying circumstances in which he was placed, the wonderful work that he accomplished during the few years he was permitted to live upon the earth, the translation of the Book of Mormon and the presenting of it to the people and to the world; also the production of the Doctrine and Covenants, and the announcement of many glorious principles introduced for the salvation of the living and the redemption of the dead, I marvel at the great work that he accomplished in the short space of 14 years. Then I thought of the time when the people were compelled to leave Nauvoo and come to this country, the hardships they had to endure, the travels across the plains, the many difficulties they had to encounter, and after they had arrived here the energies they put forth to establish industries for the good and benefit of the people, including manufactures of various kinds. Of necessity they constituted the governments here—the city councils, the legislatures; in fact, they were all that there were in the country. This, however, did not continue for many years. It was wonderful how the Lord blessed the people in the commencement of their labors.

I remember also how, just ten years from the day when the pioneers arrived in this valley, as we were celebrating that event at the head of Big Cottonwood, the word came that a great army of the United States was forming to come up and attack the people in these valleys of the mountains. I remember what occurred during the remainder of that summer and the

following winter. We were very busy during the winter manufacturing boxes in which to store flour and secure what provisions we could, because the word was that we would have to leave this beautiful city and sacrifice our homes. The report was that it was the flower of the United States army that was coming out here to exterminate the "Mormons." Not only did this army threaten us, but the Indians around us were excited, and were robbing the people of horses and cattle. In this condition we remained during the winter and until the next April. That was 48 years ago. The people were told that it was necessary to leave this city, and not an objection was raised. We were of one heart and one mind. The move, seemed to be inevitable. Men could be seen gathering up a yoke of cattle or two or three horses and hitching them to an old wagon as best they could, they would put into each wagon a family and all of this world's goods that they could collect, and then march away.

The road from here to Utah county was lined with teams passing from this city, the people not knowing whether they would be permitted to return again. I remember that it was a serious condition with us at that time. It should be remembered that all this was brought about by misrepresentations that were made to the President of the United States. He sent out a certain gentleman to discover the particulars, and after he had learned the facts a commission was sent here to investigate. The matter was investigated, conclusions were arrived at, and the army, which had wintered at Fort Bridger, was permitted to come through the city and pass over the Jordan river. But when that army passed through the city, every house was closed, and not a person was to be seen; houses were shut, windows boarded up, and everything apparently deserted. As the soldiers marched through, the line was more like a funeral procession than a conquering army. A few of us were left to take care of the city, but all the rest had

departed. Peace was afterward brought about, and the people were permitted to return to their homes.

I am referring to these things, my brethren and sisters, to verify the statement of President Smith this morning, that this is the Lord's work, and that He overrules all these conditions for the good of His people, who will do His will and keep His commandments. If you will look back and reflect, you will discover that every event I have mentioned led to one result—the Church took on new life, new energy, and advanced, increased and multiplied the more rapidly.

After the return of the people from the south we had a season of prosperity. Factories and all kinds of businesses were established, and the growth and increase were wonderful. There are many intervening events of a like character that I will not have time to mention, but they must be in the minds of many of you. We had peace for a time; but I remember that, just eighteen years ago today, conditions were such in this city that it was thought advisable to hold the general conference in Provo. There are some incidents which I remember that I do not think it would be wise to mention, and I do not care to do it; but I come along down to the condition that we are in now.

Last Sunday was the monthly fast day. Monthly fast meetings are held in the 620 wards throughout Zion, and in the branches abroad as well, I believe. On such occasions every person present has an opportunity to speak his or her feelings. The meetings are generally so conducted that all are invited to express their feelings, to bear their testimonies, and to voice their thankfulness to the Lord for His goodness and mercy toward them. I attended two meetings last Sunday—one in the morning and one in the afternoon. At these meetings I heard at least forty persons speak and bear testimony, and I think almost every person that spoke testified that they sustained and proposed to sustain President Joseph F. Smith as the president of the Church

of Jesus Christ of Latter-day Saints. Not a dissenting voice did I hear in relation to this matter. And I believe, brethren and sisters, if I were to call upon this vast congregation and ask the question, "Do you sustain President Joseph F. Smith as the President of the Church of Jesus Christ of Latter-day Saints?" I would hear the expression, "Yes, I do," from every voice.

Well, brethren and sisters, let us do it as well as say we will do it. If we will do so, the Lord will continue to bless and prosper us, no matter what transpires. As has been said, this is His work, and His hand is stretched forth, and He will control all these matters to bring about the best results.

May the Lord help us, brethren and sisters. Don't you think I feel thankful this morning for the health and strength I enjoy and for the blessing of the Lord in extending my life until I am almost eighty-four years of age, and enabling me to stand here and express my feelings in relation to these matters? May the Lord help me to say always, "As for me and my house, we will serve the Lord." God bless you all forever. Amen.

ELDER HUGH J. CANNON,  
(President of Liberty Stake.)

My brethren and sisters, I feel that it is impossible for me to satisfactorily express my feelings this morning, in standing before this vast congregation. All the speaking that I have done during the time I have been away has been in comparatively small halls. I think the largest congregation that I have been called upon to address numbered, perhaps, 400 persons. I, therefore, feel that it will be difficult for me to say anything interesting, or instructive, unless I have the Spirit of the Lord.

In reporting the work in the Swiss and German mission, I am pleased to be able to state that everything is going along very well there. We have had a great deal of opposition. Something like one hundred of our mis-

mionaries were banished within one year, mostly from Prussia; but we were able to get an extension of time, through an appeal made to the German government by the U. S. Ambassador, and during that period the work formerly attended to by our missionaries was, to a very large extent, turned over to the local Priesthood. I am pleased to be able to state that notwithstanding the missionaries from Utah are not now accorded freedom in that land, still the work is going onward, many converts are being baptized, and those who are coming into the Church are firm in the faith I believe. They do not accept the Gospel unless they are sure that it is true, exercising care on account of the opposition. Hence the people are better and stronger, and more able to stand, in spite of all the opposition they have to meet, than at any previous time in the history of that mission. I am happy to say that the seeds of truth, the seeds of the Gospel, have been planted in that land; and I predict that, in spite of all the opposition of our enemies, that seed will grow and will bring forth fruit. I have an absolute assurance that this will be the case.

The area of the Swiss and German mission at the present time is very large. It covers Germany, Switzerland, Austria, Hungary, Roumania and Servia, containing about one-twelfth of all the people in the world. In Switzerland we have more freedom, and a good work is being done there. In Hungary and Austria we have very little freedom; still we are able to preach the Gospel to some extent, and are baptizing in both those lands. In Servia and Roumania nothing is being done by our missionaries at the present time. I expect in a very short time to hear that missionaries have been sent into the northern part of Italy, over the Alps from the French part of Switzerland. Many people have been gathered from that part of the country, and some prominent families now in Utah accepted the Gospel there. I firmly believe that many more will embrace the Gospel in that part of the world.

I have listened with great pleasure to the remarks that have been made this morning, and I thank the Lord from the bottom of my heart I have a testimony that that which has been said is true. I thank Him sincerely that I know Joseph F. Smith is a Prophet of the Almighty, and that he was called by revelation to stand in the place which he now occupies. I was taught from my earliest infancy to revere and love President Smith. My father was associated with him and loved and honored him, and he taught me to love, honor and respect this man. I thank my Heavenly Father that I know of a surety that this work will triumph. History repeats itself; the same cause will always have the same effect; and if we look back over the 75 years that this Church has been in existence, and note the history of those who have raised their hands against this work, we will find they have been failures, that they never have succeeded in their designs, and that the Gospel has gone on and on. I can bear testimony, as President Smith did, that it will triumph, and that it will eventually fill the whole earth. If I did not have an absolute assurance of this I would be filled with misgivings at the present time. If I did not know that the Lord, and not man, is at the head of this work, I would be filled with fear; but, having that testimony, the only fear I need to have is that I may not be able to endure unto the end. I pray God that I may. I pray for my brethren and for my sisters, that all may retain the faith and prove true unto the end. I ask these blessings for all of us in the name of Jesus Christ. Amen.

#### ELDER RULON S. WELLS.

It affords me great pleasure, my brethren and sisters, to add my testimony to those which have already been borne in this meeting and to express the faith I have in the ultimate triumph of the work of God upon the earth. I have been deeply interested and impressed by the remarks at the

opening of this conference, and by the evidences of the great work which our Father is accomplishing among the children of men. In reviewing the conditions which prevail at the present time I have been led to remark, What a great and wonderful work it is that we are engaged in, and how the Latter-day Saints who have been carrying on this work, under the inspiration of the Lord, have attracted toward them the attention of the whole world. To me it is something marvelous that a little band of people—only a few hundred thousand—should be so conspicuous in the history of this world and become so universally known. We have traveled as missionaries into many parts of the world, and I doubt if there is any community or any people that has not heard of the Latter-day Saints and of this work with which we are identified. Of course, they have not been informed in all cases as to the true standing of this people; they have not received correct information regarding us; but we have been spoken of and heard of in the remotest parts of the world. It is astonishing, too, what a great amount of hatred has been engendered among the people of the world towards the Latter-day Saints. We are generally regarded in the world as being a very wicked people, and have the reputation among the children of men of being the worst people upon the face of the earth. I have wondered at this myself. I have not only been familiar with the opinions of men in the world, but it has been my lot to be acquainted with the Latter-day Saints, having been born in this community and having spent nearly all my life here, and I have observed that they will compare favorably with any people on the earth. There is nothing in the lives of the Latter-day Saints to warrant the opinion that prevails in the world. In many places we are regarded as a band of cut-throats, an evil and a licentious people; but we know that this is not the condition that prevails among us. When I was in England a few years ago we held a conference

in the city of Nottingham, and while we were there literature was scattered among the people containing illustrations supposed to represent life in Utah, and this literature was published by a well known anti-“Mormon,” Mr. Jarman. The Latter-day Saints were depicted there in the vilest terms. On the front page was a picture representing a “Mormon,” sitting on a pole fence with a wide sombrero hat on his head, in shirt sleeves, a vile expression on his face, and in his hand a black-snake whip. Out in the field before him were five or six women working with pick and shovel, and plough, while he, presumably the husband of these women, was directing them, and making them work as slaves. It is this kind of misrepresentation that is inflaming the minds of people against us. Even many good honorable men and women have been taught to believe us wicked and degraded. While Brother McMurrin and I were crossing the ocean a few years ago we happened to be in company with a number of school teachers of the city of Philadelphia who were going upon an excursion to Europe. We became acquainted with them, and explaining our religion to them. We gave them some idea of the character of the people out here, and they looked upon us as representatives of the people. As we were about to disembark, one of the professors came up to me and said, “I never knew, Mr. Wells, until I met you gentlemen here, that there was such a thing as a “Mormon” gentleman. I never knew but that the “Mormons” were the vilest kind of people, without any culture whatever. I was taught to believe them wicked and vile from the days of my infancy. Not only that, but I wish to make a further confession: I am a teacher in one of the public schools of Philadelphia, and I have taught my pupils to believe that, too. But I give you my word that when I return to my school I will try to undo the mischief I have done.”

Is it any wonder, my brethren and sisters, that many good people have

been deluded and led astray, and that we have become hated by the people of the world? It may not be very pleasant for us to contemplate the fact that the world do not like us. I regret that that is the condition. I do not, however, regret that I am identified with this people, nor have I any regrets for the Latter-day Saints themselves. No; it is the heritage of the saints to be hated of the world; and I find consolation in the words which were quoted by Prest. Smith: ‘If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hate you.’ Neither should we feel sad and discouraged on account of these conditions which prevail in the world; for the Savior said further: “Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.”

My brethren and sisters, those are feelings that fill my bosom with regard to the attitude of the world toward us. I feel sorry for them, not for us. Rather I feel to rejoice that I am identified with the people of God, notwithstanding the enmity of the world toward us. They do not love the leaders of this people; but we, who know them best, know them to be men of God. We know that there is nothing in their lives that will warrant the attacks that are being made upon them by the world. Let us uphold and sustain them by our faith and prayers, and by our obedience to the will of God, that we may be faithful and true to the covenants we have made with the Lord. Let us not be discouraged or concerned about the ultimate triumph of this work; for God is at the helm, and He will lead us triumphantly into His rest. We have no cause to fear. Let them oppose this work as they will, they will utterly fail in every attempt. That they may be frustrated in all their evil machinations, that they may be

defeated in all that they undertake to do against the cause of Zion, is my prayer in the name of Jesus Christ, Amen.

The choir sang the anthem, "Lift up the voice in singing."

Benediction by Elder John B. Maiben, of the Manti Temple.

#### AFTERNOON SESSION.

The choir and congregation sang:  
 "How firm a foundation ye Saints of the Lord,  
 Is laid for your faith in His excellent word!  
 What more can He say than to you He hath said,  
 You who unto Jesus for refuge have fled."

Prayer was offered by Elder Angus M. Cannon.

Singing by the choir:

"Though deep'ning trials throng the way,  
 Press on, press on, ye Saints of God;  
 Ere long the resurrection day  
 Will spread its life and truth abroad."

#### PRESIDENT ANTHON H. LUND.

The Tithing Used Only for Legitimate Purposes.—Establishment and Wonderful Growth of the Church.—Doctrines Taught by Joseph Smith Harmonize With the Scriptures.—Religion and Rights of Non-“Mormons” Respected by Us.

I will read a few verses of the hymn that we have just been singing:

What though our rights have been assailed?

What though by foes we've been despised?

Jehovah's promise has not failed,  
 Jehovah's purpose is not foiled.

His work is moving on apace,  
 And great events are rolling forth;  
 The kingdom of the latter days—  
 The “little stone”—must fill the earth.  
 Though Satan rage, 'tis all in vain;  
 The words the ancient Prophet spoke,  
 Sure as the throne of God remain,  
 Nor men nor devils can revoke.

All glory to His holy name,  
 Who sends His faithful servants forth,  
 To prove the nations—to proclaim  
 Salvation's tidings through the earth.

I am pleased to see this large congregation. I enjoyed the forenoon services very much. I enjoyed the glorious testimonies borne and the good instruc-

tions given. I hope that while I shall address you the same spirit may direct me that inspired my brethren who spoke to us this forenoon.

Like Brother Winder, I feel to bear my testimony to the truth of the statements made by President Smith in regard to the tithing. I know that the tithing is used for the purpose of building up the Church of Christ upon the earth, and only for that purpose. President Smith does not expend any of the money of the Church without sharing the responsibility of doing so with his brethren. The accounts and books are kept, as has been stated, in such a way that not one cent could be diverted for any selfish purpose without it being known. The books are open for the inspection of the Saints. All the means that come into the Church are accounted for, and an auditing committee looks over the accounts and they certify that the books are correctly kept. In addition to the things mentioned by the president this morning for which the tithing has been expended, I will say that during the last year more has been spent to help build meetinghouses both at home and abroad than in any other year that I remember. A great deal of Church means has gone to the various missions, and also to the poor of the Church; and besides that, more has been paid to our Church schools than ever before. I believe that all the Latter-day Saints approve and sanction this way of spending the tithing. Our Church schools are progressing nicely. We do for them all that we can. We feel that they are a necessity in Zion, and that the Saints cannot do without them. We are proud of them, and we wish we were more able to help them, because we believe that much good is being done through them.

In establishing our Church schools it was not the design to have them antagonistic to the state schools. When strangers travel through our communities they are struck with the beautiful schoolhouses we have erected. When I say “we,” I include all citizens of the state; but as the Latter-day Saints are in the majority they can share at least

equally the honor of having erected such fine school buildings in which to educate the children. We are proud of the institutions of higher learning established by the state, and we look to them to do much for our young men and young women in the line of education, and to save them from spending so much and so many years in the east, as they can just as well, and even better in several courses, stay at home and take what these institutions give.

Our Church schools have an object which can not be reached in the state institutions. We want our young men and young women instructed in the principles of salvation. We want them brought under the influence of the Spirit of the Gospel. Hence we have these schools established in our midst. Of course, it costs much to keep these schools; but we feel the cost is far outweighed by the good which is accomplished in them.

I am reminded that this is the 6th of April, and that the Church is 75 years old today. Seventy-five years ago a few persons met in Peter Whitmer's house, and according to the commandments given of the Lord the Church was organized. This was done even in that early day by the same principle which has governed the Church ever since, namely, that of common consent. The Prophet Joseph had translated the Book of Mormon. Oliver Cowdery had been his scribe. The book had already been published. These two had received the lesser Priesthood under the hands of John, whom we know as John the Baptist. Afterwards they received the Melchizedek Priesthood under the hands of Peter, James and John, who were intrusted by the Savior to hold the keys of the Priesthood upon the earth. When He ascended to heaven He left the authority to administer the ordinances of the Gospel with the Apostles, and Peter, James and John no doubt held the presidency of the apostleship. These persons were sent to Joseph Smith and Oliver Cowdery and conferred upon them the Melchizedek Priesthood. Remember, there

was no church organized at that time, and therefore there were no offices. In conferring the Priesthood upon Joseph and Oliver they were not ordained to any particular office, but the Priesthood itself was conferred upon them. They were instructed, however, that when the Church was organized they should ordain each other to the office of Elder. When those who had been baptized met together seventy-five years ago today, they opened their meeting with earnest prayer, and then they laid before those present what the Lord wanted them to do, and they were accepted unanimously to teach the things of the kingdom of God. Then they ordained each other to the office of an Elder. They partook of bread and wine at that meeting, the first time that the sacrament was administered in this the dispensation of the fullness of times; and then they confirmed all those present, who were members of the Church, and ordained some to different offices in the Priesthood. The Holy Ghost was poured out upon them, and they rejoiced that the Church had been organized and that they were members of it. It was a very small beginning; only six members participated in the organization, that is, so far as the incorporation of the Church was concerned; but there were a few additional members in the Church. The six that I refer to were: Joseph Smith, Jr., Oliver Cowdery, Peter Whitmer, Jr., Hyrum Smith, Samuel H. Smith and David Whitmer. From that small beginning I see today this large congregation before me, and I am amazed to contemplate the great work that has been done in all parts of the world.

When the angel said to Joseph that his name should be known for good and evil in all the world, how improbable this seemed to be, that a farmer's boy, in the backwoods, should be known outside of the few villages where he was known at that time! But this prediction has been fulfilled. Those whom I see before me today have come from many different lands, both from the west and the east.

Many different nationalities are represented here. His name has indeed become known in all parts of the world. We receive letters from many different lands inquiring about our religion and asking that Elders be sent to them. They have heard of the name of Joseph Smith. We rejoice this day that we have heard his name, that the Gospel came unto us, and that we have received the knowledge of its truth.

While they were yet together in the meeting in which the Church was organized, the Prophet Joseph received this revelation:

"Behold there shall be a record kept among you, and in it thou shalt be called a seer, a translator, a prophet, an apostle of Jesus Christ, an Elder of the Church through the will of God the Father, and the grace of your Lord Jesus Christ."

We who have studied his history can bear witness to the fact that he was not only called a prophet, but that he was indeed a prophet, and also a seer, which is a still greater calling; that he was shown the past, and also what should come to pass, and he was made the means as a revelator of bringing forth the Gospel of Christ in plainness and in perfection. As a teacher, he proved that his teachings were divine. It is true that they come in conflict with many of the opinions held by the theologians of the day; but whenever they come in conflict with them, the theologians' views are in conflict with the doctrines of the New Testament. He taught that God lived, that Jesus Christ was His Son and our Redeemer, and that the Holy Ghost was one of the Godhead. He taught that the Son was like the Father. We know that the Son possessed a body. We know that He has promised that our bodies shall be changed and made like unto His glorious body. This is a promise unto the Saints. He was the express image of His Father. If, therefore, He has a glorious body—and we know He has—then the Father also has a body. Now, this teaching comes in direct conflict with the teachings of the world. But it is not con-

trary to the teachings of the Bible. Read the Bible from Genesis to Revelations, and it sets forth a personal God, and that man was created in His image. We hold this to be a glorious doctrine. Then he taught us the relationship of man to God—that we are His children. Though this has been called a presumptuous doctrine, it is one that inspires the Saints and makes them feel thankful to know that God is their Father, and they look upon all human beings as their brethren and sisters, connected in the sacred relationship of brotherhood. Can teachings be more ennobling than this? We not only hold this as a belief, but we are trying to carry it out practically and show men that we do love them. We have been and are, willing to make much sacrifice for those who have not heard the truth. Why, this mere handful of Latter-day Saints send forth missionaries into the world by the hundreds. Why do they do this? It does not help them financially. They do it because it is a duty they owe to their fellowmen, and therefore, when they are called they go forth gladly. They do not ask what their salary will be, nor where the money will come from. If they have the means, they are willing to make the sacrifice and spend their time in this labor of love amongst their fellow-men.

Why should those who are not of our faith be so opposed to us? They say we have a false doctrine. But is it false? Have they proved it to be so? We invite a comparison of the principles we believe in with those taught by Jesus Christ and His apostles. If our principles are contrary to those that they taught, then they cannot be true; but if they are like them, then is it not probable that they are true? And we can prove that it is not only in the letter that they are alike, but that the spirit which accompanied the preaching of the Gospel formerly is still in the Church, and the word is clothed with the same power. Therefore, we say they are just the same.

I feel to bear my testimony unto this congregation that Joseph Smith was a

prophet of the Lord, that he proved himself worthy of the name he was called to bear; and that he not only taught the principles of the Gospel, but, as a prophet, was able to tell the Saints what should come to pass, to warn them against certain courses, to tell them what the future had in store for them, and also to prophesy what should befall this nation. Read the 87th section of the Book of Doctrine and Covenants, and his history, and you will see that as a prophet he foresaw the future both of the nation and of the Saints. The Lord did not leave him nor the Saints in the dark concerning these things. And we have seen his prophecies fulfilled.

Brethren and Sisters, this is the work of the Lord, and whatever opposition it may meet, always remember that the Lord is stronger than those who oppose Him, and that He will carry the work forward to triumph. This work will be as "the little stone cut out of the mountains without hands," it will fill the whole earth. We do not believe, however, that the rights of anyone will be taken away, but this work will be a protection to all, whether they belong to the church or not. Those in our midst who are not of us need have no concern or fear as to what the Mormons will do with their neighbors. We have shown in the past that their rights have been protected equally with our own. Where we are in the majority we do not step on their toes or attempt to take their rights from them. On the contrary, we feel that they are entitled to just the same privileges as we are. But the majority have a right to vote as they please. Even politically our people have tried to give those in their midst equal rights with themselves. When it comes to business, some have feared that we are going too far in that line; but if they will examine into this matter they will find that as a people we are mostly farmers, tillers of the soil, and the cream of commercial business has been taken by our non-Mormon friends. But we do not find fault with this. They have a right to pursue any business

they like. We simply claim the same right to enter into any line of business that we desire. There is enough for all, and all have a right to engage in business, whether Mormon or gentile, and there should be no friction on this account. Go down Main street and look at the merchants' signs, and you will see that the Mormon merchants are few. Why, then, should they find fault with us, on this point? We say to the Latter-day Saints, pursue your even course. "Do what is right; let the consequence follow." Amen.

Sister Lottie Owen sang sweetly, "Palm branches."

#### ELDER JOS. E. ROBINSON.

(President of California Mission.)

For the few moments I stand before you, my brethren and sisters, I desire an interest in your prayers of faith. I rejoice in the testimony of Jesus. I rejoice in the testimonies of my brethren which have been borne this day. It recalls to my mind a conversation I once had with a gentleman, when he said: "All you brethren speak the same words, bear the same testimony, and treat doctrine and principle alike." I told him it was in fulfillment of the prophecy of Isaiah:

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"

"Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion."

The Lord has established Zion. The watchmen lift up the voice together; they see eye to eye, and their testimony is one in relation to peace, to salvation, to the fact that God reigns, and that if His people do right they need have no fear of the consequences.

I am glad to report the California mission in good condition. We do not make many converts in that great State of pleasure and of wealth; but those who do come into the Church are of the better classes, and they grow more sta-

ble and more consistent in their faith day by day. The Saints are growing and developing in faith and in the knowledge of the Gospel. They rejoice in the triumphs of truth. They sorrow at the ignorance of the world and those who shape the shaft of vilification and contumely against the Lord's anointed. We have pleasure in the visits of many of the worthy sons and daughters of Zion to that mission. We have pleasure also that some who may have been froward and who have got outside the influence of home love, have had their testimonies rekindled. They have had the opportunity of comparing the Gospel of Jesus Christ with that taught by men, and their bosoms have swelled with pride and joy because of the new and everlasting covenant which God has established with their fathers, to their soul's good and to their reclamation. They bear testimony to these things, and return home renewed in faith, in zeal, and in courage, and with a desire to keep the commandments of God.

We have heard today a little concerning the beginning of this work. We have been told of its wondrous growth in numbers, and in power; that it is known among all nations; that the name of the Prophet Joseph Smith is spoken of throughout the earth for good or ill, according to men's concept of his work and character. Those who have taken cognizance of the advancement in modern thought cannot but note how in seventy-five years the little leaven of the Gospel has influenced and modified the precepts and concepts of men in relation to the Gospel of the Lord Jesus Christ. Many have come to view the fact that faith alone is not sufficient to save; their concept of God and His attributes and powers have been changed; the old bottomless pit hell has been repudiated; a belief in that horrible heresy, the damnation of little children who are not baptized has been relegated to the past; and the concept of a personal God has grown. They believe today more in progression, as taught, though imperfectly, in some of their ideas of evolution. They sense

more the capabilities of man, his relationship to Deity, the powers which He possesses, and with which, in the future, he will be able to develop until he may become like his Father in Heaven. Many understand the fact that like begets like, and that within man is an embryotic Deity. We have some such teachings as this from the learned professors of the great schools in our mission. They have learned to be more merciful, and have come to see that the Gospel of Christ reaches out farther to save than was thought seventy-five years ago. They are now preaching the doctrine of a probation after death, a life beyond the veil, wherein mankind may have another opportunity to adjust themselves to the Gospel plan. They are also teaching tithes and offerings. One man there is teaching temple-building. Some believe in apostles, others teach the gathering. So, as I said in the beginning, the little leaven is leavening the whole lump; and although they will not admit it, their concept of God and His work and word has been most wondrously modified by the revelations of the Lord Jesus Christ through the Prophet Joseph Smith. Many of the scientific truths which he enunciated, and which were elaborated upon by Apostle Pratt, have been accepted and are now being taught in the schools of our land. I noted not long since that Professors Lodge, Curry and Crookes gave voice to what the press called a "stupendous theory" in relation to matter. They declared that spirit was matter, only finer and more subtle; and that atoms could be divided ad infinitum. Orson Pratt, getting his key from the Prophet Joseph Smith, taught the same doctrine and wrote his "Absurdities of Immaterialism" 60 years ago. So that, not only in religious matters, but in scientific as well, the revelations of the Lord have had their influence in the world. Seventy-five years ago physiology and hygiene were not understood and taught, as they are today. Men have arisen one by one and voiced the laws of health as we have them in the Word of Wisdom; and

the States have made it incumbent upon the teachers in their various schools to teach to the rising generation the health laws that are embodied in the Word of Wisdom. Not only that, but great corporations, the railroads particularly, have partaken of this spirit, and those who indulge in strong drink or use tobacco find it difficult to get employment with them, and if they do get it, the work is generally unimportant.

I rejoice that the Saints of our mission sustain the Church with their tithes and their offerings, and sustain with their confidence and prayers President Joseph F. Smith and his counselors, and the quorum of Twelve Apostles. I would like to remind you, my brothers and sisters, of the words of Christ when He told His disciples to beware of the leaven of the scribes and pharisees. They thought He referred to bread; but afterwards He explained the matter to them, and they saw that He referred to their doctrines and teachings. Now, as our teachings have modified the thought of the world, at least in religious matters, let us see to it that the leaven of the gentiles does not modify or change the testimonies we have that God has set His hand to gather His elect from the four corners of the earth; that the north has been made to give up, that the south has kept not back, and that the sons and daughters of God have been gathered from the east, from the west, and from afar off, to be taught of His ways and to walk in His paths. When philanthropists and humanitarians arise and declaim against Mother Goose rhymes, such as the one that deals with old Daddy Long-legs, as being improper teachings for our children, what will we say of papers and books that aim their shafts at the anointed of the Lord?

Will we have such books and papers in our homes? Will we have the adversary, like a serpent, enter therein to poison the atmosphere? Can we expect that our children will learn things more healthful morally from such sources than those which are conveyed in the Mother Goose rhymes and jingles? Beware of the leaven of the Sadducees and Pharisees! Keep your

covenants before the Lord. Betray not His Holy Priesthood. Be humble and faithful, and await the day when the prophecy of Isaiah shall be fulfilled wherein he says:

"Arise, shine! for thy light is come, and the glory of the Lord is risen upon thee."

"The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory."

God grant it. Amen.

ELDER NEPHI PRATT.

(President of Northwestern States Mission.)

My brethren and sisters, I have listened this day to that which I came to conference to hear. My heart has rejoiced in the things that we have heard. I am glad that I am here. I have come from the northwest, where I have labored for almost three years, to meet with the general body of the church at these great conferences, for which privilege my heart is filled with gratitude and thanksgiving to the Lord. I rejoice in the mission over which I have been called to preside, notwithstanding the indifference of the people against most anything that bears the name of religion is so great that it is like the hide of a rhinoceros, scarcely penetrable, and it is all our Elders can do to get the privilege of having perhaps one gospel conversation in two or three days, and oftentimes that will be with people who have recently come from the east. In the year just past we baptized about seventy-five souls in that mission; about half of them were the children of people already in the Church.

I have to say that the Latter-day Saints whose sons have been sent up to our mission may be thankful to the Lord for the spirit that begins to burn in the hearts of those young men. Only the other day, in the great town of Seattle, on the Puget Sound, myself and counselors (one a son of Jesse N. Smith, the other Brother George W. Quibell) met with the Elders in Priest-

hood meeting. There were twenty-seven of us in all, and we had that spirit and power which has never been manifested to me in such great abundance as it was in the four and a half hours of that Priesthood meeting, one of the best I have ever been in—and I have been brought up in the midst of the Priesthood. Every soul present spoke by the power of inspiration, their hearts were melted, and they bowed their heads and wept for joy. They felt that they never wanted to commit a sin against the Lord, or even any folly, but desired to walk the straight and narrow path that leads up to eternal life. They felt like going with tears to sow the seed of eternal life among the people in that land.

We held meetings in Tacoma, sailed across the sound, and went over to the Island of Vancouver, and in our meetings there was a power that it was blessed to feel. We had liberty of speech, liberty of the Holy Spirit, and the Saints and strangers that came there will not soon forget these splendid meetings. We are not, however, setting the lakes nor the ocean on fire up there; but are working faithfully every day. Our missionaries are carrying literature from door to door, and whatever the result may be, we are doing the best we can. We hold meetings in the evenings, often upon the streets, and we sometimes have a baker's dozen to listen to us, and at other times from four to six hundred persons.

We have heard the voice of inspiration through our Prophet who stands at the head of the Church, and in our field we know that he is a prophet of the living God; for we can testify that our hearts have burned within us when we have listened to his voice and testimony; and when we have yielded obedience to his counsel, we, too, have received revelation and inspiration from on high, such as men can only receive upon principles of righteousness.

This, brethren and sisters, is my testimony, and I bear it wherever I get a chance. I talk to men upon the trains, on the steamboats, on the streets, and in the homes of the people, and I find

that the intelligent American citizen is not holding great condemnation over this people. Men are testifying to us of the confidence they have in us and in our leaders; and we feel greatly gratified at the manner in which some of the foremost men in Portland and Seattle speak of the industrial character of our people, and of the splendid way in which we unite together to bring about and make successful the great industries that have been established by us.

I wish to close my remarks by bearing my humble testimony that I know, and have known for many years, that God is with this people. I remarked this morning, as my mind meditated upon the apostate condition of some who have stood high in this Church, where are they? where is their power and where is their influence? This work never stopped a minute when they disapproved of what the prophets had done; on the contrary, it grew in numbers, in union, in power and strength. The light of those apostates has gone out, and their works are forgotten, but this people will continue to rise in might and power, and be prospered in the earth, for God has planted them; and Zion shall remain forever. Amen.

ELDER JOS. A. McRAE.  
(President of Colorado Mission.)

My brethren and sisters, I rejoice this afternoon with you in having the opportunity to attend this seventy-fifth anniversary of the Church of Jesus Christ of Latter-day Saints, and I want to bear my testimony to what President Smith said this morning in relation to the growth of this great latter-day work. In the field where I have been appointed to preside the church was never in better condition, and I do not know the time when the people were trying to live nearer to the Lord and were more willing to sustain President Joseph F. Smith, his counselors, the Twelve Apostles, and all the leading authorities of the Church. We have had some opposition in our work, but most of our trouble has been indifference.

However, at the present time there is a spirit of inquiry among the people, and they want to know something about the doctrines of the Church of Jesus Christ of Latter-day Saints. About two weeks ago I took by surprise the Elders who are laboring in the city of Denver, and asked them to report to me the number of homes where they could go and read the Book of Mormon and tell the people of the Prophet Joseph Smith, and we counted 101 homes in that city where the Elders could go any night they choose and read the Book of Mormon to the people. We have established in many homes Book of Mormon classes, and have advocated doing this wherever practicable. We go there on specially appointed evenings, read chapters to them from the Book of Mormon, and they have the privilege of asking questions. This gives us the opportunity to confine our remarks to the subject in hand, instead of wandering about. We have discovered that this has accomplished a great deal of good. The people have begun to inquire about the Book of Mormon, and many have desired a copy of it. We are pleased to know that many influential men in our mission are in favor of the Church of Jesus Christ, and in sympathy with the Elders. Many have invited the Elders to their homes, and have volunteered their friendship to us, telling us that anything they could do we were perfectly welcome to. We have not made many converts, so far as baptisms are concerned, but I believe that there is a feeling of inquiry spreading throughout the mission which will ultimately result in good. We had one of our "reverend" brethren come up there (I was wondering if he came from Brother Rich's mission) and he unintentionally did some missionary work for us. In a newspaper interview he told some awful tales all about what the Mormons are doing in Denver, and with tears in his eyes related many pathetic stories regarding the work. The result was that for six weeks after his interview our little hall was crowded with people, and we were accosted on the streets, and by street car and

railroad conductors, asking us about this "reverend" gentleman, and what effect he had had upon us. My answer always was that he had done us no harm, but I did not know how much harm he had done himself. When I see the gentleman I am going to thank him for assisting the Elders to preach the Gospel of Christ.

We have a body of good Elders in the mission at the present time. They are studying and working hard to preach the Gospel unto the people. We have also three lady missionaries, who are doing a valuable work among the people, getting into homes where the Elders could not obtain access. Girls who have left their homes in our midst and have married men not members of the church, have been visited by these sisters, who have had the privilege of teaching them the Gospel of Jesus Christ and instructing their children how to pray, when the fathers have absolutely refused to have the Elders in their homes. Our sisters have gone into these homes, and in Denver they have not done any tracting for several months because their time has been completely occupied in visiting the homes of friends, and they are two or three weeks behind now in going where they have been invited, notwithstanding they are going out day and night.

Brethren and sisters, I have a testimony of the Gospel of Jesus Christ. I know that it is the power of God unto salvation. I know by the inspiration of the Holy Spirit that Joseph F. Smith is a prophet, seer and revelator, and the man who has been chosen of God to lead this people. I know that his counselors are men of God. I know that the Twelve Apostles have been chosen by divine authority and have been sent out to preach the Gospel. I am always willing, and I hope I always shall be, to listen to the counsel they give unto me. I hope I shall always be able to put myself in subjection to the Spirit of the Lord, that those who preside in this great work will have access to my heart and be able to counsel and direct me for good. May the Lord bless us and help us to this end, is my prayer. Amen.

**ELDER GERMAN E. ELLSWORTH.**  
(President of Northern States Mission.)

My brethren and sisters, I do not feel as much at home in preaching to you, Latter-day Saints, as I would if this congregation were non-members of the Church. I believe I could attend this conference from beginning to end, and unless there was a feeling in my heart to bear my testimony to the truthfulness of the Gospel and to the power of God, I would not desire to speak; but I cannot remember a time for the last eight or nine years whenever I came before a body of people who did not know the Gospel was true, but what I had a desire to bear my testimony to them. I have not such a desire to bear my testimony before you; but I feel to report unto you the labors of my mission, having been called upon by him who holds the right to dictate in these things.

With reference to the Northern States mission, I am proud to say that every Elder in the mission is doing his utmost; for the record of the past year is one that is going to require great labor to equal in the future. I have visited almost every Elder in the last two months, and they all desire to at least equal the record of the past year. In many parts of the mission we have wonderful openings. We have communications from people stating that the ministers have forsaken them because they are too poor to remunerate a good minister, and the poorer ones do not desire to visit them, so they have asked for our Elders to come and preach to them the Gospel. You remember that, at the last Conference, President Asahel H. Woodruff reported to you about the work in the little city of Robinson, Indiana, where they had baptized fifteen or sixteen individuals. We have added to that number, and since that time we have built a small church that will hold about 150 persons, and it will be ready for dedication in a few weeks. Many of the people rejoice, and are glad that they have united in the faith of the Latter-day Saints. We have in the

last two months received letters from the northern part of Wisconsin, desiring our Elders to go through that part of the country and hold meetings in their schoolhouses; for, they say, they cannot afford to pay preachers that are only half as good as the Elders who come to them for nothing. Three weeks ago we sent two Elders into far-off Ashland, in the northern part of Wisconsin; and, in that city, those two Elders arose and bore their testimony, and thanked the Lord that they were sent to a place where our Elders had not been, so far as they knew; and they said that if there was another such point farther away they would thank the Lord if they could be sent there. A letter reached me yesterday in which I was told that those two Elders had a hard time for a few days to find an opening, but, through the mercy of the Lord, friends were raised up unto them, and in one week they held fifteen cottage meetings and sold several copies of the Book of Mormon. Three weeks ago we held a conference, in Monmouth, Illinois, of twenty-two Elders and four lady missionaries, and, like Brother Pratt, I do not remember a time when the Spirit of the Lord rested upon the missionaries more powerfully than it did in that historic town. Hundreds of people came to hear the testimony of the Elders representing a people that were once driven from that state, and they were glad to receive them. Many said they would to God that our people had never been driven from that state, and they are looking with anxious eyes to the return of the Latter-day Saints to western Illinois. Editors of papers follow us up and ask questions concerning the probable coming back of the Latter-day Saints to that part of the country. The people in Nauvoo would gladly welcome the Saints there, to rebuild that city. Several months ago two Elders were sent to Carthage, and they were received very kindly. Sometimes I wonder that they were so tolerant, for those two Elders, humble and young, stood upon the streets of Carthage and, in the fervor of their souls, declared

that the blood of the prophets slain in that city was crying from the ground to their heavenly Father. The people did not seem to be aroused with regard to their testimony until, on Christmas day, two ladies were baptized in the Mississippi river, and, when it was noised about, the ministers of the city and county united in the desire to drive the Elders out; but the officials told them it would not do. For two months past they have hardly had access to the homes of the people, because of this prejudice; but it is breaking down and they are visiting some of the honest in heart in that city, and children of Saints who remained behind there. One thing that causes me to rejoice that I am a Latter-day Saint, and that my parents and grandparents came to Utah with the body of the Saints, is the growth of faith in the young men and the young women in Zion. It is a sad sight to see the old people who did not have faith to gather with the Latter-day Saints, but remained in Illinois or in Iowa. They have not the spirit of the Gospel; they have only about half the spirit of Americans. They live in obscurity and are practically unknown; whereas if they had gathered to Zion, and possessed the faith of the pioneers, they might have been brilliant men and women, known for good among their fellows. But through criticising the leaders of the Church in that day, and through their lack of faith, they have been lost to the Church. It is my firm belief that the people of today who are fighting our leaders will in a very few years be practically unknown. I often recall testimonies that were borne to me by apostates in California. I remember one man coming to me and, with tears in his eyes, requested me not to sing the songs of Zion in his house, because he could not stand it. When I asked him why he did not repent, he said that the spirit of repentance had never come to him in thirty years. I believe that men and women in the Church today who are fighting Zion will lose the testimony, and it may never come back to them possibly in this life.

The Latter-day Saints in Chicago are thankful to the Lord for the goodly

place they now possess in which to worship, and I bear witness that the means spent in Chicago for the obtaining of a beautiful house to worship in was well spent. There are a number of members of the Church who are students in Chicago, and they are proud to belong to that branch. They assist us in our work, and we feel thankful for the labors they have performed and for the support they have given us. I believe that they ought to be encouraged; for they have gone out to battle with the world. One young man came to me three months ago. He had not been attending our services, and he felt, possibly, that he was not of much consequence. He roomed with a strong minded student, and thought he had so much work to do that he could not come and worship. After four months of isolation from the Church, by reading the many things that are written against us, he began to wonder if Zion was not astray. Today, however, he feels better, having come under the influence of faithful students and Elders there.

In southern Illinois we have purchased another small church in which to worship; and the honest in heart, also the firm minded among them, are pleased to think that they are going to have an energetic, enterprising people live with them.

My Brethren and sisters, I am glad to have the privilege of representing such a noble band of young men and young women as are the missionaries in the Northern States mission. I believe that their souls are filled with a desire to keep the commandments of the Lord and to spread a knowledge of those commandments among their fellowmen. I have often thought, if the mothers could see their sons out there, perhaps knowing scarcely a passage of Scripture from memory, and, reading the Bible, find that it sustains the teachings of their mothers, their hearts would rejoice to note how their minds broaden, and how their souls are filled with joy, when they see that the Bible backs up the teachings they have received at their mother's knee, and in their Sunday schools and other good places. Many of our young men are

## GENERAL CONFERENCE.

not as well acquainted with the Bible as they are with the fact that their mother has taught them to believe in God, to repent and be baptized, and then to have hands laid upon them for the gift of the Holy Ghost. When they read about these principles they understand them, and instead of coming back weak in the faith, they return with their faith strengthened, and with the teachings of their parents confirmed by the doctrines of the Holy Scriptures.

My brethren and sisters, I pray that God will bless the Elders in our mission. We wish we had more to search out the honest in heart who desire to know concerning the great and glorious Gospel that has been restored in our days. I have a testimony that our Father in heaven is with Zion and her leaders. When but a small boy I had a testimony that our present leader was a man of God, and I have received additional testimony that God approves of his actions and is guiding him, together with those who have been called to direct the affairs of Zion. May God help us all to keep the testimony that we have, and to follow in the light that has come to Zion and her leaders, that we may not be lost sight of in the onward march of the work of God. This is my prayer in the name of Jesus Christ. Amen.

## PRESIDENT JOSEPH F. SMITH.

"As this is the seventy-fifth anniversary of the day on which the Church of Jesus Christ of Latter-day Saints was organized, we will present the general authorities of the Church for your vote this afternoon, and I would like to say that it is expected that all the Latter-day Saints will exercise their right to vote for or against those whose names are submitted. We would like you to exercise perfect liberty and freedom in the expression of your own thought and faith and fidelity in the lifting of your hands."

President Smith then presented the authorities of the Chruch. All the voting was unanimous with two exceptions; and President Smith invited

those who had so voted to state their grievances to the proper authorities, and they would be considered. The list of names as sustained is a follows:

## GENERAL AUTHORITIES.

Joseph F. Smith, as Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

John R. Winder, as First Counselor in the First Presidency.

Anthon H. Lund, as Second Counselor in the First Presidency.

Francis M. Lyman, as President of the Twelve Apostles.

As members of the Council of Twelve Apostles: Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant, John W. Taylor, Marriner W. Merrill, Matthias F. Cowley, Rudger Clawson, Reed Smoot, Hyrum M. Smith, George A. Smith and Charles W. Penrose.

John Smith, as Presiding Patriarch of the Church.

The Counselors in the First Presidency and the Twelve Apostles and the Presiding Patriarch as Prophets, Seers and Revelators.

First Seven Presidents of Seventies: Seymour B. Young, Christian D. Fjeldsted, Brigham H. Roberts, George Reynolds, Jonathan G. Kimball, Rulon S. Wells and Joseph W. McMurrin.

William B. Preston, as Presiding Bishop, with Robert T. Burton and Orrin P. Miller, as his first and second counselors.

Joseph F. Smith, as trustee-in-trust for the body of religious worshipers known as the Church of Jesus Christ of Latter-day Saints.

Anthon H. Lund, as Church Historian, and General Church Recorder.

Andrew Jenson, Orson F. Whitney, A. Milton Musser and Brigham H. Roberts, assistant historians.

As members of the General Church Board of Education: Joseph F. Smith, Willard Young, Anthon H. Lund, John

Nicholson, George H. Brimhall, Rudger Clawson, Joseph M. Tanner, John R Winder and Charles W. Penrose.

Arthur Winter, secretary and treasurer to the General Church board of education.

John Nicholson, as clerk of the conference.

Evan Stephens as director of the Tab-

ernacle choir; J. J. McClellan, organist; Tray Y. Cannon, assistant organist, and all the members of the Tabernacle choir.

The choir sang the anthem, "From afar, gracious Lord, Thou hast gathered Thy flock."

Benediction was pronounced by Bishop Robert T. Burton.

Francis M. Lyman  
John H. Donald  
George Woodale  
Heber J. Grant  
Rudger Clawson  
Rud Smart  
Hiram M. Smith  
Geo. A. Smith  
Chas. W. Penrose  
Geo. F. Richards  
Orson F. Whitney  
David O. McKay

Hai Manawelea  
Archibald W. Smith  
Annie E. Hyde  
Sda - Alexander  
Amelia B. Wells  
Elvira S. Williams

Sunday School  
W. A. Smith  
Geo. Reynolds  
Orson Worthy  
B. Piper sec.

{ Frances  
Geo. F. Smith  
Heber J. Grant  
R. H. Roberts  
Joe. H. Anderson

Primary —  
Louise Felt  
Annie E. Hyde  
Ann Anderson

## SECOND DAY.

Friday, April 7, 10 a. m.

The meeting opened by the choir and congregation singing the hymn:

Come, come ye saints, no toil nor labor fear,  
But with joy wend your way;  
Though hard to you this journey may appear,  
Grace shall be as your day.

The opening prayer was offered by John D. T. McAllister, President of Manti Temple.

Singing by the choir:

"Earth, with her ten thousand flowers,  
Air, with all its beams and showers,  
Heaven's infinite expanse,  
Sea's resplendent countenance,  
All around and all above  
Bear this record—God is love."

PRESIDENT FRANCIS. M. LYMAN.

The Way Preparing for Further Proclamation of the Gospel.—The Saints Give Practical Evidence of Love for Mankind.—Leaders in the Church Deserve Faith and Confidence.—Ignorant Opponents Not so Culpable as the Malicious.—Our Religion Conforms to the Law of the Land.

I feel very much this morning the necessity of your faith and prayers, and the blessing and Spirit of the Lord while I attempt to address you. My heart was full of joy yesterday in listening to the splendid reports of the condition of the Latter-day Saints, and what they have accomplished. It is wonderful that we have been able in seventy-five years to have brought together from so small a beginning such a remarkable people, from so many different nations, so well established in their faith, so completely organized, and working so unitedly together to carry the Gospel to the whole world. From the first organization of the Church, with six members, down to the present time, with several hundred thousand members, it is but a short time. And every Latter-day Saint has a testimony regarding the truth of this work. The people of the Lord have obtained forgiveness of sin through their faith, repentance and baptism, and they have received the Holy Ghost, which bears record of the Father and of the Son, and which enables us to un-

derstand the truth and the things of God—things that none are able to comprehend without the aid of that spirit. We see today a great multitude gathered here to worship the Lord, representing all the various Stakes of Zion, and all the missions of the United States.

We learned yesterday from the Presidency what we have accomplished collectively, and it is remarkable; for we are carrying forward a very important work among the nations of the earth. We would be delighted if we could penetrate those nations where we have not yet found religious liberty; and we believe that the Lord will move among the nations and control them until all the world may enjoy the same liberty that the English-speaking people and some other races enjoy at the present time. The Gospel makes us free; but it is necessary that we should have a measure of freedom among the children of men, through the governments of the earth, before we can move the cause of Zion effectually among the nations. I believe that the hand of the Lord is manifest today, as it always has been, among the nations, and that He is preparing the way for the labor that we have to perform. Though the world have little faith in us, yet we will demonstrate to them that we are true men and women, that we love mankind and that we do not hate them. We labor to do them good, we work for their salvation, and among the Latter-day Saints there is a large percentage of men and women who have sacrificed years of their lives in preaching the Gospel among the peoples of the earth; and as a rule they have borne their own expenses, have lived with the people, and traveled without reward—without purse or scrip. And what has been done, and what we see around us, the Lord has enabled us to do it. He has wrought by our hands. He has planted our feet securely in these mountain valleys, and has enabled us to extend our borders. He has moved upon our neighbors in the surrounding

states and territories so that they have wanted us, because we are a peculiar people, leading out in practical lines, and possibly a little more stable in our ways than other people. We have gathered for the purpose of settling down and occupying the land, and establishing a church wherein we may learn of the ways of the Lord and walk in His path. We have listened to His counsel and have been led by it from the beginning. We have not been deserted. We have not been overlooked. The Lord has been with His servants who have led us. He has been with His people in their labors, at home and abroad. He has enabled us to build and develop a great and important commonwealth in this State, and we have helped materially in the establishment of the States around us. We have led in home industry. We have been driven to do so for our self-preservation. We have cultivated the earth. We have not given quite so much attention to mining as our neighbors have done. We have not made fortunes like our neighbors may have made in this direction. But we have established ourselves solidly upon the land, and have built up cities and towns, houses of worship, school houses, temples of learning, such as any State could well be proud of. In these respects we compare very favorably with the other States in the Union, although we have labored under disadvantages and have been a poor people, gathered from among the poor. Not many wealthy, not many great and noble, reckoning after the fashion of men, have come into our ranks; but the souls that have gathered with the Saints have been of just as fine material, as splendid texture as the peoples of any other church in the world. They have been men and women who were willing to make sacrifices for the Gospel's sake, and to bear the ill-will and the hatred of the world. They have been willing to endure trials and hardships, to leave their homes, their kindred, their friends and neighbors in the various nations, to gather with the Saints.

They have come here and have been made one by the Spirit of the Lord. What remarkable oneness we noticed here yesterday in the voting! And we are always united just about like that. It is a rare thing to have opposition votes among the Latter-day Saints, for the reason that we see alike and we believe alike. We have faith in our leaders; not only in the men who lead the Church, but in the men who lead the wards, the stakes, the quorums, the associations and the missions. For these men have all been selected with great care, with prayer and with supplication to the Lord. As the officials of the Church and as the people, we have no object whatever but the obtaining of the very best men and women for the responsible positions. We want men and women who are exemplary, who have faith, who are true and upright, and whose integrity is unquestioned. And today there is no dearth of that class of people. We find them in the stakes of Zion; we find them in all the gatherings of the people. In the Priesthood gatherings, in the conference gatherings, in the sacramental and fast meetings, we find very choice men and women. Though there may be, and there is, carelessness among some of the Latter-day Saints, which grieves the spirit of our good brethren and sisters when they discover it, yet down in the hearts of those people they know that the Gospel is true, and they know the men who preside over them locally and generally; for we have dwelt together, we embraced the Gospel together in foreign lands, and then we have been trying to live it here, after a fashion. We have been doing pretty well. Some have been weeded out. They were not able to endure; they weakened and lost the faith, and withdrew from the Church, because it is a very great undertaking to be a Latter-day Saint in the face of the feeling of the world toward us. The world feel ugly toward us, and as a rule, honestly, I believe. There are some no doubt that are not honest in it; but

people that have not known anything of us, and all that has come to them is what has been written by those who have maligned and spitefully used us, have honestly, conscientiously entertained those falsehoods and believed them to be true, just as honestly as men did in the days of the Savior, for there were men then who honestly persecuted the Saints and felt that they were really doing God's service. Do you not think that during our history many people have felt that they were really doing a service for the Lord when they persecuted the Saints? Do you not believe that they thought we were immoral, impure, corrupt and dishonest? Of course, they believed that we were deluded. That was the most charitable construction that they could put upon it. But what a wonderful "delusion" to come from a young man of the age of the Prophet Joseph Smith, and to have the effect it did upon men who were much older than he, more experienced, better theologians, and men who had acquaintance with the world and who in some cases were educated and scholarly! He was the junior of most of those who associated with him. He was only thirty-eight years of age when he died, and he had then led the Church in its organized capacity for fourteen years. And he had always waded through a sea of trouble; yet the Lord made his heart joyous and light. He was filled with inspiration from on high, and he laid the foundations of this work under the direction of the Lord. It was not his work. He had not the wisdom, the judgment, the power, nor the understanding. But the Lord made him a Prophet and a law-giver, and he has handed down to us the revelations which the Lord gave to him. They compose a very precious volume, for they are the words of the Lord. This book is a law to the Church. The Prophet Joseph was especially raised up for this work. He was foreknown by the Father, who understood him perfectly. He knew his integrity and his devotion, and He

made up to him for the loss of this world's education, and brought him to a profound understanding under the inspiration of the Holy Ghost, so that he was one of the best theologians, learned in Scripture and the doctrines of the Lord, that has lived upon the earth. He laid down the doctrines of the Gospel for us, and they are here at our service.

Now then, have we been deceived? Have we been led astray by this young man? He comes to us and tells us, as the Savior did in His day, that if any man will receive the message and will allow his heart to open and receive the principles of faith, repentance and baptism from the Lord, and then will do the will of the Father, he may know of the doctrine. There is not a man in the world but may know of the truth of the doctrine laid down in the revelations of the Lord to the Prophet Joseph Smith. There is not a man so great, so intelligent and so powerful in this world but he can learn that lesson. He can know that Joseph Smith was a prophet of God just as well as he can know anything on this earth; for all his faculties and his very soul will be convinced. And if he is an honest man like Paul he cannot deny it, provided he does right. When Paul got his eyes open and he heard the voice of the Lord, he was willing to sacrifice his life, because he had seen the light and had heard the voice. The Spirit of the Lord filled his soul and bore record to him that he had met Jesus in the way. Could he deny it? He could not. And the Prophet Joseph could not deny it when he saw the Lord and the angel. He knew it, he saw it, he understood it thoroughly. The Holy Ghost doth envelop and inspire the hearts of men who serve the Lord, so that they are as thoroughly convinced of the truth as their natural senses are that there is light and darkness, cold and heat, pain and pleasure, taste and smell. By our natural senses we comprehend the things of the world; and just as information and knowledge come to us by hearing and feeling and seeing, so does the inspiration of the Holy Ghost fill

the hearts and souls of all men who sincerely repent. Of course, men will not repent unless they have faith; but all men who have faith in God and in His Son Jesus Christ, who repent and turn from their sins, who are baptized for the remission of their sins in the authority of the Lord Jesus, obtain this light and inspiration. That is the spirit that made us one yesterday; it makes us one today, and it will unite us in the future. It will clear our minds, and we will not be troubled nor in the dark; for the Lord will be with us and will manifest His good pleasure to us in answer to our prayers and our good works. He will bring peace and joy into our souls, and establish us and anchor our souls, that we shall not be easily moved. Why, we have become so numerous now, so well established and experienced, that with all the agitation that can be stirred up against us you will hardly see anybody turning away from the truth. In early times, before the brethren were well seasoned and tried, while the material was fresh and green, many fell by the wayside, lost their footing, and wandered from the Church. Some of them returned and saw the light again, but many never returned. Today, however, you cannot find a devoted and faithful Latter-day Saint, not a chief, not a leading spirit in the Church, that is shaken in his faith, or that feels uncertain in regard to his standing and fellowship. I want to say for the six hundred Bishops in the Church, for the fifteen hundred missionaries in the field preaching the Gospel, for the Presidents of Stakes and their counselors, for the High Councilors, for the Bishops' counselors, one for the presiding councils of the Seventies, you can hardly find one of these presiding men that is shaken. And Israel is larger today than he has ever been in this dispensation, and we are more numerous and better established than ever before. Not one of these officers but knows just exactly where we are. The testimony abides in every heart when the will of God has been at all reasonably done. If there be any who do not know; if

there be any who have question in their hearts, it is because they have not steered their course along the proper lines, and they have need to repent. We have need to repent if we are a little off the straight line that leads to eternal life.

The brethren who preside are laboring constantly among the people, and we are doing what we can reasonably. And we will do more; we intend to do more; we intend to be better, to work righteousness better than we have done and to grow in faith and in favor with the Lord all the time. There is room for improvement, no doubt, with the very best of us. I believe that is the feeling with the brethren who preside. The care of the detailed affairs of the Church rests with the presiding brethren in the branches, the wards and the stakes, and these men are entitled to be filled with the inspiration of the Lord. Men who stand at the head of stakes and of wards, with their helps in government, are expected to be prepared to teach the people, to care for the various departments and organizations, that none shall be neglected or overlooked, and that all shall be cared for, exercising sympathy and tenderness towards those who are at all weak. And we all get weak. There is not anyone so strong but gets weak at times. Let sickness and poverty come upon us, let misfortune overtake us, and we are weaklings. Man is like the worm of the dust almost when his health and strength and the favor of the Lord are taken from him. The strongest and mightiest among the people need the favor and blessing of the Lord and the sympathy of their neighbors. We need to help one another, sustain and uphold one another, so that no one shall feel neglected; for all their souls are precious. Though we be mortal, fallen, frail, yet we are the sons of God, the children of our Father who dwells in heaven. Thank the Lord that we have learned this through the Prophet Joseph Smith. Thank the Lord that we know who our Father is, that we know who the Savior is, and that we know that they live; for we have the witness, the word of the Lord through the Prophet,

and in addition to that we have the witness of the Holy Ghost. We have demonstrated in our lives and in our experience that we are not mistaken; for the Lord has manifested Himself to us in our visions and dreams and in answering our prayers, and in a thousand ways. He has redeemed us from our fallen condition, and has saved us; that is, we are preserved, we have not been broken to pieces, and we are not going to be broken to pieces. We are going to be faithful, united, and attend to the duties that pertain to the kingdom of God. We propose to do that, with the Lord's help. Then we intend to feed and clothe ourselves, and take care of our farms, our flocks and our herds, and build our temples, our houses of worship and our temples of learning. We expect to be men in this world, like other men—manly men, honorable, upright men, business men, financial men, physical men, spiritual men, pure men. We expect to do the will of the Lord, and we intend to be as loyal to the government of the United States, and to our own state, as the people of any other state can possibly be. We will bear our share of the responsibilities and burdens of the state and the nation, in peace and in war, and we will do our duty faithfully and well. We will love our neighbors, and we will not wrong them. We will associate with them in business matters and otherwise. We will bless them, and not curse them. We will not rail against them. We will not despise nor hate them. We will not do them injury, but we will do them good. We have gone out in the world to do mankind good. Have not the Elders who have gone out into the world done good service for these hundreds of thousands of people that are gathered together and that are now settled upon the land of Zion in the various states and territories surrounding us? Are we not a good, peaceable element, prayerful and faithful? Are we not doing our part and portion for the state and for the government? We are; and we are faithful and true, and propose to be from this time henceforth. The things that belong to the nation and the state we will render equal to

anyone else in the world; and then we will render to God the things that are God's. We will honor and obey Him and keep His commandments, and He will not require us to wrong our state or nation. We love the people of this nation. We live with them. They are made up, like we are, from all the nations of the earth. This nation is allowing the people to come from all the nations of the earth. I wonder if they ever think that they are gathering the people together. We won't have to go away from home to preach to everybody, because this great land of ours will be filled with the people of all nations. They come here and possess the liberty which they cannot have in the eastern world; then they can hear the Gospel. This is to be a favored field for the preaching of the Gospel. The Lord has prepared the way, and He is working the principle of gathering better than we could do. True, we are doing all we can in that direction, and intend to do more; but the peoples of the earth will gather themselves upon this land of Zion, and here the word of the Lord will be taught. Here is where the word of the Lord came in this dispensation to the Prophet Joseph; and upon this land of Zion the nations of the earth shall assemble, and the Gospel will be preached to them. Thank the Lord for the liberty that is allowed us, and that we have the liberty of talking, of living, of loving the truth, working righteousness and doing the will of God. I pray that this principle may always remain with us, and that we will never be deprived of it; and that this nation of ours will be perpetuated to do the work and will of the Lord among the children of men. I hope that it will be preserved and sustained, and that the power which the Lord has granted unto it so marvelously shall be devoted for the accomplishment of His purposes in the earth.

May the Lord bless you, my brethren and sisters. May His Spirit abide in your hearts. May we be united and faithful. May we see our way clearly; never be befogged! never get in the dark; never fall away from the truth, but maintain our morality and our

purity among the children of men. You know the leading men among you; you know those that visit you in your own homes; you know your neighbors; you know one another; and you know that they are honest, virtuous, upright men, and they are not trespassing upon you or yours, but they are conscientious and true. It is not necessary, therefore, for anyone to tell us we are a bad people, because we know to the contrary. We are not wicked, and we have no evil designs against anybody in the world. We are working righteousness, and we are earnestly engaged in a good cause, and we are bringing to pass much righteousness for the salvation of the children of men. May God bless us, redeem us and save us in His celestial kingdom and presence, through Jesus Christ, the Lord. Amen.

A solo, "Oh, dry those tears," was sung beautifully by Sister Edwardina Parry.

#### ELDER J. G. DUFFIN.

(President of Central States Mission.)

I feel grateful in my soul to my Heavenly Father for the privilege of meeting with you in this conference to worship the Lord, and to have the pleasure of listening to the testimonies that are borne of the goodness of God and of the power of His Holy Spirit which is among His chosen people in this goodly land. I stand before you to represent one of the missions which, by the authority of God, has been established in these United States, covering five of the States and two of the Territories of this great Union. The work in the Central States mission is in good condition. The people are increasing in faith and in their devotion to the work of our Father in Heaven. While I was listening yesterday to the testimonies of our brethren, and to the statements of our beloved President Joseph F. Smith concerning the tithes and offerings of the people, I thought if the payment of tithes and offerings by the people of the Church is likened unto a barometer, registering the condition that exists, then certainly that

register in the Central States mission must be encouraging. Within the last five years the tithes of the members of the Church in the Central States mission have increased nearly six hundred per cent. The tithes paid last year showed an increase of more than fifty per cent over the tithes of the previous year. The poor in the mission—whom we have also with us, as the Savior said—were supported largely from the offerings of the people. A year ago last January we set out to make that mission self-supporting, so far as help for the poor is concerned, and we were nearly successful. We hope in the future to be entirely successful. Through the teaching of this law of offerings for the support of the poor we have learned that the people are increasing in faith and in their love for the Gospel of Jesus Christ.

In that mission we are doing a little in the way of colonizing. In the state of Texas we have a colony of sixty-three families, with a membership of three or four hundred people. In the eastern part of the State of Kansas we have another nice little colony, where a number of people have gathered together, and they have built a house of worship and are now beautifying the grounds. During the past few years six or eight houses of worship have been erected in the mission, by the donations of the people; and we have not as yet found it necessary to call upon our brethren for contributions from the tithes for this purpose. The people in that part of the Lord's vineyard have manifested their faith in putting up these buildings for their own convenience. Doubtless in the future some help will be required from the Church in the erection of our mission building, for which we are now collecting means, and which will probably be located in that city around which cluster so many memories that are dear to the Latter-day Saints—the city of Independence, in Jackson county, Missouri.

My brethren and sisters, in our associations with your husbands and sons, and with a few of your daughters, who have been sent out there to carry

the Gospel of the Lord Jesus Christ unto their fellows, we have experienced great joy and satisfaction; for we have learned to love them. There is a bond of union between us which we feel will not be broken in time nor in eternity. They are devoted and faithful in their work. Every missionary that is laboring in that mission gives support with his whole soul unto those men whom God has placed to lead and direct latter-day Israel. We are not tender about teaching the revelations of the Lord to our brethren and sisters in the world. The eternal principles of the Gospel are brought before them in plainness; nevertheless, we seek to use wisdom and discretion in our teachings.

This is the work of our Father in Heaven. It has been established by revelation direct from Him. The work that is being done today we know is in fulfilment of the word of the Lord through His Prophets in former dispensations, pertaining to the redemption and salvation of His children in the latter days. While I have been thinking over this latter-day work, a few of the words of the Prophet Isaiah have come forcibly to my mind, and I will take the liberty of reading them in your hearing. You will find them recorded in the twenty-ninth chapter of Isaiah. Speaking of the work in which you and I are engaged; speaking of a sacred record that was to come forth, then the work that was to follow its coming forth and the effect it should have upon those who accepted it and upon those who opposed it, he said:

"The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel."

As I sat in this congregation yesterday and noted the joy and satisfaction that were depicted upon the countenances of the thousands assembled, I could not help but think that surely the words of the Lord are being fulfilled today, for the meek are indeed increasing their joy in the Lord and the poor among men are rejoicing in the Holy One of Israel.

"For the terrible one is brought to naught, and the scorner is consumed, and all that watch for iniquity are cut off:

"That make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought."

It is no new thing, brethren and sisters, for those who do not love the Lord and who will not keep the commandments of God and observe the principles of purity, to lift their hands and their voices against those holding the authority of the Holy Priesthood. I say to you that he who raises his hand against the Church of Christ strikes at me as an individual. He who raises his voice against men whom God has placed at the head of His work strikes at me as an individual. Why do I feel thus? Because all the blessings that have come to me and my family have come through this work that God has established. The sacred ordinances and blessings that we have received as a family have come to us through that authority which has been perpetuated in the men whom God has placed at the head of His work on the earth, who have held the keys of the Holy Priesthood, and who have borne that authority with such faithfulness. So I feel that he who strikes at these men of God, and at the work of God, strikes at me as one of the members of the Church and places me upon the defensive.

I feel encouraged in this work. With all my heart I am grateful that I am united with my brethren. I feel thankful for the blessings that the Lord has given to me and to mine. I am grateful for the spirit of faith that He has poured out upon your sons and daughters in the mission field, and for the same spirit resting upon the people who have received their testimony. These principles are finding their way in the hearts of the people. They are acting as a leaven, and many of the prominent men, and even some of the ministers in our mission, are receiving these principles of eternal truth, though they do not render obedience unto the ordinances of the Gospel. Only the other day I received a letter from two

of our faithful young men who are down in the State of Texas, in which they related to me an interview they had recently with one of the prominent ministers of a popular church in that State. This man had read the Book of Mormon, and he said to these two Elders: "I know, young men, that we have got to begin to reorganize the line of work in our church, and we must conform more nearly to those principles that you Mormons are teaching unto the people." On every hand we have these testimonies coming to us. Let me say further, that the spirit in which your sons and daughters go among the people is finding its way into their hearts, and even ministers of the world who have bitterly fought this work are beginning in a measure to partake of that spirit, and they have more of the spirit of charity toward the servants of God than they have had.

My brethren and sisters, my testimony to you this day is that God lives, that Jesus is His Christ, and that the man who stands at the head of the Church of Jesus Christ of Latter-day Saints is the man whom God has chosen, and He will uphold and sustain him, together with his brethren. May God bless you forever. I ask it in the name of Jesus our Lord. Amen.

ELDER BEN E. RICH.

(President of Southern States Mission.)

Within the last two months, it has been my privilege to meet with the Elders who are laboring in the States of Virginia, South Carolina, North Carolina, Georgia, Florida and Kentucky, and I expect, in the next two months, to have the privilege of meeting with my brethren who are laboring in the two conferences of Tennessee and in Mississippi, Alabama and Ohio. The work of the Lord is progressing very nicely in the Southern States Mission. There is a gradual growth all the time. It is seldom a week goes by without additions being made to the Church of Jesus Christ. Sometimes we have as many as fifty to eighty new baptisms in one month. We are rather in an

unfortunate condition for help. I have the reputation with the authorities of the church of being a monumental beggar for missionaries. At one time we had five hundred and sixty Elders laboring in that mission. We have not one-third of that number today. Our members are scattered very badly, and we have not missionaries enough to visit and look after the members of the Church, owing to their scattered condition. Wherever our Elders go they meet with success. They do so even in the days of persecution. God works with them. They are happy in their missionary labors, and their testimonies are increasing. I am very much encouraged in the missionary work there.

If you know any young men who are laboring in that mission or in any other mission, do you ever ask yourself the question as to how the parents of those Elders are situated, and whether they are able to maintain them in the mission field? All the Elders need clothes and shoes and other necessaries, and I wonder if the thought ever enters into your minds that it is your duty to help your neighbors bear the burden that rests upon them when they have a son or a husband upon a mission.

Another thing: you young men who are about to go upon missions, let me say a word to you,—and I believe I can safely speak for the president of every mission who has spoken here, and for Brother McQuarrie, who probably will speak. You do not know what clothing you will need until you get there. If an Elder comes to our mission, he must go where his services are the most needed; and if, before leaving home, he obtains a suit of clothes that is suitable for Ohio, and his services are needed down in Mississippi, Alabama or Florida, he will go there and suffer from the heat. I would advise every young man to wait until he gets to mission headquarters, to find out where he is going, and then become clothed in a way that will be the most comfortable.

I never saw a day in my life when I was more satisfied with the principles of the gospel and the condition

of the Church than I am today. I never rejoiced more than I have over the testimonies which I have listened to yesterday and today; and I may be pardoned if I call your attention to one little matter. I was especially interested in the faithful testimony borne by Elder Hugh J. Cannon concerning the principles of the gospel, and the lessons that were given to him by his father regarding his duty to love and uphold the one who is now at the head of the Church. I was also interested in the testimonies of Elders Rulon S. Wells and Nephi Pratt. I single these brethren out because thousands of you have listened to the testimonies of their fathers, who once occupied positions of prominence in the church, and who are now dead. Every man in this church is going to be placed in a position where he will be tried and tested so that he will have the privilege of knowing for himself that the gospel is true, and not simply believe it because his father is one of the authorities of the Church. I have listened to the testimony of three generations of Apostles in this building. I rejoice that I know the gospel is true just as well as I did when my father lived, and my brothers and sisters know that it is true just as well as they did when he lived. The children of other dead apostles and prophets, who have kept the faith and lived near enough the Lord to drink in the inspiration of His word, also know that the gospel of Jesus Christ is true today as well as they did in the days of their fathers. They know, too, that the man who stands at the head of the Church today is called of God, and is blessed with the same power and authority as the man who stood at the head of the Church in the days when their fathers sat upon this stand. I rejoice in this; and I bear witness to you today that I do not believe there has ever been a man at the head of the Church more willing to listen to the voice of God and to receive a message from Him than the one who stands at the head today. He occupies that position today in literal fulfillment of prophecies ut-

tered by those who have occupied the same position before. I used to live in Ogden. Some of you brethren who live in Ogden may remember the time you sat in the Ogden tabernacle, many years ago, and listened to the voice of prophecy from the lips of President Wilford Woodruff, when he predicted in the name of God, and told the people to write it down and remember it, that Joseph F. Smith would be president of this Church, and you know by the way in which it was spoken, that it came from God; and you know, too, that it has been fulfilled by the will of God the Eternal Father.

I know that as long as we receive the whisperings of the Spirit we will never doubt the divine mission of the one whom God places at the head of the Chruch. Those who cannot be tried from the outside will be tried from the inside, until every individual is tested. God is no respecter of persons. The son of the most obscure and unassuming man that ever joined the Church and the son of the mightiest prophet that God has given to us in this dispensation, will stand upon an equal footing in this respect. All of them will have their tests, and God will have a tried people. Sometimes I feel as though this people cannot live as they should live without the voice of the wolf being heard upon the outside. We are like a flock of sheep. You who are in the sheep business know how it is with a herd of sheep. They gradually cross and separate, but it only takes the howl of one or two wolves to bring them all together again. Jesus Christ said that the kingdom of God is like a net cast into the sea, which draws to the shore fish of all kinds. The gospel net draws to Zion all kinds. They must be tried and assorted, and some of them go back into the world.

I have been fishing for many years, and I know I have caught lots of poor fish, and some who have come to Zion no doubt will be so tried that they will go back and swim off. Every man in the Chruch will be tried. But God lives. This is His work. The puny hands of man may try to stay the pro-

gress of it, but it will go right on nevertheless; while they who try to stay its progress will die and be forgotten.

As has been said by some of the brethren, many people in the world are becoming converted to the correctness of the principles of the gospel, and are adapting them to their own beliefs and teachings. Many people persecute us with honest hearts. Not over three weeks ago I was standing on the streets of one of the largest cities of the south when a young man, who is being educated for the ministry, came up to me and told me that a professor of theology—the man who was training him to be a minister of the gospel—had stated that he had been to Salt Lake and that "Mormon" Elders always referred to their wives as cows; and, said the young man, "I know that he spoke the truth, because he is a good man." I replied, "he is a monumental liar." Some of these ministers may be opposing us with an honest purpose, but I tell you there are lots of them that are opposing us because they are naturally as mean as the devil. Sometimes the Irish blood in my veins makes me feel like breaking loose long enough to tell such defamers of the truth to go where they belong; but there is no necessity for me to do that, they will go there anyhow.

I bear witness unto you that I know that God lives. I know that this is His truth. I know that the man who stands at the head of this Church is a prophet, seer and revelator, and those who stand with him are the same. I hope that God will continue to whisper to them, no matter whether it is commercialism or not. I hope they will be wise enough to place us in a position sometime so that if a temple is needed in Jackson County we will know where the money is to build it, and not be compelled to go begging for it; or if temples are wanted in other places, that there will be funds on hand to build them, and that they will not have to be started without a dollar in sight. Don't you be afraid of anything they are doing; they can not go very far astray, God will not

let them. I bear witness unto you that the gospel is true, and that it will prevail, no matter how much the wolves may howl. Whether they come from the world or go from us out into the world, they cannot stay the progress of God's work. It is His eternal plan of life and salvation, and will save and exalt those who are faithful to it. Amen.

The choir sang the anthem, "Let the mountains shout for joy."

Benediction by Bishop William B. Preston.

#### AFTERNOON SESSION.

Singing by the choir and congregation:

"Now let us rejoice in the day of salvation,  
No longer as strangers on earth need we roam;  
Good tidings are sounding for us and each nation,  
And shortly the hour of redemption will come."

Prayer was offered by Elder Joseph E. Taylor.

The choir sang the hymn which begins:

"Ye simple souls who stray  
Far from the path of peace,  
That lonely, unfrequented way  
To life and happiness."

#### ELDER RUDGER CLAWSON.

Remarkable Development and Numerous Changes in Church Affairs.—Young People Should be Prepared for Future Responsibilities.—Predictions of Ancient Prophets Now Being Fulfilled.

Brethren and sisters, I have greatly rejoiced in the spirit of this conference and in the great gatherings of the Latter-day Saints within this building. There was a time when the Latter-day Saints were weak in numbers. That time was the 6th day of April, 1830. Today, however, the people of the Lord are strong—strong in faith, strong in experience, and reasonably strong in numbers. Today we have 55 stakes of Zion, with 629 wards, and 14 missions in the world; and there is no ward in Zion but has a larger membership than the whole Church had 75 years ago. I remember the time, although I was but a boy, when a great canvas was stretched across the center of this

building, because at that time the place was too large and it was difficult even to fill one half of the building with Latter-day Saints. Today the Tabernacle is not adequate. I do not remember to have witnessed so large a gathering at the first session of our conference as we had yesterday morning, and we have today a vast congregation of Latter-day Saints, numbering perhaps between 8,000 and 10,000. This is a very remarkable showing. It is encouraging to witness the growth and progress of the work of God.

Some very wonderful changes have occurred since the organization of the Church. I call your attention to the fact that there are but few people within the sound of my voice today who were acquainted with the Prophet Joseph Smith, or who saw him in life. Most of his contemporaries have passed away. I call your attention to some other changes that have taken place, suggested to my mind by the remarks of President Lund when he alluded to the fact that this was the seventy-fifth annual conference of the Church of Jesus Christ of Latter-day Saints. Since our organization as a Church five Presidents have passed away; six counselors to the Presidents, 11 Apostles—nearly a full quorum of those who were faithful—have passed into the spirit world; 11 members of the First Council of Seventies, and three Presiding Bishops have also gone. But this change is not so remarkable, in my opinion, as what has occurred in our own time, within the brief period of 13 years. Since the year 1892, two Presidents of the Church have passed beyond—Presidents Wilford Woodruff and Lorenzo Snow; one counselor in the Presidency, President George Q. Cannon; the following Apostles: Franklin D. Richards, Abraham H. Cannon, Brigham Young, Jr., and Abraham O. Woodruff; three of the First Council of Seventies: Jacob Gates, John Morgan and Edward Stevenson; and of the other general authorities, Brother Karl G. Maeser, general superintendent of Church schools, and Brother George Goddard, first assistant general superintendent of the Sunday

schools of the Church, and John Jaques, assistant Church historian. Thirteen years ago there were 33 stakes of Zion; today there are 55 stakes, or an increase of 22 in 13 years. Of the 33 Presidents of stakes then living 11, or one-third of the number, have passed away. So that in all 21 of the general authorities of the Church out of the 26 have closed their labors here and passed into the spirit world. To me this is very remarkable, and it shows that great changes are going on, almost without notice. What may we expect, brethren and sisters, in the course of 20 or 30 or 50 years to come? Whether we disguise it or not, the fact still remains that the boys and girls of today will be the men and women of tomorrow. The authority resting upon the men of today will speedily descend to their children; and this emphasizes the need and the importance of the quorums of the Holy Priesthood and the auxiliary organizations of the Church. Many parents among us are very busy men and women; they are engaged in the various avocations of life, in order to provide for their families, and they do not seem to have very much time to devote to the teaching of their children. But a way is provided in the quorums of the Priesthood and in these organizations whereby the children may be taught in the things of the Lord. We have various grades of the Priesthood in the Church, from the Deacon up to the High Priest. There is no principle in this Church of so great importance and consequence to us as the authority of the Priesthood. This authority should be fostered and nourished, and the quorums should be strengthened and supported by the Latter-day Saints. Every man, every young man, and every boy who holds the Priesthood should do his duty. We should also foster and encourage the auxiliary organizations of the Church. The Relief society, the Sunday school, the Mutual Improvement association, the Primary and the Religion class, all should have our support; and parents should see to it that their children are sent to these places

of instruction, that they may be prepared and fitted for the great responsibility that will rest upon them in the near future. And notwithstanding, brethren and sisters, that prominent men and women, pillars of the Church, men and women of power, of strength and of faith, are passing away, still the Church goes on. That is characteristic of this work. I call your attention to the fact that some very remarkable predictions have been made concerning the work in which we are engaged. It was known of old. Even Daniel the prophet saw this work. You will remember, doubtless, the great vision of Nebuchadnezzar, which he could not call to mind. He had had a vision in the night time, in which he beheld wonderful things; but it was taken from his mind. He sent for the astrologers and wise men of Babylon, and he wanted to know from them what his vision was, and also the interpretation; but the wise men could not help him. If he could only recall the vision, why then they might give to him the interpretation; but he could not do it. Then Daniel, of the despised Hebrew people, was called in to make known the vision of the king; and Daniel used these very remarkable words—words that I consider remarkable in view of the present attitude of the world on the question of revelation:

"There is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days."

Here was declared a God who revealeth secrets and speaketh to the children of men, a God of revelation. That was the God that Daniel worshiped, and that was the God who would make known to the king what he had seen in the vision of the night. Daniel thereupon interpreted the vision. The king had seen a great image of gold, of silver, of brass, of iron, and of iron and clay mixed together. The image represented kingdoms of the world that should reach from Nebuchadnezzar's reign down to the end of time, the head being typical of Babylon as it existed in those ancient days. Other

kingdoms were to follow Babylon, until the feet and the toes were reached, which were typical of kingdoms which should be established in the latter days. And Daniel said:

"In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

The Prophet Isaiah had his eye upon the same event, and if he had been here yesterday and written the things that are published in King James' translation of the Bible, and which were inscribed thousands of years ago he could not have set forth the condition of this people more clearly than he did. If I remember correctly, the words of Isaiah were something like this:

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

"And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

And again Isaiah says:

"O Zion, that bringest good tidings get thee up into the high mountain."

And again:

"For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody."

This vast congregation are living witnesses of the literal fulfillment of these words of the prophet. Was not this land a veritable wilderness in the year 1847? Has it not been transformed into a garden like Eden? This land has become choice above all other lands. We want no better. And I am inclined to think that the Lord can lead us to no better land than we have at the present time, unless a

special blessing is conferred upon the land beyond what we have received. And in this conference we have seen the joy of the people; we have witnessed their gladness. We have heard the voice of thanksgiving from this stand, from the lips of the Elders of Israel. Here in this choir we have heard the voice of melody. Isaiah must have had his eye upon these occasions; and in the great visions that were given to him he must have witnessed the gatherings of the people of the Lord. Oh, how our hearts have been made to rejoice upon this occasion!

Brethren and sisters, I testify that this is the work of the Lord. I testify to you that I have witnessed with my own eyes that Isaiah was a prophet of God, and that Daniel was a true prophet. Their words are finding fulfillment. This is the work of God, and not of man; and any man, in the Church or out of it, who pits himself against this work is measuring arms with the Almighty, and his effort will be futile, his folly will be manifest in the eyes of the people. You will remember, brethren and sisters, that the Prophet Joseph obtained a promise from the Lord as he went forth to preach the Gospel of repentance unto this generation. The Lord said to him:

"Wherefore, let them bring forth their strong reasons against the Lord [not against Joseph and his brethren, for they were but the representatives of the Lord]. Verily, thus saith the Lord unto you, no weapon that is formed against you shall prosper; and if any man shall lift his voice against you, he shall be confounded in due time."

Mark you, these are not the words of Joseph Smith the Prophet, but the revelation of God to him. This is the work of Jesus Christ, and not the work of Joseph Smith, nor of any of his successors, nor of any man upon the earth. I rejoice in this testimony. I rejoice in the teachings of this conference, and in the blessed words of comfort and consolation which we have received. I rejoice in the union of the Latter-day Saints. They begin to

show forth the fruits of seventy-five years of experience in the work. The words of President Lyman sank deep into my heart when he referred to the experience and to the faith and faithfulness of the Latter-day Saints. That is my testimony and it has been confirmed in my visits to the Stakes of Zion. I rejoice in my fellowship with the Latter-day Saints, and in my acquaintance and association with the authorities of the Church, with the Presidencies of the Stakes, and with all the brethren and sisters. May the Lord bless us, and may He sustain His work, and bring us off victorious and triumphant, is my prayer in the name of Jesus. Amen.

Sister Olea Shipp sang, "Be with me, O Lord."

ELDER J. G. McQUARRIE.

(President of Eastern States Mission.)

Yesterday afternoon I had the pleasure of sitting shoulder to shoulder with six other Presidents, co-laborers in the mission fields of the United States, and I wish I could explain the feeling of strength and sympathy that passed through my being in thus associating with my fellow-laborers. Ella Wheeler Wilcox expressed in a poetic way a truth intensely felt by the Latter-day Saints, when she said:

"There is an unseen cord which binds the whole wide world together;  
Through every human heart it winds its one mysterious tether.  
It links all races and all minds within their span allotted.  
And death alone unties the strand which God Himself hath knotted."

But I would like to change the last part of that, and say that even death does not sever these cords of brotherhood and fellowship that God ties in our hearts and in our souls. We cannot overestimate the strength of sympathy. The idea of government in the Church is the voice of God and the consent of the people, and hence those who officiate in any of the offices of the Church must look for their strength, not only in the favor of God but also in the confidence of their brothers and sisters.

The most touching appeal I have read from the far east was written by a Russian officer complaining because, when they looked to Russia for strength they found division, contention and lack of sympathy among their own people, and literature was scattered in their ranks urging the men to lay down their arms, while they were facing a foe moved on and stimulated to almost superhuman strength by the sympathy, the unity and the power of sentiment that came to them from their own country. Those who are interested in the missionary work want to know what we are doing in the field. Perhaps they think we come here with the idea that we are going to tell about great things we are doing out on the battle line; but we come here with different feelings. Our thoughts are something like this: We are going to the strongholds of Zion; we are going to see the unity of the home guard; we are going to look upon the sources from which we may draw strength to continue our work; we are going to hear the voice of inspiration, and clasp hands with our leaders and with our co-workers. This is the way I feel today. I want to clasp hands with those whose hearts beat in unison with my own.

There is so much that should be said that what I have to say seems to me of so little importance that I do not feel like taking much of your time to tell it; yet perhaps there is no part of the work of Zion that is not important. In listening to the reports that have been made, the earnest testimonies that have been borne, and the voice of inspiration we have heard in this conference, I feel that I can be a stronger and a better man. Longfellow said that we desired to walk beneath the shadow of great names. This is illustrated by the fact that churches bear the names of great men. As men, we are timid in relation to our own opinion, and feel like resting our faith beneath the shadow of great names; but as Latter-day Saints we are taught to rest our faith beneath the shadow of but one name—that of Jesus Christ.

But while we know that we should not pin our faith to men, we also realize that we can receive strength from each other.

I have labored in the mission field as a traveling Elder, as a conference president, and as a mission president, and I understand the feelings of the Elders as they go up against the stone walls of prejudice that seem to confront us. Individually we feel we are accomplishing very little, but when the Elders report to their conference presidents, and they in turn report to the mission president at the close of the year, and we figure up how many homes have been visited by Elders bearing testimony of the restored Gospel, how many hundreds of thousands of tracts have been delivered, how many books have been sold or given away, how many meetings have been held, and sermons preached, and baptisms performed, then we realize that something has been done. And when we think of this record being united with those of all the other missions in the world, and then contemplate the compilation of such for the last seventy years, we realize that it comprises one of the grandest, one of the most glorious missionary reports ever recorded in the history of the world. And when the clouds of envy, and hatred, and persecution shall have rolled away, and when the future historian shall trace to their source the many streams that have united together to form the millennial sea of peace, it will be conceded that a stream of powerful influence has flown down from the mountains of Israel.

In a recent magazine article written upon the so-called "Evil of Mormonism," the writer said: "We must first admit and understand the inherent power of Mormonism, before we can cope with this religion. The energy and zeal put forth by the Mormon Elders ought to put to shame any Christian denomination in the world." This is said, and yet they have only commenced to learn what a great work is being done by the Latter-day Saints.

I bear my testimony to you who have

made great sacrifices, to you who have performed many noble deeds, and to the Elders in the world laboring for the spread of truth, that these actions and deeds will not fade away in the gray mist of the past and be forgotten, but they will rise like a glorious scroll upon the horizon of the future, and stand as a justification of the righteous and condemnation of the wicked. I feel strong in the support of my brethren and sisters and the Elders with whom I work. One young man, when he was told by his opponents that they were going to overcome the work with which he was associated, said, "How are you going to do it? We are here to work for it; we are here to sacrifice our means for it; we are here, if necessary, to die for it; how are you going to stop it?" With thousands of such men and women, and with God on our side, we will eventually be victorious. Even if assassins put such men to death, their death, like the guns of Concord, would send an echo round the world, and probably would be a more effective testimony than our preaching.

As there has been some voice, some word, some murmuring heard through the land against our prophet-leader, it is natural that his friends should rally to his support and give expression to their feeling. This morning, President Ben E. Rich bore testimony to the fact that he knew President Joseph F. Smith had his ears open to hear the voice of God, and was ever ready to heed the whisperings of the Holy Spirit. I want to bear my testimony to the fact that he also has his ears open to his fellow-men, and that he sympathizes with them. He has not forgotten, as others have often done, "That the love of the Lord and of man are one." When I stood here six months ago I had a rather heavy heart, because our mission was without a home. We had been forced to leave our headquarters because of the agitation then going on, and were obliged to take shelter with the conference president in a little room about 10x10. I thought I would appeal to the authorities of the Church and see if we could not get some aid to establish

ourselves firmer in the city of New York, where it was important that the Latter-day Saints should be well represented and established; but, I accidentally heard that the funds of the Church had already been so divided, there had been so many calls, that word had been sent out that improvements not already started should not be commenced during that year. Still I felt I must ask for aid, and I testify that my appeal received kind consideration, and five thousand dollars was given to us to make the first payment on a place we might call our own in the city of New York. Part of your tithing has gone there, my brethren and sisters, and I hope you do not regret it.

Last Monday I was in the city of Chicago. It was the first time I had the privilege of visiting the headquarters of the Church there, and while looking for the number I saw in bold letters across the front of a beautiful edifice the words "The Church of Jesus Christ of Latter-day Saints." I have seen many churches the last four years, but I had never before seen the name of Jesus Christ written across the front of any of them. We should feel honored in erecting churches to His name, and I trust a similar building may soon be seen in the city of New York.

Since we have been established in our own home, my notice has been called to a prophecy recorded in Nephi, 14th chapter, 10-12 verses. I hope you will read it, my brethren and sisters. It was a source of inspiration to me, because it describes the great struggle that you and I have to make. Nephi speaks of the great battle between righteousness and wickedness which should continue until there would be only two churches—the Church of God and the church of the devil; that the latter would have great dominions in all parts of the world, and that the Church of the Lamb of God should also be upon all the face of the earth, but its possessions would be small. Now, we have been gathering people from all nations, and no effort has been made until lately to obtain possessions, even small ones, in various

parts of the world. These have not been secured for the purpose of fulfilling that prophecy. Instructions on this matter did not come to us from the President of the Church; but the movement seemed to come as an inspiration, almost simultaneously in all parts of the world. When I asked President Smith a year ago, as I was returning to my mission, if he had any counsel to give me, he said: "You have our confidence, and the time has come when men must go out into the world and live near enough to the Lord that they can receive their inspiration from Him, and build up Zion wherever they are called to labor, without the personal assistance and continued counsel of the general authorities of the Church." I testify that this desire to have places of our own in the world has burned in the hearts of the Saints, and it has been forced upon the Mission Presidents, until now from Norway and Sweden, from England and Denmark, from the islands of the sea, and from all parts of the United States, we hear reports that they are established upon their own ground. I thank the Lord we now have a place we can call our own, and we feel that Zion is becoming more firmly rooted. When I read this prophecy recorded in the 14th chapter of Nephi, I thought that possibly the prophets of old even saw this little work that we are doing. What a glorious thing it is to join with the Prophets of old fulfilling their words, and accomplishing the purposes of God.

My brothers and sisters, there is, it is true, some agitation throughout the country against us, and many things are being said to injure our reputation. But why should we worry about our reputation? Let our anxiety be for our characters. No one can soil my character but myself. No one can soil the character of the Church of Jesus Christ of Latter-day Saints, but the characters of its members may be soiled by their own misdeeds. A short time ago I read in the New York Herald the statement that after all that had been written and spoken, there was no source to which a

scholar could go to get reliable information in regard to the "Mormon" people, because that which had been written had been blackened by prejudice or colored by zeal. I was glad that I could answer the writer by saying: There is one history written that zeal cannot color and prejudice cannot efface. That history has been written with the iron pen of industry. Its scroll has been rolled out from Canada on the north to Mexico on the south, covering like a beautiful veil the great desert of America: That history has been engraved with winding streams, checkered fields, and fruitful gardens. It has been illustrated with great cities, nestling villages, and happy homes. It is vitalized and vivified by hundreds of thousands of happy men and women, rejoicing in the blessings of liberty and an intelligent faith in God. And this history will live, while yellow journalism will die and be forgotten. The men and women who have written this history will be remembered and honored by thousands who reap the fruits of what they have sown, while those who have vilified and persecuted them will go down either to disgrace or oblivion.

God grant that we may live up to the high ideals that have been given to us, that we may be able to preserve the heritage that has been intrusted to our care, and bequeath it, not lessened, to those who may follow after us. I ask it in the name of Jesus Christ. Amen.

#### ELDER BRIGHAM H. ROBERTS.

I am going to ask you to listen to a few passages of scripture.

"The heavens declare the glory of God; and the firmament sheweth His handiwork.

"Day unto day uttereth speech, and night unto night sheweth knowledge.

"There is no speech nor language where their voice is not heard.

"There line is gone out through all the earth, and their words to the end of the world."

Such is the language of David, Prophet and King of Israel.

"There is a spirit in man; and the inspiration of the Almighty giveth them understanding."

That is Job.

"For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost."

Such is the language of the chief of the apostles in the dispensation of the meridian of time.

"For God speaketh once, yea twice, yet man receiveth it not."

"In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed;

"Then he openeth the ears of men, and sealeth their instruction."

That is Job again.

"And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and the Lord talked with Moses.

"And all the people saw the cloudy pillar stand at the tabernacle door: and all the people rose up and worshiped, every man in his tent door.

"And the Lord spake unto Moses face to face, as a man speaketh unto his friend."

All these examples of revelations from God to man are from the Old Testament. If you turn to the New Testament you will find that all these modes of revelation are to be found upon its pages. I will read one or two passages from the New Testament.

"For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead;"

Such are the words of Paul, the apostle of the gentiles.

"And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him [that is, unto John the Baptist, who was to be a witness that Jesus of Nazareth was the Lamb of God, the Redeemer of the world; hence it was for him that the heavens were opened], and he saw the Spirit of God descending like a dove, and lighting upon him:

"And lo a voice from heaven saying, This is my beloved Son, in whom I am well pleased."

Again, referring to Stephen at the very moment of his martyrdom:—

"But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God.

"And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God."

You who have followed me in the reading of these passages of the scripture, have doubtless already concluded in your minds that it is my purpose to call your attention to the various modes through which God reveals Himself to the children of men. You will observe that the first passage that I read calls attention to that species of revelation that is made known through the works of nature. "The heavens declare the glory of God." I presume there are no people living now or in past times but must have been impressed to a greater or less extent by that revelation which God gives of Himself through His works. Not only Christian people, but the Mohammedan, the Buddhist, the Deist, are all impressed by that magnificent revelation of God's power and glory which may be seen in the magnitude of His works. The Deists, are of opinion that this revelation is all-sufficient as a foundation for natural religion. One high in authority among such people has declared that the wonderful structure of the universe and everything we behold in creation proves to us better than books can the existence of God, and at the same time proclaims His attributes. "It is by the exercise of our reason," he continues, "that we are enabled to contemplate God in His work and to meditate His ways. When we see His care and goodness extended over His creatures, it teaches us our duties towards each other, while it calls forth our gratitude to Him."

But great and magnificent as is this revelation of God's glory and power through His works, it is inadequate to meet all the requirements of man. There are great questions that the stars cannot answer. There are great problems that this world of ours cannot solve. I ask the question in the presence of this great revelation that comes from God, through nature. Whence is man, and the purpose of his existence? And the stars give no answer to that question. I ask the question, What is the purpose of human

existence? And nature gives no reply. I ask the question, What is the end of human existence? And from nature there comes no satisfactory answer. So that this revelation through nature, however splendid it may be, is not sufficient for guidance to the children of men. So say the Christians of all sects. They hold that something must be learned more than can be learned through the revelations of nature. Hence they accept the revelations that come through the scriptures.

I desire to call attention to Christian faith on this point, and I desire also to expound our faith, if I can, upon this great subject.

Christians are pretty well united in believing that there is a revelation of God through nature. They accept all there is in this revelation of nature, and in addition to that they believe that God is manifested in the history of the world. So also do we. They believe, too, that there is a revelation from God through the human heart. So do we believe there is a revelation in the intelligence that is in man. The Christian world also believe in special revelations from God—revelations through inspiration, such as Job speaks of when he says that there is a spirit in man and the inspiration of the Almighty giveth them understanding. This is the kind of revelation which has produced the scripture. Men spake, in olden times, as they were moved upon by the Holy Ghost, and what they said under such circumstances became the word of God, the will of God: and being reduced to writing and treasured up by the people, it has come down through the ages as holy writ. I say, all the Christians believe in that kind of revelation. So, too, do we. But there is a difference between our faith in respect of this class of special revelation and the belief of the various divisions of Christendom.

I count myself happy that in consequence of the recent interest awakened on the subject of revelation we have in our city an utterance of the Christian belief upon this subject. A prominent minister of our city has set forth,

not only the views of the particular church of which he is the pastor, but also the views of the whole of Christendom with reference to this subject of revelation. I do not refer to his discourse with any intention of entering upon a controversy. Far be that from me. I would not for the world, if I can help it, challenge the correctness of anything that may have been said by our fellow Christians. I do not feel antagonistic toward them. I am a man of peace. But this particular discourse has afforded a good opportunity of placing in contrast our beliefs on the subject of revelation with the beliefs of the world, and I use it merely for this purpose. Sometimes, you know, we can appreciate things better when we see them in contrast than in any other way.

And now in regard to special revelation by inspiration, whence comes our scriptures. This Christian teacher has this to say about it:

"We are not only at one in gratefully receiving such scriptures as the faithful record of God's gracious revelations and the sure witness of Christ, but we are equally at one in denying that any such record or unveiling of the divine will has since been given, or ever will be given, for the guidance of mankind."

Why should such a conclusion as that be reached? When the great apostle of the Christian dispensation, unto whom Jesus had said: "I give unto you the keys of the kingdom, and whatsoever thou shalt bind on earth shall be bound in heaven,"—when this man, clothed with the Holy Ghost, stood before the multitude in Jerusalem, and they said unto him, "Men and brethren what shall we do?" He gave this memorable answer: "Repent, and be baptized every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Now mark you: "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

If Peter had designed to make this

promise of the Holy Ghost universal, I cannot for the life of me understand what language he could have used that would have made the promise more universal than the language he did use. This promise of the Holy Ghost, given as a result of obedience to the gospel, was to them, to their children, and to all that were afar off—a hundred years off, five hundred years off, five thousand years off—to all unto whom this message of repentance shall come this promise is made. Very well. How did we receive the scriptures? "Holy men of God spoke as they were moved upon by the Holy Ghost," that is how we came by the scriptures. "There is a spirit in man, and the inspiration of the Almighty giveth them understanding." Now, if people are receiving the gospel today, I hold that they are entitled to the fulfillment of the promise that they shall receive the Holy Spirit—the power by which the scriptures were written. And hence our friends are confronted with the choice of one of two propositions; either they must say that men no longer receive the Holy Ghost, when yielding obedience to the gospel, or else they must say that the Holy Ghost has lost His power to reveal the will of God to man. To say that, in my judgment, would be blasphemy. We Latter-day Saints do not say that. On the contrary, we say that this Holy Spirit possesses all His powers, and those who receive that Spirit receive His powers and can exercise and enjoy them.

Again: All Christians, together with ourselves, recognize that God manifests Himself through mighty works, called miracles. Yet listen to this discourse I am quoting on that mode of revelation:

"While Christians are virtually at one in recognizing these invasions of the Divine will, they are well nigh as thoroughly agreed in denying that we have good reason to expect the continuance of such marvels."

Why? Whence came the miracles of scripture—the healing of the sick, prophecy, speaking in tongues, the interpretation of tongues, the gift of knowledge? They came from the pos-

session of this same Spirit and power. This power, which is imminent in nature, which fashions and molds matter as God wills—whence comes it? It comes from the possession and operation of this Holy Spirit. I repeat again, that to deny to that Spirit the powers He is accredited with in scripture would be blasphemy. To deny Him His power would be to say that He was as salt that hath lost its savor.

In common with our fellow Christians we believe in that mode of revelation by which men of God, such as Moses, Isaiah, Jeremiah, Peter, John, Paul, and the rest of the names which blazon the pages of sacred history, rose to such high privileges that, like Moses, some of them talked face to face with God, as a man talks with his friend. But while the Christian world believes that such revelation as this obtained in the past, listen to what is said of it at the present time:

"Few Christians will deny that men of old had such revelations; few Christians will claim that we have reason to look for their continuance."

Another mode of revelation recognized by ourselves and also by the Christian world is the revelation of God through Jesus Christ. He is the crowning revelation; for in Him, in His person and character, was revealed the Divine. The Father was revealed through Him. He is spoken of as being the express image of the Father; and henceforth the world has a means by which they may know, not only the being, the existence of God, but the kind of being He is, namely, that He is the express image of the Lord Jesus Christ; for as the Son is the express image of the Father, so also the Father must be the express image of the Son. Concerning this, the discourse to which I am alluding says:

"All Christians believe in the incarnation. Very few believe that this revelation will ever be repeated in its objective form till time, as we measure it, shall end."

Well, no; the incarnation of the Son of God will not be repeated. He has obtained His body, and it has been

glorified through the resurrection from the dead, and has become as immortal as the spirit that inhabits it. There will be no reincarnation of the Son of God, it is true; but this will be true of the Son of God, if we may trust the scriptures to guide us: He will make a glorious reappearance in the world. You remember that occasion, do you not, when the disciples were gathered together on the Mount of Olives after the resurrection, and Jesus met with them. Presently, after giving His last benediction, He was taken up into heaven. Spell-bound by the beautiful sight of His receding form from earth to heaven, the disciples stood gazing up at Him, and as they did so two angels made their appearance and said to them: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." That kind of a revelation of Jesus Christ—His reappearance among men in His resurrected, immortal body of flesh and bones—that kind of a revelation of Jesus Christ is in the future for the world, though there may be no reincarnation of Him.

The difference between the Christian world and the Latter-day Saints respecting special revelations from God is this: The Christian world believe that such revelations took place in the past, but that they have not taken place since the close of the apostolic age; that miracles have ceased; that special inspiration has ceased; that God conversing with man face to face has ceased; and they have no hope of these glorious kinds of revelation being repeated in the experience of the world. The Latter-day Saints on the other hand state boldly to the world, and as I remember it, one of our articles of faith declares that

"We believe all that God has revealed, all that he does now reveal, and that he will yet reveal many great and important things pertaining to the kingdom of God."

I want to extend that a little and

say that we not only believe in the revelations that have been given, that are now being given, and that will be given in the future, but we believe also in all these modes of revelation—revelation by inspiration, by the manifestation of miraculous powers, by face to face conversations with God, and communion with Jesus Christ as a man might commune with his friend. And we believe that all these modes of revelation will continue. But we do not believe that the will of man will control in these matters. From some things that have been said recently relative to revelation one would reach the conclusion that because we have in our midst prophets and apostles, inspired men, God and angels and the Holy Spirit are subject to their beck and call; and because a man is upheld as a prophet of God some people seem to suppose that he may enter the presence of God when he will and talk with Him face to face; or, that by his summons, a prophet may bring angels to his side at his own sweet will! Not so. These divine things are under the control of the Lord Almighty, and He will reveal Himself when and in whatsoever mode seemeth Him good. Do you not remember the scriptures which clearly indicate the correctness of the view I state upon this subject? where it is declared that unto one is given by the Spirit the Word of Wisdom, to another the word of knowledge, to another the gift of faith, to another the gift of healing, to another the working of miracles, to another prophecy, etc., the Lord dividing to every man severally as He [the Lord] will—not as man might will or choose. So that the times and modes of revelation are in the hands of God; our faith is simply this: that the Lord reigns supreme in heaven, aye, and on the earth, and whenever His work requires that His hand should touch it and guide it He will inspire His servants to take the course that is necessary to conform His works to His will. If it be necessary to send from the presence of His throne an angel, clothed with power, might and majesty, to stand in the

presence of prophets and apostles, to make known a divine purpose, the sovereign will of God is sufficient to order that to be done; and if it becomes necessary to summon a prophet into the presence of God to commune face to face with Him, then He will summon that prophet into His presence; or open the vision of His mind, snatch away the veil of the covering that at present separates us from God, and will commune with His servant as He did with Moses face to face—all according as God wills. That is our faith concerning revelation; and as the great Luther said of his faith at the Diet at Worms—"Here we stand; we can do no other; God help us." If God says, move forward, we will move forward. If He says, halt, we will halt. If He says, turn to the right or turn to the left, we will turn accordingly. And our faith is if we shall walk under the guidance of God no harm can come to us individually, nor harm come to the work of God. Only such things will happen as will tend to the progress of God's work, and the glorification of His name in the earth.

I do not know whether I am stating exactly your faith in these things or not, but this is my faith; and for the life of me I cannot understand how anyone, Jew or Gentile, Heathen or Christian, who believes in God at all can stop short of this perfect submission unto His will; which submission of the mind to God is alone true worship. Once admitting the great premise that God lives, that He is interested in human affairs, that He not only created but governs and controls this universe, it seems to me that after that the only logical conclusion for one who holds that faith is that if he receives a message from God, he will perform the mission that is given to him in that message.

Just a word or two in conclusion. We have spoken in this conference a great deal about the world hating us. I think sometimes we use the term without sufficient and proper modification. When Jesus said to His disciples:

"Marvel not if the world hate you. It

hated me before it hated you. If ye were of the world, the world would love his own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

When the Master used that language I scarcely think He had reference to all the world, but only to those who were "wordly," to those whose hearts were set upon the things of this world, to those who were lovers of pleasure more than lovers of God, to those who were corrupt in their hearts; out of which conditions the Lord had called His disciples, and now in these days has called His people. When we say "the world hate us," let us not think that that means all mankind, but that it means the worldly portion of mankind, those who love darkness rather than light. Those whose deeds are evil. When we go to them with our message, it reprobates this part of the world for sin and unrighteousness; therefore they hate it. They hate the light, because they love darkness. But we shall find, I am sure, hundreds of thousands, nay millions of our Father's children who do not and who will not hate us; but who will be responsive to the message that we have to declare to them. So that I am of opinion that we should keep this modification in our minds that it is the worldly that will hate us, while those who are honest in heart will be responsive to the testimonies that we have to bear. I remember with what supreme confidence President Brigham Young relied upon the operation of the Spirit of God upon the minds of people. He said on more than one occasion that no man had yet so much as heard of the Book of Mormon but what the Spirit of the Lord whispered quietly to his soul that that book was true: no man had so much as heard of the Prophet Joseph Smith but what the "still small voice" whispered to him that he was a true prophet.

The exact words of President Young on this subject are as follows:

"Nothing short of the Holy Ghost will do us any lasting good. I told you, in the beginning of my remarks, the truth as it is in heaven and on the earth, as it is with the angels, and

with prophets, with all good people, and with every sinner that dwells upon the earth. There is not a man or woman who on hearing the report of the Book of Mormon but the spirit of the Almighty has testified to them of its truth; neither have they heard the name of Joseph Smith but the Spirit has whispered to them 'He is the true Prophet.'

It is the spirit which is invisible to the natural mind of man, that produces effects apparently without causes, and creates mysteries, marvels, and wonders in the earth. These things we behold, but we cannot with the natural mind account for them, nor divine their ultimate end."

(Discourse by Prest. Brigham Young, June 13, 1852. Deseret News, Vol. 4, No. 6.)

I believe that doctrine, and it ought to be a mighty source of encouragement to the Elders who are preaching the gospel among the nations of the earth. They toil and labor, they distribute tracts, they try to make their voice heard in the midst of the world's clamor, and they may think from surface indications that their labors are vain, that their voice is lost as though they were crying in a wilderness. Not so; but as they speak in halls or crowded thoroughfares God's Spirit bears witness to the hearts of those at all susceptible to its influence in testimony of the truths uttered; and it will be because the world rejects that testimony which comes to their souls that there will be condemnation for them,

and not because they have rejected the words spoken by the Elders.

Both we ourselves and the world stand in the presence of this enfolding influence and power of God's Holy Spirit—the spirit of revelation. Our lives through the gospel may be made to touch the life of God, and by touching the life of God partake somewhat of His qualities; have brought into our lives some of His divine powers, by which at least we may know the truth and rejoice in it. And though "the world"—regarding "the world" in the light of my suggestion—may hate us, let us see to it that we do not hate the world. We may dislike their acts; we may not be able to look upon their actions with the least degree of allowance; we must say that their actions are wicked and that they and their actions are ungodly; but after all, they are the children of God, though they have wandered far from Him, and it is our mission to send forth the voice that shall call them back, to stretch out a hand that shall lead them into the fold. Such is the spirit of the gospel as we have received it, and such our faith in the revelations of God. The Lord bless you. Amen.

The choir sang the anthem, "Song of the Redeemed."

Benediction by Patriarch John Smith.  
Adjourned till 10 a. m., Sunday, the 9th.

## THIRD DAY.

Sunday, April 9, 10 a. m.

The choir and congregation sang the hymn which begins:

We thank thee, O God, for a Prophet  
To guide us in these latter days;  
We thank thee for sending the Gospel  
To lighten our minds with its rays.

Prayer was offered by Elder Collins P. Hakes.

The choir sang the anthem, "Awake ye Mortals."

PREST. JOS. F. SMITH.

Attendance Exceeding All Previous Conferences, an Evidence of Increasing Faith.—Blesses All Who Desire to Do Good and Establish Peace.—Strong Declaration of Loyalty to the Nation and to the Government.

I would like to say to this vast congregation that I am delighted to see you here and to note the interest which is manifested by the Latter-day Saints in this conference. I sincerely hope that the same calm, peaceful spirit which has pervaded the meeting hitherto will continue to be with us until the close of this seventy-fifth anniversary of the organization of the Church. Let every man and woman holding a membership in the Church exercise that faith which it is their right to exercise, and let them remember that the Lord hears and answers the prayers of those who petition Him in faith, nothing doubting, for the peaceable influence of His Holy Spirit, for the light thereof to shine upon their understanding, and for the strengthening of their good resolutions to serve God and keep His commandments. Thus far I do not think this conference has been surpassed for the number of those in attendance, and for the warmth of fellowship that has been manifested on the part of all that have assembled here. I pray God, my Heavenly Father, that this spirit of union, fellowship and love may continue to the end of the conference, and that this spirit may spread to the uttermost bounds of the Church, that the people may be renewed, strengthened, built

up, and established in the truth of the Gospel of the Son of God.

I feel from the depths of my heart to bless the Latter-day Saints, and I cry for blessings upon the heads of all people who have in their hearts a desire to do good and to establish peace and goodwill among the children of men. I pray not only for the prosperity of Zion, but for the prosperity of our nation. We must always bear in mind that we are not only citizens of the Kingdom of God, but we are citizens of the United States, and of the states in which we dwell. We have ever been loyal both to our State and Nation, as well as to the Church of God, and we are at the defiance of the world to prove to the contrary. We have been willing to fight our country's battles, to defend her honor, to uphold and sustain her good name, and we propose to continue in this loyalty to our nation and to our people unto the end.

Now, I did not design to speak this morning. May God bless you, May peace dwell in your soul. May the love of God pervade your hearts and minds. May light and truth shine upon your understandings. May wisdom be given unto you. Be prudent in all your acts. May you be devoted to the cause of Zion and to the upbuilding of the Church and people of God throughout the length and breadth of the land. Let every officer of the Church be loyal to his calling, loyal to his people, and loyal to everything that is good, pure, noble and godlike. Let no man shrink from his duty for fear of consequences, nor from the responsibility that rests upon him by reason of the calling which he has received through the holy Priesthood. Let us remember that the Gospel has come to stay, and to be preached to every nation, kindred, tongue and people. We have ourselves and mankind to save from the errors and sins of the world, and from those evils to which men are

prope, that they may come to the marvelous light of the Gospel of Christ and be made free from the law of sin and death, in the glorious liberty of the children of God. May He bless you, and may peace abide in your hearts, is my prayer, in the name of Jesus, Amen

#### HYRUM M. SMITH.

Evils of internal dissension.—The instigator of crime as dangerous as the criminal.—President Roosevelt's courage, and honest policy.—God will vindicate His people.

My brothers and sisters, the meetings of this Conference, so far should have brought to the hearts of all present unlimited joy and satisfaction, in seeing the unity with which the Latter-day Saints have come together and transacted the business pertaining to the Conference. In the opening remarks of President Smith, he made use of that simile of the Apostle Paul, wherein the Church of Christ is likened to the perfect body of a man—a man in whom the mental faculties and the physical powers are in harmony; one without blemish. You know that when a man is at war with himself, when the flesh wars against the spirit, when the yearnings and the great desires of the heart are denied by an inexorable will, there is internal strife, and that individual, if he be conscientious, suffers the fiery pains of a living hell. And as with a man, so with a family. If in a family there is strife, quarreling, false accusation, partiality, we know what the inevitable result will be, unless it is checked. As in a man where this internal strife exists, if it be not checked, distress must follow, so if these conditions are not checked in a family, it means the disintegration of that family, and the scattering of its members. So in a community, or in an organization, or in a church; if the members thereof are at war one with another, if they are not in harmony, if they are divided, if they are contentious, then, unless these conditions are changed it is but a short time until the organization, or the community, or the church, or the state, or the nation, is dismem-

bered and destroyed. It was this condition which disrupted the French people to such an extent. It was their civil strife and fratricidal revolution, wherein they fought and slew one another, wherein the blood of noble and peasant flowed until the people grew weary with the bloodshed. The same thing also distracted our own great and glorious country during the civil war, wherein citizens of the same country, who had previously fought shoulder to shoulder against a foreign power, were themselves found in deadly strife. There is no telling what might have happened—worse than did happen—had it not been that the eye and the hand of God were over this goodly land, wherein He raised up a man, whom I verily believe was inspired to guide the ship of state, that it might not be broken to pieces on the shoals and rocks of slavery and secession. I believe Abraham Lincoln was raised up to do God's will.

I have rejoiced in hearing the patriotic sentiments of the brethren who have spoken, showing forth their love and loyalty to the country of which we form a part. I, too, love my country. I know that the Latter-day Saints love this nation. However, I see dangers today in this land of freedom and liberty, just as there have been dangers in our midst in times past. There are those who abuse the great privileges of freedom and liberty, and who prostitute the powers and talents God has given them, and use them to the hurt of their country and its people, rather than to the good and blessing of the land and its inhabitants. Abraham Lincoln, the man who held together our country, through whose wisdom the men of the north and the south were again united in the bonds of brotherhood, was put to death by an assassin. Of course, he who committed the rash deed was put to death also; but I ask you, were the ends of justice met when the murderer was himself put to death? Was the life of the one equal to the life of the other? Not at all. The ends of justice were no more met when the slayer of Abraham Lin-

coln was put to death than recompense would be made if the combined debt of the world were to be paid with a counterfeit penny. Another of the noble sons of America who stood at the head of the nation, James A. Garfield, was likewise slain by the hand of an assassin, and this assassin also was put to death. But was the country and the people compensated for the loss of President Garfield by the death of his slayer? No. And in later times, so recently in fact that it still brings sorrow to our minds when we think of it, another president of the United States has been slain by the hand of an assassin, who was promptly taken and executed for the crime. But I ask you again, Was recompense made in the death of this man? Put the life of this foreigner anarchist, this man with the unpronounceable name, in the scales with the life of William McKinley, whom he slew, and would the scales of justice be balanced? Not at all.

These men were the assassins, but, in my estimation, they were not the real murderers. The real murderers are still at large, and still have influence among the children of men. Who are they? They are men who live in this country of freedom, who have vouchsafed to them every privilege of liberty, and who pervert these privileges. Some of them edit newspapers, some occupy pulpits, and some speak from public platforms; they are the artists who picture noble men before the community as fiends incarnate; they are writers who describe them as being monsters, as being wicked, cruel, ambitious, as men reaching out to rob the poor, to oppress mankind, and to have flow into their own hands the proceeds of the work of the laborers. Christ said upon one occasion that he who looketh upon a woman to lust after her has committed adultery already in his heart. I say that the man who looks upon another with murder in his heart, and who, by speaking and writing, incites the feeble-minded and vicious to strike the blow which takes from the country her noble men whom they hate, is in fact the murderer. Such men

commit murder in their hearts, and they are no less murderers than they would be if they committed the deed itself. So with the man who covets that which does not belong to him; in the court of Almighty God, he will be deemed a thief, just as though he put forth his hand and took that which belonged to his neighbor. And when the Lord, in His courts on high, dispenses strict justice, these ignorant, foolish or vicious individuals who have been induced to take the lives of good men, through the lies that have been circulated about their victims, will be found no more guilty than will those who commit the murder in their hearts, and whose writings, speaking or pictures have incited the criminals to strike the deadly blow. This is what I believe. To-day, in our land of boasted freedom and liberty, whenever the President of the United States attends a public function, or goes abroad, he must needs be surrounded by a corps of secret service men, detectives and policemen, who watch him and everyone who comes in contact with him, and look for suspicious characters. Why? Is it because President Roosevelt is a coward, that he dare not go abroad without being protected thus? No; no man will say that the hero of San Juan hill is a coward. No man will say that one who boldly, and almost alone, stands out against the oppression of the people by wicked men and by trusts, is a coward. No man will say that President Roosevelt is a coward when he dare stand unswayed against the combined cry of tens of thousands of men and women incited by prejudice. He is not a coward; he is a brave man. But because there are those in the land who, enjoying the liberties of a free country, describe and depict him as being ambitious, desiring to be an emperor, and wear a crown; because there are men who use their talents in cartooning him thus, representing him to be an oppressor of the people and criminal in his desires—these men, through their writing and speaking from the platform and the pulpit, have made it necessary that the President of the United States,

brave though he be, must be surrounded by a corps of secret service men, night and day, in order that his life may be preserved. I say that those who make this necessary are criminals. Why do not men use the gifts God has given them in portraying before the country the virtues of their fellow men, in magnifying their good deeds, and in imputing to their honest purpose good instead of evil? Why do they not magnify honorable men in the eyes of their fellows, rather than exaggerate imaginary faults, and arouse hatred in the hearts of the ignorant against men whose lives are spent in behalf of the people and in defense of righteous laws and justice?

My brethren and sisters, there is but little true justice done among men in this day and age. The laws that men make are necessarily human, and men will err; but, in the day of God's judgment absolute justice will be done. Then it will not only be the acts of men that will be taken into account, but it will be the thoughts and intents of their hearts that will also be considered when they are judged. When men in the court of Almighty God are so judged and found unworthy, and they are shut out from the presence and love of their Father, there will be no need then to argue with them as to the truth of hell fire; they will know it without argument, you can depend upon it.

Well, we believe that in President Roosevelt we have an unprejudiced friend; and we know that in the Latter-day Saints President Roosevelt will find loyalty to the government and the greatest friendship toward him. There are no people in the nation more friendly to him; and they will remain so just so long as he remains true to the cause of humanity. Furthermore, we will continue true to Old Glory, and to our glorious country, even though all the world should prove unjust to us. We are a true people. I believe that President Roosevelt is a man who has the courage of his convictions. He is fairly well acquainted with us, and he is not a man that is moved by public clamor or pre-

judice. I believe that he will honestly and truly stand by his great policy of a "square deal to all men," and that he will accord us our portion of the "square deal." I do not believe he is the weak and vacillating man that a predecessor of his was who, knowing our condition, said, "Your cause is just, but I can do nothing for you." I believe he is a man who, so long as he believes our cause is just, will be willing to do something for us. We assuredly will do all we can to sustain him, and all other good men. I believe these are the sentiments of the ten thousand Latter-day Saints who are gathered in this building today. I believe they are the true sentiments of every member of the Church, and we will demonstrate it in the future, as we have done in the past.

May God bless us. May the Church of Christ never be less united than it is now. Like the nation of which we are a part, we have gone through trials of internal strife, but we do not have them now. In early days, in our weakness, we saw the witnesses to the Book of Mormon, who had stood shoulder to shoulder with the Prophet Joseph Smith, turn away from him, and oppose him. We have seen his counselors leave him; we have seen members of the Quorum of the Twelve Apostles leave the Church and lead away many others. That was our internal struggle, but we have overcome it. It has been proven that God is over us, and He will not permit internal strife nor external persecution to destroy His work in the earth, no more than He permitted civil strife to destroy this great country, over which He has had His all-seeing eye from the very beginning. Let men do what they will; let those whom Elder Rich dignified by comparing them to the wolf (to my mind you could compare them more consistently to the penny fice, which makes only a noise) howl all they will, we will go right straight along, doing the will of Almighty God, and He will justify and vindicate us in the eyes of men, in His own due time. God bless you, my brethren and sisters, and make you

ever as faithful and even more faithful than you are today, is my prayer in the name of Jesus. Amen.

ELDER L. W. SHURTLIFF.

(President of Weber Stake.)

My beloved brothers and sisters, the few moments I shall occupy this morning, I trust that I shall have the Spirit of the Lord to direct me, as it has directed all of the speakers during the Conference. I have attended a great many conferences of the Church, and I feel that this is the best one I have ever had the privilege of attending. I rejoice exceedingly in the truths of the Gospel, and in my association with the people of God in the last days. It has been my good fortune to be associated with the Latter-day Saints all the days of my life. I have been personally acquainted with all of the Presidents of the Church from President Young down, and have served upon missions under all of them, and I thank God this morning that I can bear testimony that they have all been men of God, filled with light and intelligence and the revelations of heaven to guide His people on earth. I am thankful that I live in this glorious republic, that I was born in this nation, that my forefathers fought in the Revolutionary war. I am thankful for the liberty that we have in this great nation; and although my life has been spent with the Latter-day Saints, sometimes in darkness and difficulties, yet there has always been brightness to those that were filled with the love of truth. I am thankful to see this vast assembly come here to worship, and to hear the word of the Lord. We have already heard it, we are hearing it from day to day.

So far as the people are concerned over whom I have the honor to preside, in the Weber Stake of Zion, I will say that we have union, fellowship and love for one another and for those that lead Israel. There may be a few, and they are very few, that feel differently, but I tell you that the Latter-day Saints do support the authorities of the Church. They pray for them and sup-

port them in every way, and we are united in this. We have no fear about what shall be done with the tithes and offerings that are placed in the hands of the Trustee-in-trust. I believe that the Latter-day Saints who pay their tithes and offerings are not the ones that are finding fault, but it is those that have done little or nothing in this direction. I trust that we will be loyal to the servants of God. We know that God has inspired them to lead Israel, and we have full confidence in them, it matters not what the world may say concerning them or the people of God. The Church of Christ will go forth in great earnestness in the earth, and there is no power that can stay it. From time to time men may rise up and think they can do something that will retard the progress of the work of God, but they will fail, as they always have. Those that have been long in the Church know how frequently men have come forward and said, "We will show you the way;" but they have utterly failed.

God bless Israel, and especially our leaders. I know that Joseph F. Smith is a prophet of God, I know that his counselors are men of God also, and also the Twelve Apostles, and the others whom we have sustained, and we will continue to sustain them whatever the world may say regarding them. God help us to do so. May Zion rise and shine. May we still feel able to maintain the right and build up and strengthen the weak in all parts of the land. God bless you and all Israel. Amen.

ELDER JESSE N. SMITH.

(President of Snowflake Stake.)

Brothers and sisters, I feel that I am one of the least among you; but notwithstanding my humility and my nothingness, I have received a witness of the truth of this work. I can relate how it happened that my lot was cast among the Latter-day Saints. I do not suppose there was any natural goodness about me to boast of, but I had very choice parents, and they had a great interest for me, as I have discovered,

and I revere them. If any of the fathers have wayward sons, probably if they will take the course that my father took, they may be enabled to interest those sons in this work. My religious impressions commenced from my earliest childhood. My father seemed to make his religion first and foremost. He attended very strictly to his family devotions. He did not seem to be hurried. At evening he read from the Scriptures, he and my mother sang, and we had family prayers. My religious life, I may say, my testimony, dates from these things. My father soon passed away in death, but I can never forget him. I felt that he was a minister of God. I lived in very great poverty, in much humility, privation I may say. I was taught early to pray, and I understood the meaning of those words in the Lord's prayer, "Give us this day our daily bread," because we did not have much laid by. When I was enabled to go to school, there were no free schools then; contracts were made by the parents; and I had a very meagre supply of books, almost none at all. I heard that they were using the Book of Mormon in the schools, so I took my father's Book of Mormon with me. It was the first edition. Our honored Patriarch was in that class with his Book of Mormon; young Joseph Smith, the son of Sidney Rigdon, the son of William Marks, and the son of Peter Haws were also in the class. I was in good company, but they all had books of the second edition, with new and beautiful binding, and I felt I was a little behind them. As I was going to school one morning, and passing the Prophet's place, he was walking in the garden, and he answered my salutation. I think he would answer a child's salutation just as readily as that of a grown person. He came up to the fence and spoke very kindly to me. He said, "You are going to school?" "Yes." "What book do you read in?" "I read in the Book of Mormon." "Come in here." I passed in at the gate and he made me a present of a Book of Mormon of the new edition, with the beautiful binding. I could then hold up my head with the

others of the class. He gave me this injunction: "Read it in school and read it at home." I have done so. I believe the Book of Mormon. I have believed it from my childhood. I have been a great reader, but it is to me the most interesting of all books. I felt that that was the greatest treasure that could be bestowed upon me. And when I read that David Whitmer, one of the witnesses to the Book of Mormon, and his family, had a superstitious regard for the sacred record that was in his keeping, and they felt that no harm would come to them while they were the custodians of that record, I could comprehend that. My family have almost the same feeling for the sacred volume that was presented to me by the hand of the Prophet Joseph Smith. In traveling around among the people as a missionary, which I do considerably, I find many young people just starting out in life. I call on them in their humble homes. When I find the Book of Mormon on their shelves and see an indication that it is read and considered, I feel thankful, for I have a sort of testimony that in that home there will be no family jars and no seeking for divorce. I have looked after these things in a humble way. I find that there is power in this Gospel, and that the faithful and the true believers are favored of God. Peace, blessed peace, comes to their homes. Their homes are homes of faith and prayer, and the Christian virtues cluster around their family altars.

I thank the Lord for what I have received in the Gospel; chief of all, that I have received a degree of faith, blessed faith. I have been free from doubt. At the death of the Prophet and Patriarch, the people for a moment seemed helpless, and there sprang up many aspirants, who sought leadership and dignity and honor in the Church; yet I was blessed, I had no doubt, and I realized that the Twelve were the men to look to. It was given me of the Lord. Fortunately I was present at that wonderful meeting where President Brigham Young spoke with the voice of Joseph Smith, and I heard that familiar voice. That strengthened the testi-

mony of many. It was most wonderful. That voice which, as was said of the blessed Redeemer, spake as never man spake! I sincerely hope to remain faithful to this cause. It has not been difficult for me so far. I hope I may have grace and the favor and blessing of the Almighty to continue.

The people where I live are not numerous, but I believe that, almost universally, they are content and satisfied. They sustain the authorities of the Church in word and in deed, and they are greatly blessed. I think it very unfortunate to be discontented, to be an agitator, to delight in turmoil, to seek to stir up strife. I think there is far more happiness, there is far more opportunity to be of help to our fellowmen, to be conservative in our feelings and in our spirit, and help along, instead of trying to hold back. I regard it as the highest blessing to know the will of God and have a disposition to do it.

I pray that we may all be preserved in righteousness, that we may build up the kingdom of God, and bequeath the legacy of righteousness and good works to those who shall come after us. Amen.

President Joseph F. Smith arose and said, "Elder Jesse N. Smith, who has just addressed us, may properly be regarded as a modern Nathaniel—a man in whom there is no guile."

Elder John Robinson sang a baritone solo, "O Lord Have Mercy."

#### ELDER E. H. SNOW.

(President of St. George Stake).

My dear brethren and sisters, I appreciate very much the opportunity given me to report the condition of the people in the St. George Stake of Zion. Ours is a stake of magnificent distances, requiring about eleven hundred miles to travel, all by team, to reach the people. There are twenty-two wards, most of them small. We have no railroad, no corporations, and not much of the wealth of the world to worry us. The stranger says it is a God-forsaken country; but we do not believe him, for we know better. The Lord has justified the wisdom of the servants of God in colonizing this semi-arid region. The

early pioneers have nearly all passed away; but their sons and daughters have regarded the call of their parents as equally binding upon them, and they have remained in the country, and have toiled and struggled and wrung from the elements a fairly comfortable subsistence. There is an affection in the hearts of the people for the sands and the rocks that have developed strength in them. After all, our best crop has been men and women. We have been engaged in building extensive canals. The rives has washed some of our land away; and one canal, at an expense of one hundred thousand dollars and ten years in building, has just been completed and water turned upon the land. Another reservoir scheme has been perfected, and we are getting this spring, for the first time, the benefits of that enterprise. Years ago we had plenty of rain, but for the last fifteen years there has been drouth. During the last winter, however, the rains have come up from the Gulf of California and settled down over the rim of the basin, and we have had rain, and rain, and glorious rain. We have not had such rain for twenty years. So we are happy, we are hopeful, we are contented, we are united. I need scarcely say to you that a people who have remained loyal to the country to which the servants of God called them, are still loyal to the servants of God.

Personally, I feel well in the Gospel. Like Elder Ben E. Rich, I can say that there never was a time in my life when I was so well satisfied with the Church of God and the administration of His servants as I am today. I rejoice in the fact that I have a testimony for myself that this is the work of God. I hope I shall always prove true and faithful to it; for I can conceive of no worse spectacle than for the Saints to tear down the work of their fathers. I have rejoiced in the spirit of this conference and in the spirit of the brethren who have spoken. I testify that this spirit is of God. I pray God to bless us as a people, especially the young, that we may be true and faithful, and that the spirit of this conference may go as a great ground swell and penetrate throughout the length

and breadth of the land, and stir up the souls of the people of Zion unto faithfulness, to seek God and keep His commandments. Amen.

#### ELDER J. GOLDEN KIMBALL.

I very much desire to say the right thing at the right time. I may possibly speak by parable. Now, I intend to say just what the Lord will help me say. One parable is that I do not want a rosewood casket. I am willing to be buried among the people in a plain casket, and all I want inscribed on the headboard of my grave is that I have been true to this Church and to the Priesthood of God, and have walked in the footsteps of my father.

I once read a beautiful article about anvils and hammers and I copied some of its sayings; but I have never used them, although I have carried the copy until it is nearly worn out. I now quote as follows: "Every man in the world who gives blows must take blows, and until a man becomes as good an anvil as he is a hammer he fails to be thoroughly fitted for his work."

I was born in this Church, and if there is any one thing that I am proud of it is that I am a member of this Church. You Latter-day Saints know well how proud I am of my parentage. When I stop believing in my father and mother, I will stop believing in the human family; for where they go I want to go. I love this work. I may not love it quite so well as some men do, but I hope I will always be given the credit of having integrity, and support and sustain the Priesthood of God.

I will tell you how I was brought up, and then you can make some excuse for my general makeup. A lot of us boys used to meet up in the Eighteenth ward, right where now stands the Lafayette school—that beautiful building which cost over \$170,000. I was educated in a very small building on the same block. We had a brother that was somewhat of a general, and he trained us boys—that is, when father was away. He would get us behind

the barn, where no one could see us; then he would put a chip upon one of our shoulders and tell one of the other boys to knock it off, then we would fight. That was part of the training he gave us, and when we asked why he did it, he said it makes you tough. My father had a great garden and it was fenced in by a six or eight foot stone wall. Father told us we couldn't have any of the fruit, so we got it anyhow, and I will tell you how we got it. This same brother of ours, took one of the boys and dangled him over the wall with a rope, and he loaded his shirt bosom and pockets with apples. One time, Father Tucker, the gardener, got after him with a willow, and lambasted him. Brother said that would make him tough. Now, I have a little boy—my oldest son—and when he was a child we always made him give up to every neighbor's boy that came in our home. These are parables that I am telling you now. We kept that up until he thought he had to give up everything in the world, and it made rather a coward out of him. He went to school, and the boys found out they could whip him; and they did so, until I told him that if he didn't take his own part and fight, I would whip him. Not long ago he came home with his thumb out of joint, and, forgetting all about my religion, I said, Did you whip him? He said, yes. Then I gave him some fatherly counsel.

Now I grant, my brethren and sisters, that sometimes we have to endure, and I presume that if we live the Gospel of the Lord Jesus Christ we have to endure all things; but it requires a very prayerful heart to enable us to endure some things. I realize that the Congress of the United States, the president of the United States, and the committee on privileges and elections, have their duty to perform. I do not object to those things, for it is a doctrine of the Church that we sustain the law of the land, and we have done it, although we have fought valiantly for the principles that were revealed to the Prophet Joseph Smith; and I am proud that the people fought it out until it was

decided that some parts of our religion were unconstitutional and would not be permitted. But the thing that I object to is, for every little gutter-snipe that comes into the country to think that he can kick and maul and abuse us. I occasionally feel a little like Joe Rich did once when they abused his father, Apostle Charles C. Rich, who spend a great part of his life as a pioneer in that hard country of Bear Lake, who used to come over the mountains on snow shoes in order to attend conference, who used to grind his wheat in a little coffee mill in order to have bread, and whose wives and children lived in log houses with dirt roofs, for many years. Joe went down to a certain newspaper office and demanded retraction. He told them if they didn't retract he would turn the whole family loose on them, and that he was the smallest one in the family and the biggest coward. The retraction came. I am not saying this to be sensational; I tell you, if it were not for that man of God, Joseph F. Smith, restraining his children, and they being obedient unto him, there would be some men horse-wipped today. But, he is a servant of God. I have known him all my life. I have known every man who has presided over this Church from President Brigham Young down, and I know they have been men of God.

Now, I realize that every man who strikes blows for power, for influence, for institutions, for the right, must be just as good an anvil as he is a hammer. If he is not, he may properly conclude that he has no very important mission in the improvement and progress of the race. If private and instituted sin, error, prejudice and wrong would stand quietly and let us batter in their sides, or knock them down, reform would be easy; but they always object to this mode of treatment, and any man who attacks them must calculate on his powers of resistance, or his power to bear without flinching the blows he will receive in return.

We have no small mission to perform. I honor Joseph Smith the Prophet for his bravery, for his courage, for his

manliness. He had a message to deliver that was in conflict with sin and wickedness, and it came in contact also with all the man-made religious organizations of the world. But God had revealed it to him, and he would not deny it, though it cost his life. Do you think we can continue proclaiming this message—can we Elders continue telling the world that God did appear to Joseph Smith, and that He did reveal these things, and expect they will receive us with open arms? Never. But notwithstanding it is our mission to treat them kindly, to carry the olive branch in our hands, to preach the Gospel and to deliver this message. At the same time, brethren and sisters, we must have backbone. The people assembled here are those who generally attend to their duties, who go to quarterly conferences, and pay their tithing; but I tell you there are some people in this Church who do not pay their tithing, do not attend conference, do not listen to the words of the Prophets, and do not work for the salvation of the souls of the children of men, and they are the ones that are shaking in their shoes at this very time. I hope the ship will stop just long enough for them to get off. The door is wide open; and, as someone has said, "when you want to go to hell, black your boots and go like a gentleman." If I leave this Church I hope I will have manhood enough to leave it like a man, and not be a traitor and fight the people. I said to one man once, "You have a right to leave this Church, and it is a very simple thing to do. Just notify those in authority that you desire to withdraw." It is our business to treat all such kindly, to sympathize with them, and if possible to uplift them; but I do not like a traitor, and never did.

I am going to read some more to you: "I think there is a contemptible, quiet path for all those who are afraid of the blows and hammers of opposing forces. There is an honorable fighting for any man who is not ready to forget that he has a head to be battered and a name to be besmattered. Truth

wants no champion who is not as ready to be struck as to strike for her."

Any of these backboneless people, any who are afraid that God's work will not triumph, had better get in the background, and let those that have courage stand in the front of the battle. Of course, I might be the first one to run; I have not been tried yet; but I know I will be tried if I stay in this Church. I know that I cannot live on borrowed light. You can talk and preach and expound until you are black in the face, but if you do not know that Jesus is the Christ you will never stay in this Church.

I want to read one more quotation and then I will quit:

"The more one reads of the newspapers the less clearly one sees. There are days when having read them and admitting that one believes their word, the reader will see himself obliged to draw this conclusion: Decidedly, there are none but tarnished men everywhere. There are no men of integrity, but some of these chroniclers. But that last conclusion will fall in its turn! The reader would have before his eyes a spectacle analogous to that represented in the caricature called the 'Combat of the Serpent.' After having devoured everything around them, two reptiles attack each other and begin to swallow each other, so that there remains in the battle field but two tails."

I guess we know where to apply this. There is one morning paper in this city that has treated us reasonably fair, and they know how well they are succeeding in their fair treatment. As far as I am concerned, I want to be broad-minded enough to open my arms to the stranger, and to treat him kindly; but, I will not sustain a man who will lie, abuse, and deride this people. It is our business to sustain this work, and it is our business to uphold this State and nation.

May God bless this people. May He bless the authorities of the Church. It is not often I bear my testimony, but I want to tell you today that I know this work is true. I know that Joseph Smith is a Prophet of God. I honor and love his memory, although I never saw him. I have been acquainted with all the Prophets of God from the days of President Brigham Young down.

They have been kind to me in my childhood and in my manhood. It does not matter much to me where the place is that they have gone to, but I want to tell you they are good enough company for me, and I do not want to go with any others, because I would be lonesome. God bless you. Amen.

### OVERFLOW MEETING.

Sunday forenoon an overflow session was held in the Assembly Hall. It commenced at 10:40 and was largely attended. The presiding officer of the occasion was Elder Rudger Clawson.

Singing "Redeemer of Israel." Prayer by Elder Chas. B. Felt. Singing, "How firm a foundation."

### ELDER JOSEPH W. McMURRIN.

Elder Joseph W. McMurrin spoke of the necessity for a speaker to enjoy the Spirit of the Lord in order to accomplish good. He rejoiced over the instructions thus far given during the Conference, and the testimonies borne as to the divine principles of the Gospel and calling of those who are directing the Church today. This is a day of restoration and of warning—the call is to repentance, the testimony to the world is that the Redeemer's work has again come to earth.

Referring to the dream interpreted by Daniel, showing the setting up of God's kingdom in the latter days, of its perpetuity and that it should not be given to another people—he called attention to our duties; in view of our having received a knowledge of the restoration, that we treasure and cultivate that knowledge and testimony, live in accordance with it, and bear that testimony to the world by word and act.

There seems to be great anxiety among those who are not of us, lest this people are being led astray. The enthusiasm and unanimity of the thousands in attendance at this Conference does not bear out such a theory, but it proves that there never has been more confidence in the servants of God than exists now in the hearts of the people.

## GENERAL CONFERENCE.

He bore testimony that twenty-two years ago, when laboring in Scotland, Bishop McKay told him that he was present when President Wilford Woodruff prophesied that Joseph F. Smith would one day stand in the shoes of his uncle, the Prophet Joseph Smith. That Joseph F. Smith was chosen of God to lead this people, and he invited the people present to write it in their books. He related also another incident when President Woodfuff took Joseph F. Smith by the hand and led him before a congregation, many years ago, and told them that he would become president of the Church. (Brother Henry F. McCune, from the congregation, confirmed the statement, as he was present at the meeting referred to.) President Woodruff spoke on both occasions by the spirit of prophecy. Every Latter-day Saint is entitled to the spirit of inspiration, and such cannot be led astray.

God has given to this people individually the testimony of the Gospel, and through that they have been led here, and are united in the truth, and know they have the truth, and are not led astray. This same spirit rests upon the people today, and it will always be the case. God has manifested to this people where His authority is, and they will never lose this testimony.

"As our days may demand so our succor shall be."

God reigneth!

## ELDER E. D. WOOLLEY.

President E. D. Woolley of Kanab stake then addressed the meeting.

He stated that he had attended all the general conferences but two for the last 21 years. During that time waves of trouble and times of peace and joy have passed over this people. He recognized that we are now passing through one of the peculiar experiences, and he felt, before the voting upon the general authorities of the Church, that the people would be even more anxious to vote to sustain them than for many years. The speaker bore testimony that Joseph F. Smith is the mouth piece of God to this people; and

said, if this people will observe his teachings, and follow his instructions, they will be blessed of the Lord and make no mistake.

He reported the condition of the Kanab stake, referred to calling the Priesthood together, with the heads of departments, and later in ward conferences, when, with full and free expressions from the people, the authorities were sustained with unusual enthusiasm and absolute unanimity.

## ELDER JOSEPH E. ROBINSON.

Elder Joseph E. Robinson, president of the California mission, was the next speaker. Referring to the restoration of the Aaronic Priesthood through John the Baptist, and of the Melchizedek Priesthood through Peter, James and John, called attention to the many important revelations given since then, quoted from the Book of Doctrine and Covenants, showing that His word was to all the world, even the voice of warning by the mouth of His servants whom He would send, and who could not be staid. In the 124th section, some of these servants are named, and these same men are they who came to these valleys and assisted in establishing the Church here. He exhorted the Saints to bear in mind the promises of the Lord, keeping fresh the comforting words and prophecies as given in the Book of Covenants, and rejoice and serve Him continually. He closed by bearing testimony that God lives and hears and answers the prayers of His children, and that we are enjoying the gifts of the Gospel as did the Saints of former days.

## ELDER RULON S. WELLS.

Elder Rulon S. Wells of the First Council of Seventy spoke briefly.

The Lord has declared that He would bring to pass His wonderful work, and we know that He is doing so; that He has opened the heavens and sent messengers to the earth. The world, without the Spirit of God, cannot grasp nor receive these things, but only those who through obedience to God's laws have received His Spirit, and we know them.

"Men love darkness rather than light because their deeds are evil," applies to men both in and out of the Church. Sin is oftentimes attractive, and owing to weakness, and lack of the Spirit, men are often led into sin. Were we filled with the Holy Ghost we would hate sin. The speaker exhorted the saints to cherish the good, encourage the Spirit, and walk in the light. Let us walk in the light and secure the cleansing from sin that comes through the Lord's atonement.

Obedience to God's laws always has brought marvelous manifestations of His power. When these wonderful things cease, it is because men have wandered away from the light, but as we increase in righteousness, whether as individuals, families or peoples, God's marvelous blessings will increase upon us.

Singing, "Now let us rejoice." Benediction was pronounced by Henry F. McCune.

## SECOND OVERFLOW MEETING.

The assembly hall was crowded to its utmost capacity long before the time of meeting at 2 o'clock, Sunday afternoon. Elder Rudger Clawson of the quorum of the Apostles presided, and with him upon the stand were Elders Seymour B. Young, Angus M. Cannon, Ben E. Rich, Joseph E. Robinson, Andrew Jenson and John W. Rigdon.

The Ogden Tabernacle choir, under the leadership of Prof. Joseph Ballantyne, rendered the music of the occasion. The first selection was the hymn beginning with the line, "Prayer is the Soul's sincere desire." Elder Walter J. Lewis offered the invocation. The choir then sang "Author of faith, eternal word."

## ELDER SEYMOUR B. YOUNG.

Elder Seymour B. Young addressed the congregation. He said he had been deeply impressed with the good spirit that had been manifest during this conference. He believed that never had the Saints had greater cause for re-

joicing than at the present time. It was his opinion that the people were more united than ever before. He was led to this conclusion from his travels among the people from one end of the country to the other. Zion is growing and will continue to grow, notwithstanding the fact that many try to thwart its advance and bring trouble upon the people.

The Latter-day Saints are loyal to the great government of the United States. It was founded with the favor and by the Spirit of the Almighty. When the convention met to frame the Constitution confusion reigned, and but little progress was made until, at the suggestion of John Hancock, prayer was offered, after which harmony and goodwill prevailed.

The speaker related an incident of his childhood, wherein his mother held him up to see the Prophet Joseph and the Patriarch Hyrum passing through Nauvoo to surrender themselves at Carthage. In a few days came the dreadful news of the martyrdom. Then came the leadership of Brigham Young and his successors, all of whom the speaker said he knew were called of God. Of the present leader, President Joseph F. Smith, Elder Young testified that he is the right man in the right place.

## ELDER BEN E. RICH.

A sacred solo by Miss Myrtle Ballantyne of Ogden was followed by remarks by Elder Ben E. Rich, president of the Southern States mission. He praised the men who at the instance of King James, had compiled and translated the Bible. They had done their best, but being uninspired, had made mistakes, and sometimes filled in improper words where the original words could not be deciphered. This has at times led to confusion and misunderstandings.

Elder Rich believed that the Latter-day Saints are oft-times too submissive when assailed by opponents. He told of an endeavor that had been made to debar him from becoming a member of a certain society to which he was in every way entitled, solely because he was a "Mormon." He said that this

Church will not fall to pieces; God will not permit such a thing to happen. The speaker said that he had never known President Brigham Young to say but one inconsistent thing, and that was when he advised those who wanted to apostatize to do so, but to be decent about it, as though such a thing was possible.

#### OTHERS MAKE REMARKS.

Elders Andrew Jenson and Joseph E. Robinson spoke, the former upon his late missionary experiences, and the latter upon the subject of true charity.

#### JOHN W. RIGDON.

John W. Rigdon, a son of Sidney Rigdon, was then introduced. He said that he joined the Church of Jesus Christ of Latter-day Saints six months ago, and hoped to remain firm therein until the end. After a visit to the west in 1864, he had returned to the home of his father, who was near the end of his mortal life. He said to his sire that as the latter had not long to live, he owed it to himself, his family and to the world to tell what he knew about the coming forth of the Book of Mormon. The dying man raised his hand and avowed before heaven that the first he knew of the book was when it was brought to him by Oliver Cowdery, Ziba Peterson and Parley P. Pratt. His wife and daughter (the latter is still living) were present, when the book was presented, and both testified to the son and the brother of the facts as stated by Sidney Rigdon.

Brother Rigdon also said that he was present at the Liberty jail with his mother, and with Emma Smith and her little son Joseph, the latter now president of the Reorganized Chruch, and who is said to have been ordained and set apart by his father on that occasion. He testified that no such ordination or setting apart took place. The speaker bore a powerful testimony to the truth of the latter-day work.

The choir sang an anthem, and the benediction was pronounced by Elder Angus M. Cannon.

#### OUTDOOR MEETING.

By direction of the First Presidency, an open air meeting was held on the lawn, just east of the bureau of information building, Sunday afternoon, April 9, 1905, Elder Benj. Goddard presiding. Singing, "Oh, ye mountains high." Prayer was offered by Elder Joseph H. Felt. Sister Clara Cluff sang very feelingly "O my Father," accompanied by Prof. W. C. Clive, violinist.

President J. A. McRae of the Colorado mission addressed the assemblage. He expressed his pleasure in bearing his testimony to the people, and trusted that if any present had heard him bear testimony in the mission field that that testimony would bear witness that what he would now say is true. He spoke pointedly of certain influences brought to bear on our young men, and cautioned parents to keep their boys under wholesome control. Boys have more temptations than the girls. The latter should also be well guarded from the snares of the evil one. The speaker encouraged the young people to follow closely in the foot-steps of their parents, who had carried successfully the burden placed upon their shoulders, for they were God-fearing men and women.

The congregation sang, "Our God, we raise to Thee," with violin accompaniment by Prof. Clive.

President Nephi Pratt, of the North western States mission, expressed his gratitude in meeting with the Saints of God in the tops of the mountains, where they have gathered in fulfillment of the prophecy of Isaiah. He compared the conditions of the pioneers when they first entered this valley with conditions at the present, and recounted how they had been driven from a "Christian" community, who forbade the Saints worshiping God as they desired.

The speaker referred to the unstinted joy that filled their hearts, for they knew the Gospel was true, and were willing to sacrifice anything for it, even their lives if necessary. He also bore a faithful testimony of the truth of the Gospel.

The congregation sang, "Now let us rejoice in the day of salvation," etc., and the benediction was pronounced by J. L. Horne.

About 1,500 persons were present, and the best of attention was given to the speakers.

### CLOSING SESSION.

In the Tabernacle, at 2 p. m.

The choir sang the anthem, "The mountain of the Lord's house."

Prayer was offered by Elder Edwin D. Woolley, president of Kanab stake.

"When Thou Comest to the Judgment," was sung by Sister Lizzie Thomas Edward and the choir.

**ELDER GEORGE ALBERT SMITH.**

A Great Over-ruling Providence Comes from God—Unimpeachable Evidence of its Existence.

When I look at this large audience I am reminded of something I read in a paper sometime ago. A certain man was driving down a road in the state of Kansas, and he saw out in a field at some distance, a man working in masonry. It was not near a house, and he could not understand why the man was building a fence in that particular place. Finally, he went over to where the man was and asked him what he was building. The man said, "I am building a fence." "Well," said he, "that is the most peculiar looking fence I ever saw; you are building it only three feet high, and you are making it five feet wide, and building it of stone. Now, can you tell me why you are doing that?" The man replied, "I am doing it for a joke." He then asked what the joke was. "Well," he said, "I have built quite a number of fences in this country, and every time I get one built in good shape, one of these cyclones comes along and turns it over, and I am building this fence so that the next cyclone that comes along and turns it over will be mightily surprised to find that it is higher than it was before." When I look into the eager faces of this large audience, I am reminded that the circumstances and

developments of the past few months have turned over the fence of "Mormonism" in some quarters, and this audience, and the audience without, and the one in the adjacent building are evidence of the fact that it has been a "joke" thus far. In other words, the faith we have has not been weakened or lessened.

I sometimes wonder if people realize the purpose of their existence, and the importance of the labor that men and women are expected to perform while on the earth. Some believe that when we pass from this sphere of existence, that is the end. It seems incredible to me, when we look into the works of nature, when we investigate the organism of man, the perfection of his body, the pulsation of his heart, the building and strengthening from childhood to manhood, then the gradual decline until this life is ended—that it is possible any of our father's children can believe that human beings have been born into the world only to live to manhood and womanhood, pass to old age, and die, without some purpose in their having lived here. We should remember that while it is in the power of man to take human life, it is not in the province of any human being or any human agency to give life. The spirit which inhabits the body is not the product of man, and when that spirit leaves the body we believe that it goes back to the source from whence it came. When we look around us and see the beautiful works of nature, we find the sun giving us light and heat from day to day, the planets moving in their regular orbits; we see the trees as they grow up from the ground, and the same sap that makes the bark and the wood feeds the leaf and the blossom; we plant in some spot of ground the seed of a variety of vegetables, and each comes forth according to its kind, although the earth is apparently the same that has nourished each. We look throughout space, and all the conditions that exist give evidence to us that there is a power that is greater than that of man. I am grateful that I have been born among the Latter-day Saints,

and that I have been taught to revere the power we call God. I am grateful that I know there is a great and overruling providence, and I have been taught to believe, and do believe, that it comes from God the Eternal Father. We can look back upon the pages of sacred history and find a reason for our belief, though our brethren and sisters who do not believe in God may feel they cannot accept our teachings. We find that Adam, our first parent in the world, was not only given a sphere of action in which to work, but was instructed by God the Father. He knew he was created in the image of the Father for he had seen Him face to face. Adam taught those with whom he was associated that there was a God in heaven, and admonished them to obey His laws. Down to the days of Noah the thought that there is a hereafter and a home beyond the grave was instilled into the hearts of men. But there is in the world two powers—one power for good, and the other for evil. At the time of Noah the power of evil had so taken possession of the hearts of the children of men that it grieved Noah that God had made man, and the Lord in His wisdom sent the floods from heaven and destroyed mankind from the face of the earth, with the exception of a few who listened to the voice of His servant Noah. Then the world began to be peopled again, and great races inhabited many portions of the earth. If we follow down through the line of prophets we find that many of them walked and talked with God, that many received revelations from heaven enabling them to convince the children of men that this was no theory, but that it was a reality, and that there was a purpose in human beings dwelling upon the earth, and that purpose was that they might gain an exaltation in the kingdom of heaven. We find even down to the time of our Savior men generally believed in God, but the power of evil had put into the hearts of the children of men to destroy many of the prophets of the Lord, in order that their voices might be stilled, that the influ-

ences of evil might gain greater sway among the children of men. Our Heavenly Father, in His mercy, sent His Only Begotten Son into the world, and He told the people as He labored with them that He was the Son of God. He ministered among them. He healed their sick, unstopped the ears of the deaf, restored the blind to sight, and raised up the dead. He convinced those with whom He came in contact that there was a hereafter, and that the purpose of our living upon the earth is that we may prepare ourselves for that great future life. He eventually gave His life that this testimony might abide in the world. But there was another purpose. It required in the providence of our Father a pure and spotless person to find the way of the resurrection. Jesus Christ was a man without sin. By reason of His purity, His uprightness and His virtue, He was able to unlock the doors of the prison, to overcome death and the grave, and pioneer the way for His fellow creatures unto that heaven where we expect to go. After He gave his mortal life He was permitted to come back an immortal being, and visit with men in the flesh, but when the time came for Him to go again, although He was surrounded by His apostles, He departed heavenward and was received therein. Two angels in white stood before them and promised that as they saw Him going to heaven so should He return again. Then we find that the Apostles who remained behind taught this same Gospel. The power of God descended upon them, even the Holy Ghost, which the Savior had promised should come, to bring things past to their remembrance and to teach them things to come. It came upon them in that upper room, in cloven tongues of fire, and they knew as they knew they lived that they had been endowed with power from on high, and they proclaimed it to all men with whom they came in contact. They did not fear death, but they feared to be recreant to the trust our Father had reposed in them. They feared to turn their backs upon the

testimony they had received from heaven itself and from their association with the Son of God. When He said to them, "Go ye into all the world, and preach the Gospel to every creature; he that believeth and is baptized shall be saved, and he that believeth not shall be condemned," it was the voice of God unto the children of men. When He said to Nicodemus that unless he was born again he could not even see the kingdom of God, it was not the voice of man, it was the voice of God, and is a law binding upon all mankind.

We have been placed here for a purpose. That purpose is that we may overcome the evil temptations that are placed in our way, that we may learn to be charitable to one another, that we may overcome the passions with which we are beset, so that when the time comes for us to go to the other side we may be worthy, by reason of the effort we have put forth, to enjoy the blessings that our Father has in store for the faithful. The Latter-day Saints are believers in the words contained in the holy Scriptures. We believe that God created the heavens and the earth; and the same God that created the heavens and the earth declared that He made man in His own image; male and female created He them. No matter if scientists and great men of the world shall proclaim that we have evolved from the lower order of animals, the witness of the Spirit to you, my brethren and sisters, is that you are the offspring of the Lord, that the spirits which inhabit your bodies are immortal, and that in due time, if you are faithful, you will go back to the presence of that God who gave you life.

Not only do we have the testimony of men who lived upon the eastern hemisphere, but in the providence of the Almighty we have received the testimony of the people who lived upon this western hemisphere. When the Savior ministered in the flesh He told His disciples at Jerusalem that He had other sheep, which were not of

that fold, and that He must visit them, that there might be one fold and one shepherd. The question has been raised in the old world that Jesus was not of divine origin, because He was born as a little child, cradled in a manger, His mother being Mary and his reputed father Joseph the carpenter. Many have admitted that He was a great and good man, but they have desired to rob Him of the divinity of His birth. Fortunately, however, for the Latter-day Saints, we have received a witness that these things are true; and in addition to that, we have received the testimony that He came to this western hemisphere, as recorded in the Book of Mormon, and ministered unto the Nephites upon this continent. He did not come this time as a little child, but He came in the clouds of heaven; and His coming was proclaimed by a voice that penetrated to the very center of every person that dwelt in the land. He came this time as a man from heaven, and they saw Him come. They knew that He was the Christ, for His coming had been predicted by their prophets. He gave to them the same organization that existed in the Church at Jerusalem. He taught them that they must be baptized, as He had been, by those having authority to officiate in that ordinance. This was not the word of an ordinary man; it was the word of the Son of God, who had ascended to His Father, and who had come back again, that the children of men might have another testimony added to the number that had already been given to them.

Then in the day and age in which we live there arose another individual. A boy fourteen years of age believed what was contained in the Scriptures. He read in James, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him." Believing those words, he went into the woods to pray, and his prayer was answered. His faith brought the blessing he so much desired. He received the record of the Book of Mormon. He not only had the witness of the Bible that Jesus was

the Christ, but he saw God the Father standing in the clouds of heaven, clothed with glory, and Jesus Christ, the Redeemer of the world, exalted at His right hand, and he heard the voice of the Lord, saying, "This is My Beloved Son, hear Him." He bore testimony of this glorious vision to those with whom he was associated. Others also received a witness from on high. Their testimony in the divinity of the Savior's mission had been increased and strengthened, so that it was no longer a matter of ancient history that God lived and that Jesus was the Christ; they knew it personally, because they had received a testimony themselves.

As I look into the faces of this audience I realize that this testimony has been handed down to you, not by man, but by the power of our heavenly Father, who has promised it to all of His children that will obey His commandments and keep His laws. You are not dependent alone upon history, nor upon the teachings of any man, to know that this is the work of the Lord, because you have had it burned into your souls by the gift of the Holy Ghost. There is no doubt in your mind as to your origin, nor as to the place you will go to when this life is over, if you are faithful to the trust reposed in you. We are not here to while away the hours of this life and then pass to a sphere of exaltation; but we are here to qualify ourselves day by day for the positions that our Father expects us to fill hereafter. We are here to learn to love one another. The great commandment that was given by the Savior to the children of men in the day in which He lived is binding on us. We are commanded to love the Lord our God with all our might, mind and strength, and to love our neighbor as ourselves. In the language of the poet, "Life is real, Life is earnest," and "the grave is not its goal." The spirit that inhabits the tabernacle is immortal. It lives beyond the grave. The body decays and returns to earth but the spirit lives on. None of us brethren and sisters, can control the beating of the heart? None of us, if it should stop, could start it

again? Science has not discovered the secret. Yet there is a power that can do this and continues to do it, and we who are members of the fold of Christ know whence that power comes.

If we believe as we claim, that Jesus is the Christ, and that we are the children of our heavenly Father, then how careful we should be to conduct ourselves that we may be worthy of the temples we occupy, which were created in the image of God. How many of us realize that by taking into our system things that our Father has forbidden, we defile the temple of the spirit? How many of us stop to consider that when we give way to weakness of the flesh, we deprive ourselves of opportunities that await us in the future, and cut ourselves off from the blessings that the Lord hath in store for the faithful. As members of the Church of Christ, we should keep His commandments and love one another. Then our love should pass beyond the border lines of the Church with which we are identified, and reach out after the children of men, that the belief which is growing in the world that God does not live and that the grave is our goal may be dissipated, and that in the place of that disbelief there may come a living faith, yea, a living knowledge, that Jesus is the Christ, and that we are the children of the Father. Those of you who have received this witness have assumed an obligation which you cannot turn your backs upon if you would. It must be declared by you to the children of men. The revelation that John received, that another angel should fly in the midst of heaven, having the everlasting Gospel to preach to men that dwell upon the earth, has been realized. Joseph Smith taught that he knew there was a hereafter, and that he knew that God lived, and that God knew that he knew that God lived. He was willing to give his life in order that you, my brethren and sisters, might have your faith strengthened and that your confidence in him might not be shaken. He knew the purpose of this life. He knew that we were

here to prepare for the future and a more glorious existence. And he was willing, if need be, to give his own life, not simply that he might lose it, for our benefit, but because he knew that the Father had said that he who would save his life should lose it, but he who would lose his life for His sake should find it, even life eternal. It was this knowledge that made it possible for the Prophet and Patriarch of the Church in early days to turn their backs upon loved ones, to be incarcerated in prison, and to give all that they had in this world, that men can give for their brethren—their mortal life.

Brethren and sisters, this is a serious matter. We should think of it seriously. We should look into our own lives and discover if we are prepared for that great future life, if we were called hence tomorrow whether we would be prepared to give an account for our earthly deeds; whether we can feel that we would receive from our Heavenly Father the welcome plaudit of "Well done, good and faithful servant." To preach the Gospel is our mission. Your sons and daughters are proclaiming it in the world. Let it indeed be true, as was suggested by a Mission President from this stand, that when our missionaries look homeward from the islands of the sea and from the nations of the earth they may see a home-guard, who are tried and true, who have been weighed in the balances and have not been found wanting, that their faith in us may not waver, and that they may realize that we are willing and anxious to help the work of the Master in every possible way.

That the Lord may continue His blessings upon this gathering; that the peace which has characterized it so far may remain with all of us; that we may take it to our homes and disseminate it among the people where we live; that we may love the Lord our God; and be willing to keep His commandments, and not only be willing to die for the work, but willing to live for it. Let

us see to it that we speak evil of no one, not even of those who speak evil of us. Let us extend to all our Father's children the hand of welcome, and teach unto them that we know without doubt that Jesus was and is the Christ, that Joseph Smith was a prophet of the living God, and that the men who represent the work today receive from our heavenly Father the inspiration and revelation of His mind and will when He desires to give it to them for the benefit of His Church. That we may be worthy of the honor God has given us that we may be worthy of the lineage whence we came that we may be faithful sons and daughters of God, worthy to bear His image in the earth, that we may not defile our tabernacles with anything that is impure or unholy, but that day by day we may let our light so shine that men, seeing our good works, will glorify our Father which is in heaven—that this may be our privilege, and that when our labors are finished and we are summoned back to our heavenly Father we may be welcome there because of our faith and faithfulness here below, is my prayer in the name of Jesus. Amen.

The choir and soloists rendered the beautiful anthem, "God of Israel, Hear our Prayer."

ELDER JOHN HENRY SMITH.

Report of Visit to Southern part of Mexico—  
Wise Rulers and Superior Race of Natives—  
The Work of God will Triumph.

My brothers and sisters, on the 21st of February I started upon a journey to the state of Tabasco, telling President Smith upon leaving that I would return to attend this conference. My purpose in going was the discharge of a sacred duty, and also in the hope of securing my complete return to health. I presumed that I had so arranged matters that I would be able to be in attendance at the first day of the conference. Two weeks ago yesterday I left the town of Cardenas, in an Indian canoe, to make my way with my companions to the capital of the state, San Juan Baptiste. We reached that place in the anticipation that, on the 28th of last month, from Fontara the steamer

would bring us to Vera Cruz; but upon our arrival we learned that the steamer would not sail until the 30th, and so we remained in the capital of the state for a few days, mingling with the leading people, having interviews with the governor and Jifipolitico, and finding to our surprise a wonderfully fine people. The city is said to contain about 20,000 inhabitants, and is located upon Gijalva river. The people are mostly of Spanish extraction, with an intermixture of the Indian races. We were treated with the utmost courtesy by the governor of the state and by the people with whom he mingled. We left there on the 29th, in the anticipation that upon the 30th we would be enabled to leave Fontara upon our way home. On arriving there, we learned that the sailing of our boat would not occur until the first of April, and on the evening of that day we left Fontara. We reached Vera Cruz, crossing the Gulf of Mexico, just after noon on Sunday last, and at once made our way to the railroad. Part of our company remained in Vera Cruz; Elder B. F. Grant and myself started immediately for home. We succeeded in making our connections along the railroads very nicely until we reached El Paso, Texas, where we found that a quarantine had been put into operation against what was said to be the fever districts of Old Mexico, and as we had come from Vera Cruz, which had been especially tabooed, we were restrained from continuing our journey for 24 hours, thus preventing me from reaching here yesterday as I had expected to do.

I desire to say that my experience in southern Mexico has been one of the most pleasant; 10 days of my time on horseback, six in Indian canoes, and the balance of the time looking over the country, studying the conditions, making the acquaintance of the people and satisfying myself as to the characteristics of the land. My associates also have been well pleased with their experience. Some of them, I presume, are on the way to this city, and I arrived here at 1:30 today.

I am pleased to be with you in con-

ference, to hear the voices of those who have sung their glorious songs for us, to listen to the remarks of the Elders, and to hear the words of prayer that have gone up to the Supreme Being in the interest of the people of God and of all the children of our Father. I rejoice in the glorious work the Lord hath established, and have always held in remembrance the promise which has been made that no weapon that is formed against this work shall prosper, and they that rise up in judgment against it shall find themselves utterly discomfited. I trust that, in fulfilment of the great mission God has assigned to this people, the spirit of liberty, of justice, of mercy, of determination, and a willingness to devote themselves to the betterment of the conditions of mankind, shall in no sense be checked, but that in the onward march and growth of this work its sons and daughters shall be found upon the side of every correct principle and in favor of the broadest liberty and the greatest good to our Father's children. When we remember that beneath the folds of this great work the whole human race, excepting those who have rejected God and consented to the death of the Redeemer of the world, shall find lodgment in the various kingdoms our Father has established, and obtain the reward that they justly earn as the fulfilment of their part in the world, it should be a joy to every one of us to know that we have part and lot in its accomplishment, and our efforts for its fulfilment and upbuilding should be shown in every direction. Our Father has never abandoned this work from the moment that He and His Son spoke to the Prophet. It has been one continued onward march. Many things have arisen to interfere with its development and growth; many schemes and devices have been put upon foot by mankind looking to its overthrow; but the promise that nothing should prosper that was raised in opposition to it has been fulfilled to the letter, and in future time, as we move forward in the accomplishment of the destiny

God has marked out for His work, the same will be true.

I have nothing but good words for the people of Mexico; for President Diaz and his cabinet; for the governors of the states which it has been my privilege to visit, for the mayors of the towns, and for the people themselves. Those Indian races in Tabasco are among the finest and most industrious people I have met. They lack in some degree that trained mentality which is found among the larger portion of the Christian people of the world: but there are within them the elements of success, as has been shown in the lives of such heroic men as Porfirio Diaz and Benito Juarez. I trust that the heroic spirit shown by these men may continue through their generations, that liberty and truth, justice and mercy, may characterize that people, and that the visitation of the Savior of the world in past times, which made such an impress upon their souls and led them to anticipate His coming, causing them to surrender to the minions of Cortez because they were looking for the coming of the Redeemer, may be realized more fully and more correctly in the future than it was realized in that experience of theirs.

My brothers and my sisters, I feel it would be unwise upon my part to take more of your time. I stand with my associates in the declaration of that eternal truth that the Father has established. I stand with them as a witness for God and for the Redeemer of the world, as a witness for Joseph Smith and the men who stood with him, and who have made successful the work established through him on the earth. I trust that in future, at no time or place, shall my voice ever be raised in condemnation of His work or of its continuance among the children of men. While I thus speak of the work of the Lord itself, I speak also of my country and its glorious constitution. I pray for its continuance and for the principles enunciated by it. I trust that in the future, as in the past, we may be ready to maintain the liberties of all men to the utmost limit, and never be-

tray a trust, nor turn back upon those principles, while God shall give us breath. May peace and love abound in your hearts and homes. May the songs of praise that come from the lips of the sons and daughters of God be heard in every land and clime, and may the choice spirit that He bestows in the Holy Ghost lighten your souls and lift you up to obey His will and keep His commandments during time and all eternity, is my prayer in the name of Jesus. Amen.

ELDER JESSE W. KNIGHT.

(2nd Counselor in Presidency of Taylor Stake.)

My dear brothers and sisters, this is the first time in my life I ever stood before an audience in this house to speak, and I trust I may be able to make you hear. It gives me pleasure at this time to stand before you as a representative of Taylor Stake in the Church of Jesus Christ of Latter-day Saints, and to speak in behalf of the people of that stake of Zion. We have held ward conferences in the Stake, and they have been well attended. We have also unanimously sustained all the general authorities of the Church. I do not believe there ever was a time when I felt better than at the present in regard to the truthfulness and the onward progress of this work. I rejoice to know that the authorities of this Church have all our interests at heart. They do not forget any of us, not even the people that are far off. The people in the north country last year suffered somewhat from drouth, and this season the Church has come to rescue by advancing means to help some of the people to get seed grain. I mention this to show the interest and the anxiety that the authorities of the Church have for the Latter-day Saints wherever they are, and that no matter how far we get away from headquarters, we are not forgotten. I wish to say, we appreciate these things, and I know that those who live near by do not feel that they are being robbed when we are helped in this way. This

community has grown out of toil, labor, industry, and the mutual support of one another; and we feel that without the support we get from our fellow-men it would be hard to carry on this great work. I rejoice to know that the Latter-day Saints are writing their history upon the soil, by industrious toil, and by the building up of new settlements and towns, and in branching out into various parts of the world. I can see what this is going for the Latter-day Saints. If we were left in crowded cities, we would soon have the slums and the beggars; but as it is, through the counsel and the wisdom of those who are placed at the head of the Church, when they have seen young men crowding the streets with nothing to do, they start some industry in some new country, and enable these young men to make homes for themselves. I rejoice to say that the Latter-day Saints in Canada are building up many new homes and establishing themselves there; and many young people who, if they had remained in this country would possibly be working for small wages, or perhaps loafing their time away, have gone into a new country, taken advantage of the opportunities placed before them, and have become factors in building up a community. I do not think the people should feel to mourn when their sons and daughters desire to launch out for themselves, when they have not sufficient means and property to keep them at home. I think it is a good thing for them to go out into these new countries and establish homes for themselves. This is only one phase of the Church of God; but I think it speaks well for the wisdom which has been manifest from the beginning of this Church when the leaders do these things. We rejoice to know that we have established in our country, through the advice of the President of the Church, an industry which is furnishing employment for the people, and which is building up that community.

I feel to bear my testimony at this time. I do not think it would be wise for me to speak long, but I trust that the spirit which has been with us this

conference will continue. I know that this work is true, and that the Lord is blessing His people, especially those who are sustaining the authorities and helping to spread this work rather than to tear it down. I hope that the time will never come when I will feel that my voice is more potent than the voices of ten thousand people, and that I will never see the time when I will think I am so smart, and that the leaders of the Church have lost all their wisdom and are such terrible hypocrites and robbers, that my hand will be lifted against any of them. I say that we have the right to vote as we feel, but we should also exercise wisdom and judgment. I do not think that one man can have all the wisdom and brains for such a large community as the Latter-day Saints. I pray God to bless us all, in the name of Jesus. Amen.

#### ELDER ANDREW KIMBALL.

(President of St. Joseph Stake.)

This suspense is painful, in waiting and facing this immense congregation. The worst experience of this kind I ever had was before I went on my mission. The mission was not half so bad as the suspense. Another time I suffered was before I went to Arizona.

I come from the St. Joseph Stake of Zion, where we were cutting lucern hay when I left, and wheat was in head, roses in bloom, and the country covered with beautiful grass and flowers. The California poppy was to be seen in acres on the hillside, and so beautiful that we could even out-do California in growing the flower emblem of their state. The Lord has been very kind to us in one way, and I presume has been very cautious in another way, not to give us too much. We suffered from drouth for several years, until many of our people became discouraged and went into the wet country of Oregon; but now the rains have come to Arizona, and the people are coming back again, inasmuch as they have had drouth in that usually rainy country. We have had a large amount of rain during the greater part of this year; but it has been disastrous

to us in the great floods that followed. I presume we have lost over 3,000 acres of choice farming land along the river banks. The heavier floods did not do so much harm as those that have continued in steady grinding against the banks. The heavy floods in January covered many acres of ground that had been planted, and where the crops were up and doing well. After that had dried, the brethren planted again. Then in February the floods came again and covered that over. They planted the third time; and if it gets covered up any more they will plant corn, because we can plant something every month in the year.

It won't do for me to undertake to tell any stories, because when I told about a 37 pound sweet potato they would not believe me; and when I tell about those melons that Brother Clawson, Brother McMurrin and Sister Aggie Campbell helped to eat down there, weighing from 40 to 60 pounds, and that we raise from five to seven crops of alfalfa hay, and two crops of field products, people won't believe that. Now I will tell you a modest story about the ravages of the terrible old Gila river. It was kind to some people and very severe to others. There was a widow woman, who paid her honest tithing, that had 50 acres of soil added to her farm; while on the other side of the river it took 65 acres away from another party. Then there was another widow lady that had her farm washed away, wire fences and all, and the next storm that came along planted back on that foundation the same number of acres of soil, but it did not give back the wire fences, and the land was not level, nor were there any weeds on it. Down on the Imperial—a new country that is being established at the mouth of the Colorado river—it is very low, and the water is apt to cover it up; so we sent some soil on down the Gila river to try and accommodate them, and make the land higher. We are not discouraged, if we have lost 3,000 acres of land. We are going to where there are higher lands; and we can repair our

canals. There have been 22 canals injured in these floods; the heads of the canals and sometimes miles of them have been torn away. Our people have to go to work and rebuild. The rains have continued, and we are going to raise our crops this year almost without irrigation, at least one crop of grain and two of alfalfa. As the flood waters soften the banks along the river, the soil being of a rich sandy loam, it crumbles and caves in, the water becomes so thick with sediment that it rolls and tumbles in its rush, and finally forms a levee or sand bar, this diverts the stream and causes it to leave its natural channel, if it ever had one, and as it shoots across to the opposite bank it cuts out farm land and carries the soil and deposits it again on another sand bar or cape below. This makes it reasonable to understand how farms can be shifted from one place to another.

This is only the temporal side. The people of God in that section of the country are a good people. I think they are about the best in the world. I love them, and I believe they love me, because I champion their cause every opportunity I have. My counselors are good, stalwart men. We are united. We meet every Monday night in our council meetings. The first Saturday in every month we meet with the Saints in our Priesthood meetings. The Sunday school union assembles in the chapel of our Academy building at 10 a. m. The High Council meet the same hour in the new building that has been constructed by the Bishop of Thatcher ward. At 12:15 all the Priesthood come together, and after the opening exercises they disperse to the different rooms, the High Priests in one room, the Seventies in another, the Elders in another, and they enter upon a consideration of principles of the Gospel. We do not have sufficient material in any one ward to organize the Priests of the Lesser Priesthood, so we have made a stake organization of the Priests, and at 1 o'clock they meet in the academy. They are taking up the

study of the principles of the Gospel, so that as they go from house to house, holding block meetings, they will be prepared to teach the people those principles, and be qualified to act as block teachers. The Deacons collect the fast offerings in the wards.

During the last winter the presidency and High Council divided the stake into districts, and we have gone on missions from house to house, without purse or scrip. In this way we are warming the people up. Some of my brethren have stayed with luke-warm members for three months, more or less, and have never let up until they got them converted back unto the Gospel. I am indeed pleased with the labors of my brethren. It may not be considered any credit to our stake that we are not troubled with High Council trials; we win the people unto the Gospel by loving kindness, rather than by coercion and unkind driving. Our High Council meet in the spirit of love, and kindness, and union, discuss the principles of the Gospel, and keep in touch with the authorities, and thus prepare themselves to do good work. I do not suppose that down in that far off land we are going to set any pattern, but it may be that, after six years of experience, we are able to offer some suggestions that will help new stake presidents. We invite the sisters into our Priesthood meeting; and at 2 o'clock promptly we commence. The sisters join in the opening exercises, singing, etc., then we have the roll call, and each order of the Priesthood stands up to be counted, followed by the auxiliary organizations. The brethren and sisters are there also to receive the word of God as it comes from those who preside. After these instructions of a general character, the women withdraw and meet by themselves. The president of the stake is in touch with the Presidency of the Church and presiding Bishopric, and the presidency of the stake meet in council from week to week, and are prepared to counsel the people, so that when they come together they are fed, and when they go back home they say

to their neighbors, "You ought to have been at the Priesthood meeting, for indeed it was a feast of fat things." Our Priesthood meetings seem better than conferences, they are so representative in character. The spirit is so good that pervades them and the work that is accomplished makes it appear like having a conference every 30 days. In those meetings we try to get expressions from the different sections, recognizing all.

It is not my purpose to do much preaching there, but rather to be the general, if possible, directing the labors in the stake, and dividing the responsibilities among the people. Myself and counselors have apportioned between us the supervision of the auxiliary organizations. My younger counselor takes the Young Men's and Young Ladies' associations; President Johnson, the old pioneer, takes care of the Relief society and the Primary, and I look after the Sunday school, which I am very much interested in, and the Religion class. Then we are in competition to see which can make our organizations the best. Of course, I look after all of them in a general way. The senior members of the High Council gives special attention to the home missionaries. The third Sunday in the month we meet together and discuss current events and principles, so that when we go out among the people we are prepared to give them something to enlighten their minds, under the inspiration of the Spirit of God. We are united, and the people's hearts are melted in kindness. The kindergarten department of our academy, desiring to make a little means, proffered to have a lunch at noon for our Priesthood meetings. It went on for a little while, and finally we established the Priests' meetings, and in order to help it out the presidency met with the boys. The meetings became so interesting that as soon as the High Priests and the Seventies and Elders got out of their meetings, instead of them going to get something to eat, they came in to get a little more spiritual food, and listen to the delineation of the princi-

ples of the Gospel. It was no particular compliment to ourselves, but it was one of the greatest evidences of the devotion of the people in that stake of Zion, that they hungered after the Gospel and preferred it to something to eat. Ward conference is also "record day." When we go out to attend these gatherings we invite representatives of each of the auxiliary organizations, and the Priesthood, to accompany us. During the noon hour we examine the records and by this means we stir the ward organizations up, and there is an incentive for these organizations to take care of their records.

I realize, my brethren and sisters, that there are those whom we all desire to hear. You have not come from a long distance to hear me; but it may be that in the exchange of ideas we can all be benefitted. I have often thought that if the presidents of stakes could get together in a convention for the purpose of exchanging ideas about how best to succeed, we might possibly elicit some ideas by which each could be benefited. Our Bishops also might get together and converse upon their duties, and get at the best ideas to accomplish the greatest amount of good to the greatest number of people.

We are indeed greatly blessed, and I know this is the work of God. We have heard much about revelation in the last few months. My counselors and myself sit in council for the welfare of our stake, and determine upon some policy. We start upon that policy for the good of the people, and oftentimes we no more than get started than we receive a letter from the Presidency of the Church outlining the same policy, and we found we had been sitting in council on that question at the very same time as the Presidency in Salt Lake. I will venture that if I were to ask my brethren away up in Canada, and throughout Zion, and those on missions all over the world, I would no doubt find that these brethren are inspired at the same time and on the same subjects that are for the interests of the people of God. We do enjoy the spirit of revelation. We do

enjoy that inspiration which guides and directs us for the welfare of the people. Notwithstanding that we live away off, with only a visit now and then from the Apostles, and once in a great while representatives from the auxiliary organizations, we do not get off on some ism or schism and false doctrine, as is the case with the gentile world. We are on good terms with our brethren not of our faith. Just recently I have stood on the platform with a Methodist minister two different times and preached funeral sermons over Gentile ladies. They keep sending for me. Over in Safford not long ago the people said, "What a pity Brother Kimball is a 'Mormon,' the doctrines he teaches are so comforting."

Brethren and sisters, this is the work of God. I know that Joseph Smith was a Prophet of God, and was raised up in this the dispensation of the fulness of times, to establish this work. And these men who have been called to preside are indeed leaders of the Church, and God is leading and directing them and taking care of this work. God bless you, in the name of Jesus Christ. Amen.

Elder Charles Kent sang effectively the hymn which begins with the line, "The Seer, the Seer, Joseph the Seer."

#### ELDER CHARLES W. PENROSE.

Confidence in the Presidency—Man is both Spiritual and Temporal—True Religion is for the Body and the Spirit—God Deals with Things Earthly—The Elements of Matter and Spirit are Eternal—Objects and Disbursements of Tithing—Redemption of the Earth.

My brethren and sisters, I have greatly enjoyed every meeting we have held during this conference. I never enjoyed a conference better in my life, and I have attended a great many. I never saw more unanimity of feeling among the Latter-day Saints than I have witnessed during our gatherings in this anniversary of the organization of the Church. I have never seen more power and influence among the Priesthood in their assemblies than I have witnessed during our gathering here. There has not been a jar; there has not been an ill feeling. All the

brethren in the priesthood assembled have with one heart and mind endorsed and approved the course that has been pursued by the President of the Church and his counselors in all the affairs pertaining to the Church, both spiritually and temporally, as we divide them, although with the Lord they are all spiritual. There has been a wonderful expression of confidence and good will, love and affection towards the man who stands at the head of the Church today, and who is endowed with all the authority, keys, gifts and blessings to lead the Church that were conferred upon the martyred Seer, about whom we have just heard in the song. I bear my testimony, in association with my brethren, that I know that God is with His people; that the power of His Spirit, which is the spirit of revelation, rests down upon the President of the Church today, and is with his associates, and that all things in the Church are being conducted for the interest of the people, for the kingdom of God, and for the benefit of humanity.

The religion you and I have embraced, my brethren and sisters, is not a mere psalm-singing, praying and preaching religion. It is a religion that comes to us as we are, as men and women, as beings living on the earth in the flesh, as persons who have to do with the things of time as well as the things of eternity. In the Doctrine and Covenants, on page 307, you will read these words:

"The spirit and the body is the soul of man. And the resurrection from the dead is the redemption of the soul."

I call your attention to the fact that we are not only spiritual beings, who have received our origin as such from our Eternal Father, but we also have bodies, fashioned out of the elements that compose this earth, which God has made for that purpose. And the religion that God has sent down out of heaven in the last days is a religion for man as he is, for the souls of men. In the Book of Genesis, 1st chap., we read that God made man in his own image; that He made them male and

female, and gave him the great commandment, the first which was that he should "increase and multiply and inherit the earth and subdue it and have dominion over all things" upon the face of the earth and in the firmament around. We are told in the second chapter of Genesis that He formed the body of man out of the dust. God did that. He made the body of man as well as his spirit, and He gave him commandments in relation to his body. He gave him commandments in regard to the fruits that grew upon the trees in the Eden that God had planted. He gave him laws in relation to the present as well as those that pertained to the future.

We should understand that God has something to do with earthly things as well as those things that we call heavenly. It was He that made this globe on which you and I live. God called the elements together—these elements that He says are eternal. You will read that in the Doctrine and Covenants, page 331. The Lord says that the elements—that is, the essence of things that we call material, and that scientists call matter—are eternal; and He called the elementary particles together that now compose this globe, which at first was covered with water. Water is composed of gases, as scientists tell us, and they are beginning to understand that the gases which in certain proportions appear in the form of water, are themselves composite; that these elements, as they were once called, are not elementary; but that you can go back of the water to the gases of which it is composed, and then you can dissolve these gases into still nearer primary elements. And you may go on until you come to the real essence or atoms of elementary existence. The Lord says they are eternal. They were not created, in the sense that some people use the term. Now, the Lord says that these elements are eternal, and that "spirit and element, inseparably connected, receiveth a fullness of joy, and when separated man cannot receive a fullness of joy." So we shall find that not only in time, but

in eternity, when the soul is redeemed, when the spirit and the body, which are the soul of man, are joined together in the resurrection of the dead and are made eternal and immortal, the body as well as the spirit, that there is something to do in regard to the material elements in the universe of God. God is a being that takes cognizance of us as we are, and the religion He has given us is not merely what is called a spiritual religion, but it is also a temporal religion, using the term as men use it.

In the twenty-ninth section of the Doctrine and Covenants, God says that He made all things. He speaks there of the earth and the animals upon it, and the vegetation that grows out of the ground, and of the material things which men handle. The Lord says He created them all by the word of His power, "firstly spiritual, and secondly temporal;" and the last of His works will be "firstly temporal, and secondly spiritual." But He explains further, that to Him all these things are spiritual, because they are eternal. The elements are eternal, and therefore God calls them spiritual; for the things that are temporal are those that pass away, and the things that are spiritual are those that remain. So we will find by and by, when we understand things as God understands them, that they are all eternal in His sight; for His eyes penetrate to the essence of things, while we can only see things on the surface. The things that pass away from our gaze, caught up as it were in the air and passing out of sight, like the vapors of the sea drawn up by the sun—the elements of these things remain and abide, and cannot be annihilated. Not one particle of matter can be annihilated; not one particle of spirit can be annihilated; for they are eternal. They always were, in their essential particles, in their primary elements, and they always will abide, though their forms may be changed by the power of the great Creator. The Lord tells us in His revelations, as you will find in the 131st section of the Doctrine and Covenants, that we shall find some

time, when we can see things properly, that all are to that extent material that they exist and do not pass away; that spirit is matter of a refined and purified nature, different from that which we call matter. There are two primary divisions, we may say, in the universe—spirit and matter; or, as the Lord calls them, spirit and element. God has to do with both. He organized both, He rules over both, and gives laws in relation to both. And it is only by the eternal, inseparable union of the spiritual and the material, or elementary, that perfect happiness can come. So God our heavenly Father, who is the Father of our spirits with whom we dwelt, with Jesus Christ our Elder Brother, before the foundations of this earth were laid is the Father of our spirits and the framer and former of our bodies. He prepared this earth for our abode. He brought together the chaotic particles, which now are a solid globe governed by His laws. He brought forth the earth at the right time and in the right place, that it might keep up the equilibrium necessary to be maintained in the worlds that He created before. He formed this earth for us, His children, that we might come here and obtain a portion of it, organized according to the laws of generation, which we will find also are eternal; that we might have a portion of the elements of this globe to fashion these bodies, in which our eternal, immortal spirits might enter, and that we might claim them as ours, when the great change that we call death that must pass upon all people shall come. It is necessary for our education, for our experience, that we might know what it is. When that change comes, and the spirit of man is separated from the body, that is not the end of the body, any more than it is the end of the spirit; but at the word of the Lord, whose word formed this organized globe out of chaos, our bodies shall be brought forth again, and the particles that belong to each other and which are essential to the organization of these bodies, will be brought from the dust, and the spirit and the body

## GENERAL CONFERENCE.

will be reunited. We will then stand in the presence of God, and all be relegated to our respective spheres—the places we have prepared ourselves for by our earthly acts.

Now, I want to emphasize the point and make it clear to your minds, if I can, that these bodies that God has given us, fashioned though they be out of dust, and to all appearances are merely temporal, are bodies which we shall have in the world to come. Our inheritance will be with them. Therefore, God gives us laws for their government now. He gives laws for the government of each individual as an entity. He gives laws for the government of His Church, as a collective body. He places at the head of it a man to receive His word, whenever He designs to give His word to the people; and we have a man now who is capable, ready and willing, and who has the authority, the keys and the power to receive the word of God, whether by His own voice, by the voice of angels, by the manifestation of visions, or by the power and gift of the Holy Ghost, by which holy men of old spoke and wrote. God will give us laws for our government, not only in relation to these things that people call spiritual, but also in relation to what we call temporalities; for He recognizes us as we are. We are His children, and we need to be guided and directed in all our works and ways. The silver and the gold, the metals of every kind, the wheat and the fine flour, the cattle on a thousand hills, and all things that the earth produces, the Lord says are His. And they are; for He made them, and He has care over them all. To think that God cares for nothing but singing and praying, and that some time we will sit on the corner of a cloud twanging a harp through all eternity, and that is to be our heaven, is an absurdity to my mind. We will be living beings, with a body as well as a spirit, in the image of our God. As the Apostle John said, "Beloved, now are we the sons of God; and it doth not yet appear what we shall be, but we know that when

he appears we shall be like him; for we shall see him as he is. And every man that hath this hope, purifieth himself, even as he is pure." That is the lesson. God has given these bodies to us to be preserved in purity, according to the laws He has given us by revelation and in nature. We are to govern ourselves by the laws of God, revealed from on high, and by the laws of nature, and make ourselves just as happy and as comfortable as we can under the circumstances in which we are placed. Do right to one another. Let no man infringe upon the rights of his neighbor; regard every man's rights as sacred, understanding that we are all the children of our heavenly Father, all brethren and sisters, whether we are Latter-day Saints or latter-day sinners; but more especially should our love and affection and help be extended to the household of faith, to those who have been baptized into Christ, and have put on Christ, and have become part of Him.

Now, my brethren and sisters, the Lord has given us a law in regard to the management of the temporalities of the Church, which is the law of tithing. It is not a new law. It was not invented by Joseph F. Smith, nor by Joseph the Seer. It existed in the days of Christ. It existed in the days of Moses. It existed in the days of Abraham. Abraham paid tithes. To whom? To Melchisedek, the priest of the Most High God. And we have no account anywhere of Abraham demanding an account of how Melchisedek handled the tithes. In the days of Moses, you will read in the 14th chapter of Numbers (I have not time to turn to these passages; you can read them when you go home) what the tithes were for. They were given to the sons of Levi. You can read about it also in the New Testament, in the 7th chapter of Hebrews. If you want to know the blessings that came when the people paid their tithes, read the 30th chapter of II Chronicles. These tithes were given to the men that God appointed, and they handled them as sacred things, and they had the power and authority

to administer them as the Lord decreed. In the last chapter of Malachi, as you are well aware, the Lord reproached the people in that day because they had neglected to pay their tithes. He said they had robbed Him. "Will a man rob God? Yet ye have robbed me. Wherein have we robbed thee? In tithes and in offerings. Bring ye all the tithes into my storehouse, that there may be meat therein, and I will open the windows of heaven, and I will pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes; and it shall no longer destroy the fruits of your ground, and all nations shall call you a delightsome people; for ye shall be a blessed people, saith the Lord of hosts."

In the last days, the Lord in the beginning gave the law of consecration, and the people of Israel in the last days were slow to hearken to the commandments of God, as Israel was in the days of Moses; so the Lord introduced afterwards the law of tithing, which you will find in the 119th section of the Doctrine and Covenants. And the Lord tells us what it is for. For the laying of the foundations of Zion, and also to pay the debts of my Priesthood, the Presidency, saith the Lord. You read it now, and find out what the Lord says tithing is for. Read the 120th section, and you will see how the Lord said it should be disbursed at that time. That was in Zion, Jackson county, when they first went there. Of late years, the Church of Jesus Christ of Latter-day Saints, in conference assembled, has voted for the power to handle the funds of the Church and the properties of the Church by the Trustee-in-trust for the Church. You have done that during this conference. We did it years and years ago. We have done it every conference from the time we came into these vales of the mountains. Now let me say that the authority is given of God to the man that stands at the head of this Church, to preside over the whole Church, and to be like unto Moses. He is a prophet, and a seer, and a revelator, and everything in the

Church is under his direction. The Bishops receive the tithing. The Presiding bishopric handle and keep an account of it. But the Trustee-in-Trust is voted upon by the people to have the control and direction and to be responsible for all the funds and properties of the Church. We have endorsed that authority during this conference, as we always have done. It is no new thing. Now, I bear my testimony, from what I know, that the man who stands at the head of this Church is honest, honorable, upright, careful, full of tenderness and kindness to the poor. Thousands and thousands of dollars out of the tithing are expended for the benefit of the poor; but you cannot find a command anywhere in the revelations of God to the Church that says the tithings are for that purpose. The Lord says that the rich are to be humbled for the benefit of the poor. He says also that the people are to fast and to bestow their offerings for the poor. You can read about that in the Book of Isaiah, 58th chap. But thousands of dollars from the tithing are expended for the sustenance of the poor, as well as the fast offerings and the Relief society gatherings. We want to understand these things and look into them, and not be led away by any will-o'-the-wisp or jack-o'-lantern that may come along. Get the true light. Let that day star arise in your hearts that the Apostle Peter spoke of. We have also a more sure word of prophecy, he says, "which is like unto a light shining in a dark place, whereunto ye would do well that ye take heed, until the day dawn, and the day star arise in your hearts; knowing this first, that no prophecy of the scripture is of private interpretation, and that holy men of old spoke as they were moved upon by the Holy Ghost."

Now, my brethren and sisters, the power of God, the Spirit of the Lord, which declares His mind and His will, has been with us during this conference. Every man who holds the Priesthood has a right to its inspirations, if he will listen to them. Every

man and woman in Israel, every soul baptized into the Church, has the right to the guidance of that Spirit. And I will say for this congregation, that during our conference that Holy Spirit has rested down upon our souls and borne witness to the truth of the things we have heard, and we feel in our hearts thankful to God that we have a man to stand at the head of the Church who is imbued with the spirit of his office and calling, who has power with God and power with man, and in whom we can repose the utmost confidence. There is no need for me to dwell further on that point.

My soul is full of rejoicing; not my spirit merely, but my whole soul is imbued with the spirit of this work. I love it with all my heart. I have done so from my boyhood. I desire to spend the rest of my days, as in the past, in the service of this Church. I know it is true. I know it has come from God. I know it will prevail, and the opposition that may come against it will only accelerate its progress. It will bind and knit the Saints of God together as one. The power and blessing of the Lord will be upon us, if we will pursue the right course. Let us remember that we are the children of God, in body as well as in spirit; that God expects us to preserve ourselves in purity of life and holiness of character and conduct; that we will put away from us as fast as we can the weaknesses and frailties that we have inherited from our ancestors, and everything contrary to His mind and will; that we will dwell together in love, that we will serve Him with our might, mind and strength, and love our neighbors as ourselves, and pursue the course that He marks out, whether in temporal or in spiritual things; for they are all spiritual with Him. As for me, I will endeavor with all my might to serve the Lord, and help others to do so, if I can. I feel full of love and confidence and kindness towards my brethren and sisters. I know these Latter-day Saints are a good people. I know they want to serve the Lord and abide in the covenant where-

with God has made them free. And God will bless you, my brethren and sisters, in your basket and in your store, in your homes, in your fields and farms. Your flocks and herds will increase, your substance will increase, and God will bless you in the payment of your tithes and your offerings, which are voluntary and a free will offering, as your receipts show; and when they are made they are under the direction of the authorities of the Church, and the responsible person is the Trustee-in-Trust, whom God has appointed and whom you have sustained.

Now, may the peace and blessing of God, which passeth all understanding, rest down upon you. May we be true and faithful in all things. May we serve the Lord with our bodies and our spirits, which are His. And may we endure and overcome and be prepared for the great day when the veil of the covering shall be taken away and we will see our Savior and our Father in heaven, and recognize them again, although we have for some time been from their presence. And the Lord will glorify the earth, and purify it, and purge out all that is evil by fire, and make a new heaven, and a new earth, wherein dwelleth righteousness. But the temporal and the spiritual will be joined together, and they will be so eternally. Then we will receive a fulness of joy, and be crowned at His right hand with all things that have been promised unto us, and many things that we have never heard of and that we cannot conceive of. God help us to be worthy of these blessings through Jesus Christ. Amen.

President Smith, in announcing the closing hymn, said:

"It is proposed that this is the end of one of the best conferences ever held in the Church, so far as we have any record, and that it now be adjourned for six months." He called for a vote, which was eagerly and enthusiastically given by the thousands composing the congregation.

The choir sang the hymn, "Peace, be still."

GENERAL CONFERENCE.

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Benediction was pronounced by John Smith, presiding Patriarch of the Church.

The conference adjourned for six months.

The stenographic work in taking an account of the proceedings was done by Elder Arthur Winter.

JOHN NICHOLSON,  
Clerk of Conference.

# DESERET SUNDAY SCHOOL UNION

Its Semi-Annual Conference, Held in the Tabernacle,  
Sunday Evening, April 9, 1905.

The regular semi-annual conference of the Sunday schools of the Church of Jesus Christ of Latter-day Saints, convened in the Tabernacle, Salt Lake City, Sunday evening, April 9, 1905, at 7 o'clock, General Superintendent Joseph F. Smith presiding.

Present: Of the general superintendence, Joseph F. Smith, George Reynolds, Joseph M. Tanner; most of the members of the Deseret Sunday School Union Board, several Apostles, and a congregation which taxed the capacity of the Tabernacle.

The Ogden Tabernacle choir, under the direction of Elder Joseph Ballantyne, sang the Sunday school song, "True to the Faith," composed by Elder Evan Stephens.

Prayer was offered by Elder Charles J. Ross.

Anthem, "Lord of Heaven"—Ogden Tabernacle choir.

Secretary George D. Pyper called the roll of stakes—50 out of 55 answered present. The following missions were also represented: California, Colorado, Eastern states, Japan and the Northwestern states.

The secretary also read the following items culled from the 1904 annual report of Sunday schools:

Total number of Sunday schools in the Church, 1,085, an increase of 27 schools since the previous report. The reports show a total of 106,212 souls in the wards between the ages of 4 and 20 years, and of these 89,031 are enrolled in the Sunday schools, leaving the number not enrolled at 17,181. School sessions held 46,599. Total number of officers and teachers 17,219, an increase of 948 over 1903; average per cent of at-

tendance, 70. Male pupils, 57,969; female pupils, 61,338—total 119,309—an increase of 3,819. There were 3,369 more girls than boys in the schools last year. Stake and general officers not enrolled in the Sunday schools, 473; grand total, 136,999—a total increase of 4,811. Number of Latter-day Saint children over eight years of age not baptized, 2,085. Eighty-four per cent of the officers and pupils keep the Word of Wisdom, and ninety-four per cent of the officers and teachers are tithe-payers. Volumes in Sunday school circulating libraries 25,-664—an increase of 2,918 during the year.

Secretary George D. Pyper then presented the officers of the Deseret S. S. Union, who were unanimously sustained as follows:

Joseph F. Smith, general superintendent; George Reynolds, first assistant general superintendent; Jos. M. Tanner, second assistant general superintendent; Joseph F. Smith, George Reynolds, Joseph M. Tanner, Joseph W. Summerhays, Levi W. Richards, Francis M. Lyman, Heber J. Grant, George Teasdale, Hugh J. Cannon, Andrew Kimball, John W. Taylor, James W. Ure, John F. Bennett, John M. Mills, William D. Owen, Seymour B. Young, George D. Pyper, Henry Peterson, Anthon H. Lund, John R. Winder, James E. Talmage, George M. Cannon, Horace Cummings, Josiah Burrows, Wm. A. Morton, members of the board; George D. Pyper, general secretary; Wm. A. Morton, assistant secretary; George Reynolds, treasurer; William A. Morton, business manager; Joseph F. Smith, editor Juvenile Instructor; George Reynolds, Jos. M. Tanner, assistant editors; George D. Pyper, business manager Juvenile Instructor.

The Ogden Tabernacle choir sang "O, Italia," Elder James E. Talmage then spoke as follows on

#### **THEOLOGY AND RELIGION.**

The topic just announced appears in the published list of prescribed subjects on which papers are to be prepared for presentation at the appointed district conventions of Sunday school workers. Already many questions and general inquiries have come up in connection with the listing of this subject, and it may be the consideration of this fact that has caused the committee in charge to give place on the program for this brief comment.

The terms "theology" and "religion" are admittedly used in varied applications and with meaning ranging from that of synonyms to that of complete contrast and difference.

By derivation, "theology" is the name of a science—the science dealing with man's knowledge of God and necessarily comprising consideration of the relationship existing between God and His offspring—man.

In this connection let it be remembered that the term "science" is not infrequently misapplied. It does not mean mere knowledge; discriminated facts though bearing on the same subject, and perhaps each of great importance, do not constitute a science. By way of illustration: The uncivilized Indian has much knowledge of the plants and animals with which his mode of life insures him a close acquaintance. He is able to tell you just where the early flowers are most likely to be found; he knows the habitat and properties of his medicinal herbs; the haunts of the different kinds of birds, and the habits of the wild beasts. Yet he cannot be credited with skill as a botanist or zoologist.

Take a further analogy: A house is more than a simple collection of building stuff. Though stone and brick, wood, iron and glass, mortar and plaster, and all else required in the way of actual material were brought together and piled or stacked on the selected site, there yet would be no house. First, the ground must be prepared, then the

foundation stones are to be set, each in its place, true to square and compass; the bricks are laid course on course, then the roof is placed on the supporting walls, and other operations follow in their order.

Demonstrated facts—the substance of knowledge—are the building blocks of which the particular science comprising them is constructed. A science therefore implies a collated collection of facts—knowledge that is so classified and arranged as to show forth the relation of part to part and of all the parts to the whole.

Theology, then, regarded as a separate and distinct science, comprises our collated and classified knowledge as to "the being and attributes of God, His relations to us, the dispensations of His providence, His will in respect to our actions, and His purposes with respect to our end."

Through the prevalent disregard of this relationship between facts and truths the power to see things in their proper perspective is weakened or lost; and the man of a single idea magnifies to distortion a fragment of a great truth, and darkens his vision to all else.

The acceptance of theological truths implies, of course, a belief that they are what they are claimed to be; but such belief may be little more than mental assent or acceptance, having to do therefore with the intellect rather than with the heart of man.

Religion is the actual living in accordance with the laws of God, whether those laws have been studied as theological propositions or not. Religion is primarily based on faith and abiding trust in Deity, not on mere belief such as may spring from the intellect and be wholly lacking in the conviction of the heart.

The jurist or the statesman may have given long and mature study to the science of the law; he may have become conversant with the codes of every nation, existing and ancient; he may be intellectually strong as an authority on intricacies of legal construction, an accepted arbiter on difficult questions in controversy, nevertheless he may be a

wanton, wilful violator of the very laws he helped to frame. It is not enough that he win triumph in polemic discussion as to the philosophy of the laws against theft, licentiousness or homicide, for in spite of such skill and ability, he may yet be a robber, a libertine, a murderer. Indeed, I have not learned that lawyers and statesmen have won for themselves a distinctive position of supremacy among law-abiding citizens, nor am I convinced that only by conning the tomes of legal lore or by graduating from a law school, can I hope to live in accordance with the laws of my country.

So, too, the objective study of theology, the investigation of theological principles by the effort of the mind alone may fail to warm the heart with even the faintest glow of religious fervor, and may never enlighten the soul with the purifying, germ-destroying beams from the source divine.

Satan himself has shown much craft as a theologian, and has established a reputation as an arch accuser. He quoted Scripture to the Christ in the hour of physical weakness following the long weeks of fasting in the wilderness, and sought by misapplication to cite argument and reason in his attempt to thwart the purposes of the Father.

Religion, I repeat, is more than knowledge, though that knowledge be classified and codified, and annotated to perfection. Religion is the application of the laws of God in our lives, the living up to all we have learned as to our duty, and it entails the obligation to so live until right life is a part of our natures and calls not for rule and rote at every turn. The religious man, with the love of God in his soul, pursues his life of service and righteousness without stopping to ask by what rule or law each act is prescribed or forbidden.

Now a word as to the teaching of theology and the inculcation of the spirit of true religion in our Sunday school work. Remember that the purpose of the great cause we represent in this organization is to develop in every soul the testimony of eternal truth, and the spirit of true religion.

Under that influence the subject-matter of our theology may be investigated to the fullest possible extent, for the application of every added truth will follow as the student advances. The subjects to be studied in a course in theology are of themselves sacred to the religiously-inclined, and will be treated with the sanctity they deserve. While plainly proper subjects for earnest, truth seeking investigation, the laws of God are not to be made topics of acrimonious debate and ill-inspired discussion, in which the struggle is for triumph rather than truth. Let culture in theology and nurture in religion be given together. Theology may develop strength, religion insures health of soul. Consider the definition written by the inspiration of olden times: "Pure religion and undefiled before God and the Father is this,—to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." (James 1:27).

The religion professed by the Latter-day Saints is distinctly practical. Our profession demands that we be honest, true, chaste, benevolent, virtuous, and that we seek to do good to all; that we shall strive after all that is virtuous, lovely, of good report and praiseworthy.

Among the questions that have already risen from the presentation of this subject to Sunday school workers, is one upon which I am asked specifically to speak. It is this: Is it not true that our religion does not differ materially from that of any other denomination, while our theology does? My personal answer to this direct question is simple and terse: No! such is not true. To me the religion taught by the Church of Jesus Christ of Latter-day Saints is essentially different from that professed by other sects, even the other sects that are called Christian. True, we in common with them recognize the usual requirements as to the morals of life, and denounce immorality as wholly inconsistent with religious profession, but morality is but a part of our religion, though as such a

part strict morality is essential and imperative.

Our religion embraces more than the codified moral law as usually understood, it comprises right living according to the intuitions of righteousness inborn, and the added active, positive compliance with the revealed law of God. And by one of the most prominent declarations of our doctrine and practise we hold ourselves ready to receive other revelations as to the will of God respecting us. We claim that our Church is the only church on earth authorized to bear the title "The Church of Jesus Christ," that it is the sole repository of the holy Priesthood, and therefore the one Church through which the gifts and blessings of the Priesthood are manifested.

But, the questioner may yet ask—is this not a distinction between our theology and the theologies of other so-called churches rather than a difference between our religion and the religions of other people? The difference is a vital one, both in theological system and religious practice. The man who accepts the distinction between this people and other sects as one of cold theologic law alone and not as one entering into his practise as a professed member of this Church is not imbued with the spirit of this latter-day gospel, the spirit of the new and everlasting covenant; and to him I would answer the question personally—there may not be much to distinguish your religion from that of others who profess less.

There is a dangerous tendency manifested by a few of our people to regard their religion less and less as a distinctive system, their Church as but one among many churches, and their responsibilities as not different from those of people in no wise claiming to be children of the covenant. Toleration of the beliefs of others is a cardinal feature of our profession; we claim the rights of worship and religious practise for ourselves, and accord such to others freely and without discrimination. But however I may strive to secure religious freedom for

myself and others, I cannot lose sight of the fact that to me my Church is the one and only Church offering the blessings of the Priesthood of God and the promise of continued tuition and instruction by increasing revelation of His truth.

May the unhindered progress of our Sunday school work speedily develop such a system of instruction, both by precept and example, that the youth of Zion shall become learned in the law of the gospel and valiant in the practise thereof the working out of godly lives in the flesh, and to the securing of eternal lives in the celestial home.

Recitation—*The Teachers Dream*, by Elder John E. Maiben.

Organ Solo—*Pilgrim's Song of Hope*, by Elder J. J. McClellan.

#### THE SPIRIT IN SUNDAY SCHOOL WORK.

By Assistant Superintendent J. M. Tanner.

I am very much gratified to see so many present tonight. Brother Talmage has been asking you to consider the marked and important difference between religion and theology. The subject assigned to me is akin to that upon which he has been discoursing; and one of the reasons for making this subject prominent is the fear that in the highly organized condition of our Sabbath schools at the present time, our workers may misunderstand our purposes. We are now on the third year of the Outlines, which call for study, for technical consideration, and which require preparation at the hands of both teachers and students; and we may become very proficient in our knowledge of the scriptures, and yet it is possible that some may lose some of the purposes or results of the scriptural teachings in our Sabbath school by losing sight of the spirit of its cultivation. Then again, we have our prayer meetings at nine forty-five o'clock, and these are intended to create a spirit of devotion and worship in the hearts of the teachers before they begin the lessons of the morning. And yet these prayer meetings and these

Outlines may not result in the spiritual growth of our children as we would like to have them. And the question naturally arises, how shall we use them so as to promote the spiritual life that our children need, and plant in their hearts the love of God?

There is danger even in the Outline studies. I think I may say that the general tendency of modern teaching is towards skepticism, even in the very subjects that are taught in the class rooms. And why? Because the attitude that the student takes is a critical one. The process is analytical—he is dissecting the subject to find out its weak points, to bring up questions that may be discussed and give opportunity for controversy; and that method of treating secular subjects in the great institutions of learning the the world gives rise to skepticism, and I dare venture the statement that a very small per cent of our young people in the land come from these institutions free from disbelief in divine things.

Now, very much depends in our theological studies upon the attitude that we take toward them. Anything that colors of controversy in our classes in the Sabbath school, anything that tends to argument has in it a tendency to destroy the spiritual life of the class, so we must be careful about the attitude that we take toward the subjects that we are discussing. What attitude should we assume? It should be one of admiration. We should see beauty and love and goodness in the things that we teach, and we should magnify these divine qualities before our students. You will pardon me if I call your attention to that great teacher, who was so greatly loved by the students of this people, Brother Karl G. Maeser. His attitude in the school room was always one of admiration; even when he was teaching secular subjects he aimed to reach the feeling of the students. You know it was a favorite expression of his, that no man could teach successfully, not even arithmetic, without the Spirit of God. Those who have studied any subject under him will testify that he pos-

sessed that peculiar quality of a teacher, that he always reached the feelings in discussing the subject. There were pleasing sensations brought to the feelings of the students in whatever he taught. And whenever he taught history, it was always a pleasure, because he showed in the great characters of history the purposes of Heaven in the history of the human race and the fulfilling of God's purposes. He always made his students "feel good," and if we cultivate the feelings, we are cultivating the hearts—we are cultivating the spirituality of man, and for that reason the spirit of admiration should always be cultivated by the teacher before his class. Indeed that is very important as an educational principle, because the teacher who is to be successful in the school room, must first create felings of admiration in the minds of the students toward all the subjects that are to be taught; and I have known young people to miss it very seriously in life because their attitude in the outset of their school career was a false one; it was a critical attitude; it was that analytical attitude that is taken by scholars of the world, and results in the destruction of faith.

It may seem anomalous to you to state tonight that the ministers of the world have less religion, less spirituality than the very congregations that they speak to. Why? Because these ministers go into schools of training. They commence by annalyzing the scriptures. They criticize the scriptures. We have an educated ministry that has gone over to those who call themselves "the higher critics;" and the ministers of the world while they may be theologians in their sense of the term are not religionists. They have a very little of religion. Now can you imagine the results of religious teaching done by men who have evidently far less religion, far less spirituality, far less love of God and devotion to Him and His cause in their hearts that the people whom they are addressing—than their congregations?

If you were to take the trouble to study the decline of religion among

the people of the world, you would find that it always went hand in hand with education, and the consequent critical attitude of the religious teachers of the age. We must not take this wrong attitude. No, we want to cultivate the art. We want our young people to love the truth; we want them to feel that they are in the presence of their Heavenly Father by day and by night. There is an old German adage that says, "When two men say the same thing, it is not the same thing." If you have heard some of the recent discussions about the religion of Buddha, and Zoroaster and Bramah, you have noticed that they have produced sayings that are almost equal with the sayings of our Master; and yet those things were said hundreds and thousands of years before Jesus is reported to have said them. But the value of what our Master said does not depend upon its beauty, upon its poetic form, upon its force, but upon the authority that stands behind it—the authority of truth, the authority of the purity and righteousness of His life.

And so, when our teachers enter the schoolroom they are authorities; and religion, if it is ever to become successful and reach the hearts of the children of men, must be a religion of authority. Not only that men hold the priesthood, not alone that they have been called of God, but behind them is an authority of righteousness, of truth, of integrity; and so our teachers must bear in mind that they should cultivate that spiritual life that comes from the highest degree of integrity. There are places in the scripture that afford us warning, that show us the results of sin and error; but in our study the great value of the scriptures will be found in the admiration that they create in the hearts of our children for the noble characters that lived in ancient days.

Now, I want to say another thing, and that is in regard to the attitude that our young people should take and the feelings that should be cultivated within them respecting the leaders of the Church in this dispensation—the

feeling of admiration. It makes all the difference in the world to the faith and the spiritual life of the boy what his attitude is toward his bishop, toward the president of his stake, his attitude toward the President of the Church, and those other leading characters whose lives are familiar to our young people. If our youth are taught to admire them, to love them, to have confidence in them, their religious life will be sweeter and purer and their spiritual life will be all the better as a consequence.

So I implore you, fathers and mothers, let not the spirit of criticism enter your homes. Never permit yourselves to criticise your brethren in the presence of your children. You can tell a child that comes into the schoolroom if he comes with a critical attitude, especially if he has a critical attitude to the teacher. Children with this spirit show it. They never make great progress in study. Children have a right to confidence and they should have encouraged within them the most perfect confidence, because love cannot exist without confidence. You may criticise, you may think you have detected some weakness, you may find fault, but, when you do so, you destroy confidence and you can never have love where there is no confidence. There must be perfect confidence, of the teacher in the child as well as of the pupils in the teacher, and in the authorities of the Church. Now I hope that you will not think that these Outlines are to afford you opportunities for excellent discussion. I hope you will not think that you can get up some good arguments to present knotty questions that are difficult to solve, because such discussions not only waste time, but they do that which is infinitely worse, they create a critical attitude in the mind of the child; and when that feeling of criticism is encouraged in the child, it is difficult in after life to overcome it. We can hear criticisms in our older years and throw them aside very much easier than we can throw the criticisms aside that we heard in our youth; and so I say that it is one

of the sacred rights of childhood to enjoy confidence to enjoy love; and we should refrain scrupulously from ever doing or saying anything that will destroy the confidence of our youth in humanity in their brethren and sisters, in the presiding authority. They will find in later years enough to criticise. I remember once in the law school listening to one of the great lawyers of this country. He said that often the boy in the schoolroom who was the most competent in discussing subjects of law made the poorest lawyer in after life; because he who is to be the great lawyer is the lawyer that sees in the law equity and justice; it is the lawyer whose feelings are strengthened and deepened by his knowledge of the law. And so in our schools let us educate the feelings of our children. And I want to say this: here are two teachers coming before the class; one teacher will send his students away with a considerable fund of information; the other teacher may not give so much information, will not have imparted so many facts, but will send the children away feeling good. "What did he tell you?" "Well, I do not know particularly, only I know that it made me feel nice, it made me feel happy." Now then with what feelings do you send your children out of the Sabbath School? Are they sweet feelings? Do you appeal to the feelings of your children, for in the feelings are to be found the religious life of man and they should be scrupulously and carefully cultivated. But you must have that which you give; there must be a background to your teachings, the background of purity, of integrity, of devotion, of love and you should have happy and cheerful natures and impart the quality of happiness and love to the children with whom you are associated. In this way our children will learn to love the work, they will learn to admire it, and so when they leave the schoolroom and go out into life they go out men and women full of confidence and consequently of faith and love. And when we see in our fellows, in our students, a tendency towards criticism,

we may always be certain that it is not a religious tendency, because it will destroy their religious life.

Bear your testimony to your children, let them know what you know, let them feel what you feel, let them enjoy the assurances that you have that this work is the work of God, that we have an especial calling that we are to do a particular work, that whatever else we may be doing the Lord has something for us to do; that is distinctly our mission and when our young people can feel that they are thus called, that they are the salt of the earth, then they will realize more than ever the importance of their religion.

One desire I have to express to you tonight, and that is that you teach our children loyalty, loyalty to this people, loyalty to the Church. Create the spirit of loyalty within them, because loyalty is love. Create a spirit of loyalty to the servants of God, and do not let many Sabbaths go by without holding up the examples in modern Israel.

God bless our leader who presides over the Sabbath Schools of Zion. May he live long in the enjoyment of health and may his spirit extend to all the workers in the Sabbath School. I have been testifying about Brother Maeser. Brother Maeser is dead and I want to testify about the living. Whenever our General Superintendent talks to us it makes us feel good, does it not? Does he ever talk to you when you do not feel good, when it does not make you happy, when it does not create within you assurances and fortify you with the determination to do better? Aye, that is it; it is the man that can speak most to our feelings, in our religious life that has most to do with our spirituality. And I take this pleasure in adding this testimony of the living, to that which we bear concerning the dead.

God bless you all: I ask it in the name of Jesus. Amen.

Singing by the Ogden Tabernacle choir, "O Lord, in Thee do I put my trust."

ELDER JOSEPH W. SUMMERHAYS.

The question I have been asked to answer is: "Is it a requirement from

the general board or from the Church that all ladies remove their hats in Sunday schools?"

The position of the Church upon this matter I am not prepared to state, but it is not a requirement of the Sunday school board; but it is a recommendation of that board. The board recommends that in Sunday school the ladies remove their hats. But, in this connection, we wish to say to the brethren of the superintendencies, that you should adopt some means of taking care of the hats of the little ladies, so that when they remove them from their heads they are not compelled to retain them in their hands, which induces a temptation to twist them all out of shape and destroy them. They are too hard to get; that is, I find it so. But we do recommend where that is possible, that the sisters in Sunday school remove their hats and keep them off until after the benediction, as we trust you will tonight.

#### Religion and Theology—Some of the Fruits of the Spirit.

#### PRESIDENT JOSEPH F. SMITH.

I shall not attempt, particularly, to dwell upon any subject. I shall perhaps make but a few remarks.

I desire to say a word or two in praise and commendation of the Ogden Tabernacle choir. In looking at the faces, especially of the brethren, I find that the choir is largely composed of young men, of youths; and this has made an impression upon my mind which is highly commendable to the people of Ogden and to the Ogden Tabernacle choir. I wish I could say as much for the Salt Lake Tabernacle choir, although we have a number of young men connected with the Tabernacle choir; yet we have a very heavy sprinkling of the good old fathers and stand-bys who have been associated with it almost from time immemorable. I am glad to see them there, but I would like to see a greater interest manifested in the art of singing by our young men, and I am glad to see the example that is set before us this evening in the choir from Ogden. I have not looked at the ladies so much.

I am naturally a little timid about looking at the ladies, but I notice that there is a large number of them that are also quite young, and I am proud of it, and I am proud to say that I discover that I have a few kinswomen myself in the choir from Ogden. I recollect on one occasion attending a conference, and we had a nice choir, in fact, I think about one of the nicest choirs I ever did see, because they were all ladies except one. There was one middle-aged man connected with the choir, who was present during a portion of the conference, but he wasn't there all the time. And the choir was led by a lady, and the singing was all done by the sisters, and it was very beautiful, very delightful and enjoyable indeed. But I happened to inquire why it was that we did not have some of the young men in the choir, and I was informed that the young men of the community thought it beneath their dignity to sing, and it reminded me of a saying of Dr. Talmage, (not our Dr. Talmage, but the wonderful Dr. Talmage of New York)—a particular friend of the "Mormon" people, you know. (Laughter.) The gentleman who was going to herd all the "Mormon" people in to the Tabernacle and Temple and then open the guns of Fort Douglas and put an end to them. Nevertheless, he said one good thing while he was lecturing here in the Theater. He said something like this, that a man that could sing and wouldn't sing ought to go to Sing Sing, and I always remembered it. And I am greatly pleased to see our young people taking an interest in choir singing, and I congratulate Brother Ballantyne in having the beautiful voices that he has to assist him in his choir. Certainly not only the citizens of Ogden have occasion to be proud of the Ogden Tabernacle choir, but all the Latter-day Saints have; and I need not repeat here what I have said many times before, that all Israel have reason to be proud of the Salt Lake Tabernacle choir. And then there are a great many more choirs among the Latter-day Saints who deserve the praise and the pride of the Latter-day Saints.

I am sorry to be under the necessity

of expressing my deep regrets at the departure from among us, since the last meeting of this conference six months ago, of one of our most faithful, energetic and intelligent laborers in the Sunday school cause. We have been called upon to part with one of our best men, one of our truest men, a man in whom all men could place confidence and have no fear that they would ever be deceived or feel that they had misplaced their confidence. It is but recently that we have carried to his last resting place our beloved brother, Leonard John Nuttall, who was one of the most faithful workers in the Sabbath school. I sincerely hope that we shall not be called upon to part with any others that are still here among us until we shall have the pleasure of meeting again in this building six months hence.

The attendance at this conference and the attendance at this meeting is phenomenal. I do not remember ever before seeing so many people together on an occasion like this. The body of the hall is almost filled, besides the great numbers in the gallery.

I sincerely hope that the instructions that have been given us by Dr. Talmage and by Brother Joseph M. Tanner, will sink deep into our hearts, and that we may be able to draw the distinctions that have been so clearly defined by these able speakers, that we may understand the difference, the real difference, between true religion and undefiled before God, the Father, which is "to visit the fatherless and the widow in their affliction and to keep oneself unspotted from the world" and the theology of the world; theology, speaking of it in words used by the learned divines of the present day, in which they profess their faith in that which they call energy, and call it God. Now, surprising as this may be to you, and surprising as it was to me to learn this fact, I had an opportunity of sitting in the tabernacle of Henry Ward Beecher in Brooklyn—since his death—and listening to the Rev. Lyman Abbott deliver one of the most eloquent discourses I ever listened to, eloquent

in words, eloquent in figure, and very beautiful in expression; and the summing up of the whole discourse was, that the thing that he worshiped and the thing that he called God was nothing more and nothing less than energy. Now that may be theology, but it is not true religion. It is false religion, if you can call it religion at all. Then the difference between the practical religion of Jesus Christ, based upon the doctrine, "Whosoever heareth these words of mine and doeth them, I will liken him unto a man who built his house upon a rock, and when the storms descended and the winds blew and beat upon the house it fell not, for it was founded upon a rock." This is true religion, and it is very different indeed from the religion of the people of the world, who worship the Lord only knows what, for they themselves do not know. The fact of the matter is, they have confessed it as a part of their religious belief, that to know God would be to destroy God. God, in order to be God, must be incomprehensible to man, and therefore the moment that a man could comprehend Deity, He would cease to be God. I read that many years ago as being the thought of some very learned theologians. And yet it is said in the scriptures, "To know Thee, the only true and living God and Jesus Christ whom Thou hast sent, is life eternal." And if we can only attain life eternal by knowing and understanding the only true and living God and Jesus Christ whom He hath sent into the world, we must not worship energy. Neither must we come to the conclusion to rest on the idea that God is something incomprehensible, not describable, something that fills the immensity of space, without form or fashion, and yet so small that He can dance a jig on the point of a cambric needle. Now that may be theology, but it is not religion.

Just a word or two in relation to our children and to their training at home, as also the training that they should receive carefully in the Sabbath schools.

Parents, in the first place, whether they do it or not, should love and re-

spect each other, and treat each other with respectful decorum and kindly regard all the time. The husband should treat his wife with the utmost courtesy and respect. The husband should never insult her, he should never speak slightingly of her, but should always hold her in highest esteem in the home, in the presence of their children. We do not always do it, perhaps; some of us, perhaps, do not do it at all. But nevertheless it is true that we ought to do it. The wife, also should treat the husband with the greatest respect and courtesy. Her words to him should not be keen and cutting and sarcastic. She should not cast slurs or insinuations at him. She should not nag him. She should not try to arouse his anger or to make things unpleasant about the home. The wife should be a joy to her husband; and she should live and conduct herself at home so that the home will be the most joyous, the most blessed place on earth to her husband. This should be the condition of the husband and the wife, the father and the mother within the sacred precincts of that holy place, the home. Then it will be easy for the parents to instil into the hearts of their little children, not only love for their fathers and their mothers, not only respect and courtesy toward their parents, but love and courtesy and deference between the children at home. The little brothers will respect their little sisters. The little boys will respect one another. The little girls will respect each other, and the girls and boys will respect each other, and treat each other with that love, that deference and respect that should be observed in the home on the part of the little children. Then it will be easy for the Sunday School teacher to continue the training of the child under the hallowed influence of the Sabbath school; and the child will be tractable and easily led, because the foundation of a correct education has been laid in the heart and mind of the child at home. The teacher can then help the little children brought up under these proper influences, to render respect and

courtesy to all men and especially to the unfortunate, the aged and the infirm. If we could only bring up our children in this way at home, and this home influence be extended in the Sabbath schools as well as in the day schools, it would not be long before children would meet a cripple in the street with reverence and pity. They would express the very picture of sympathy in their faces, and their souls full of love and sympathy would go out for the unfortunate. How is it today? Too often it is the case that we see a poor half-demented person, the poor cripple, the aged and infirm, perhaps the ill-clad and uncanny passing along and the boys in the street are abusing them, throwing snow balls at them, perchance throwing stones at them, and doing anything in their power to annoy and make their miserable lives still more miserable; and this because of the want of respect, of sympathy and love that they should feel for the unfortunate.

We have too much of such conduct amongst us; there is too much of it in the world, and there is too little training of children toward respecting all men.

I believe in the example that was set by the illustrious father of our country. On one occasion, it is told of him, as he was passing along with some of his aides, dressed in his uniform as general of the armies of the United States, that he met a colored man. The colored man, most reverently and courteously took off his hat and made a low bow to the general. The general took off his hat and bowed as courteously to the colored man. His associate generals remonstrated with him. They said, "General, it is beneath your dignity to bow to a negro." General Washington turned to them and said, "Gentlemen, I cannot afford to have a negro outdo me in courtesy." So it would be well for us as Latter-day Saints, and as the children of the Latter-day Saints, and as the teachers of the children of this people, to teach courtesy and respect toward all mankind, and implant kindness in the hearts of our children to-

wards the unfortunate especially. There is too little of it. I go along the street here and I see little boys with cigarettes in their mouths; I actually see young men, just budding into manhood with nasty stinking old pipes in their mouths, or with cigars between their teeth, as they walk along the streets. I see boys walk with beautiful young ladies on the sidewalks, smoking their cigars. I think it is contemptible to see boys with cigarettes and pipes and cigars in their mouths, puffing their infamous smudge into the faces of beautiful women. It is abominable. And when I see a man, a boy especially, with a cigar or a pipe in his mouth—the pipe is the worse, it stinks worse and it is more poisonous, a great deal, than the cigar is, although I have never tried either of them very much; but when I meet a youth with these attachments, I feel that if I could be justified under any circumstances in passing anyone by with contempt, they are the fellows that I would pass with contempt. I never like to bow or take off my hat to a boy or a young man with a cigar or a cigarette in his mouth. I don't like to bow to a cigarette. I don't like to bow and pay deference to a nasty old stinking tobacco pipe. I think that is more condescending by far than to bow to a courteous gentlemanly man who is unfortunate enough to be colored with a black skin. I have seen many polished gentlemen in my life who have been unfortunate enough not to be white, that is in their skin; but in their hearts and in their manners, in their courtesy and conduct, they were far superior to many of their boasting white brothers.

Teach your children not to smoke. Persuade them not to do it. Watch and look after them, and try to teach them better, and to be courteous and kind.

May the Lord bless you, my brethren and sisters, in your most important duties as teachers in the Sabbath Schools

of the youth of Zion. May the Lord guide you by His Spirit. Remember this, that the great difference between the theology that we have been hearing of and true religion is this, that the fruits of the Spirit of God—the fruits of the spirit of true religion—are peace and love, virtue and honesty, and integrity, and fidelity to every virtue known in the law of God, while the spirit of the world is vicious. Read the fifth chapter of Galatians, and there you will discover the difference between the fruits of the Spirit of God and the fruits of the spirit of the world. That is one of the great and chief differences between "Mormonism," so called, and the theology of the world. If "Mormonism" is anything at all more than other religions, it is that it is practical, that the results of obedience to it are practical, that it makes good men better men, and that it takes even bad men and makes good ones of them. That is what "Mormonism" will do, if we will only permit it to do it, if we will bow to its mandates and adopt its precepts in our lives it will make us the sons and the daughters of God, worthy eventually, to dwell in the presence of the Almighty in the heavens. God bless us and help us to become so worthy, is my prayer, in the name of Jesus. Amen.

President Smith then added, "It is moved and seconded that we offer a sincere and hearty vote of thanks to Brother Joseph Ballantyne and the Ogden choir for the pleasure of their visit amongst us, and for the enjoyment they have given us tonight in their beautiful singing." The motion was carried unanimously.

Conference concluded by the Ogden Tabernacle choir singing "Closing Chorus," and benediction by President Francis M. Lyman.

GEORGE D. PYPER,  
General Secretary.

F. E. BARKER,  
Stenographer.

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